

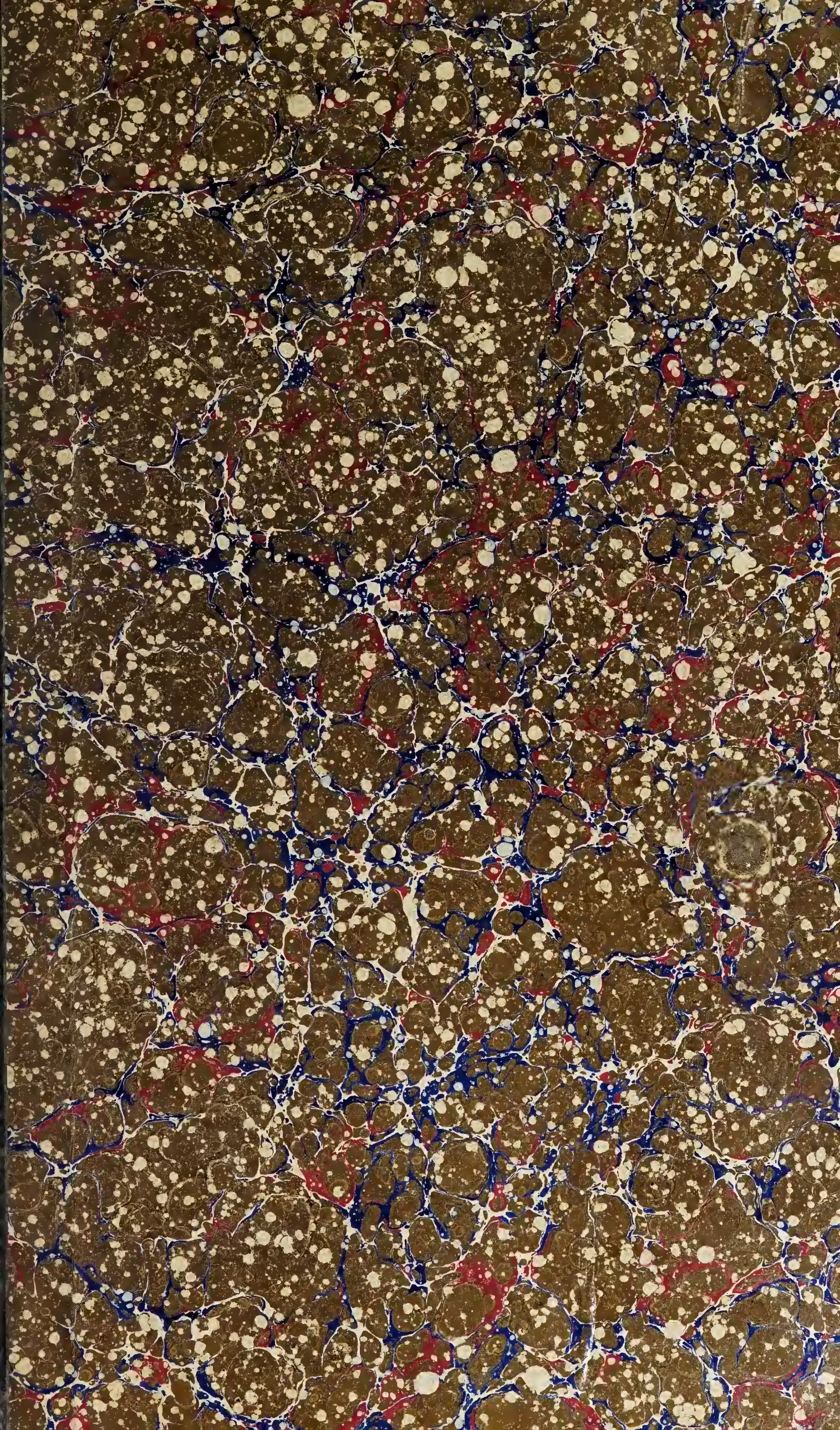






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# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

[Vol. II, No. VII.]

YOKOHAMA, FRIDAY, SEPTEMBER 1ST, 1871.

[SINGLE COPY \$1.00]



VERY one who visits Yokohama, however short may be his stay, makes an effort to take at least one excursion into the country, to see the beautiful views among the hills on the road to Kanasawa, to visit the Temples of Kamakura, the great Idol of Daibutsz, and if possible, to reach the island of Inosima with its temples, its quaint picturesque causeway, and its interesting cave. In our earliest numbers, we gave pictures of the Kamakura temples and Daibutsz, and we believe that the series of pictures that we to-day present to our readers will be received with equal interest.

The scenery throughout Japan is everywhere beautiful. Some pre-eminently grand and wild; mountains, torrents, waterfalls, crevasses, lakes thousands of feet above sea level—craters, and the like peculiarities of volcanic regions. Some gently undulating, with an infinite variety in the foliage of trees and flowering

shrubs;—or highly cultured plains, gullies or hillsides—with often a background of mountains, or a glimpse of the island-studded sea.

The jaunt we are about to ask our readers to accompany us in is of the latter kind. We purpose taking the route generally adopted by excursionists. Quickly leaving the town behind us, we scamper along the long narrow valley, which, having Yokohama for its sea limit, penetrates some eight miles between densely wooded bluffs, varying from 80 to 120 feet in height for the first half of the distance, but gradually increasing in height as we reach the inner extremity of the valley. Turning to the left at the distance of six miles from Yokohama, we traverse a ridge of hills for about three or four miles, and from the narrow roadway, every now and then, come upon views of great beauty. Of these we shall present on future opportunities some of the more



VIEW ON THE ROAD TO KANASAWA.



striking, but as we are hurrying on to Kamakura, merely taking this road and Kanasawa *en route*, we only give the distant glimpse of Kanasawa as first caught from the road, as the first picture of our present number. The range of hills on which we are, trends in a series of spurs, forming a number of cozy little valleys each with its farms or villages, on to the Kanasawa flat—and to the shore of Goldsborough Inlet, on one side of which the large village of Kanasawa is built. To the left is the Gulf of Yedo, with Webster's Island as a prominent object; and in the centre, to the right of the solitary hill which stands at the mouth of the inlet, is the entrance to the bay on which Yokoska, the Japanese Naval Dockyard, is situate. The hills stretch away to the left until they terminate at Uraga Point, which is the furthest headland we see from the southern shores of the Gulf, and all the hills which form the background in the picture are bounded on the far side by the Pacific Ocean.

We, taking our way to the right, by a most beautiful ride of five miles, will cross the neck of the peninsula, and arrive at Kamakura—to reach which by sea would have occupied a whole day.

We have now reached one of the most interesting spots in the Empire; and the tea house, or hotel, at which we have alighted, stands close to the gateway of what was two years ago one of the most remarkable groups of temples to be found in this part of Japan. The tea house is the first and corner house of one side of what must have been formerly a very handsome road, or street. It is about two chains wide, and the centre of it is a raised path, spanned by the torii which are peculiar to Sintoo temples. We may suppose, that, in bygone days, when Kamakura was the seat of the Tycoon's government, the houses on each side of this fine roadway, would be occupied, either by the daimios or hatamotos connected with the court, or with the houses of the wealthier citizens; but be that as it may, the sacred pathway led in a straight line from the sea, a distance of about two miles—to an imposing flight of steps, at the top of which stands the temple of Hatchiman. One of the earliest Japanese historical incidents that have been handed down traditionally to the present day, was the invasion of Corea by the Empress Jingu in the third century. She accompanied her husband on the expedition planned by him: but he dying before the troops left the Japanese soil, the empress determined to carry out his designs. Before setting sail for Corea she found herself in a way likely to give posthumous offspring to her late husband; but by means of a miraculously endowed stone, she was enabled to delay her accouchement until the subjugation of the Coreans allowed of her return to her own country. The boy that was born became Emperor under the title of O Sin, and the conquest of Corea is attributed to him, although he was unborn. After death he was deified under the title of Hatchiman dai Bosatz, and regarded as the god of War.

Two years ago, this temple, not by any means striking in itself, stood, as it still stands, at the end of this long promenade; but it was then surrounded by other temples, and approached through a grand gateway, which, all together, presented a most striking appearance. In the earlier numbers of *The "Far East,"* we gave views of this group of temples—even then in a state of partial demolition, but sufficiently intact, to show what they had been. Of these temples, some were Buddhist,

and had their Bosans or priests attached to them. Others were Sintoo, with their attendant Kannushi. The Tycoon's government faithfully protected both. Although themselves Buddhists, they respected the mias or temples of the Mikado's faith, the old religion of Japan, and had them kept in repair equally with their own. But directly the dual government was overthrown, and the Mikado restored to full governing power, a crusade was waged against the Buddhist faith, which has only been mitigated, on the payment of enormous sums to the government. As it is, wherever they had sole and uncontrolled possession of the temples as in the case of Kamakura, they have swept away all that appertained to Buddha, most mercilessly. The solitary temple shown on page 81, is at the foot of the steps leading up to Hatchiman, and was dedicated to O'Mashia, a faithful adherent of Hatchiman in the days of the flesh, and like his master, deified after death. This being Sintoo, still stands; but all the other temples that surrounded it have been or are being removed, and the present appearance of the place is very desolate.

The Temple of Hatchiman, is still maintained—and it is surrounded by a number of rooms or compartments, which, on payment of a fee to the harpies in attendance, can be made to display their sacred treasures. These are principally armour, weapons or properties said to have belonged to Yoritomo—the first Shogoon who deprived the Mikado of temporal power and established the dual government; the founder of Kamakura, and of this temple.

The following historical notice of Kamakura, and of Yoritomo and his dynasty, will be found interesting to our readers, more particularly those who know the locality. It was written for the editor of this paper, and at his request, some years ago, by a young Japanese, who, as may be seen, had attained considerable proficiency in the English language.

*A brief account of Yoritomo, the founder of what is called Shogoon-Key, and also of the city of Kamakura, where he appears to have reigned as Shogoon for twenty years.*

Yoritomo was the son of Yoshitomo and his wife Toki-was-Gozan. He had two younger brothers. Noriyoro and Yoshitzone.

In the era of Heyji the first, or about 712 years ago, Yoshitomo (the father of Yoritomo), and a Daimio named Kiyomori, fought against each other. After years of discord Yoritomo was ordered by his father to take command of his army and to levy war against his enemy; at the same time he received a family sword called "Higé kiri meto" and also an ancient suit of armour. With these Yoritomo went forth to battle, but was unfortunately defeated. Soon after he was captured by his enemy, Mooné Kiyo, and exiled to Cape Idzoo. This occurred in the era, An-gin the first, or about 696 years ago, when he was only fourteen years old. In this strange country, he found a friend in a Daimio called Hoji Shiro Toki masa, who adopted him as his son, and subsequently gave him his daughter in marriage. He had not long been married, when he removed to Kamakura, which had become his property in the following manner. It was first formed by his ancestor Hatchiman Taro o Soshi iyé, who, having received an order from the Mikado to go to Oshu and subdue the rebellious princes Abeyno Moonito and Sadahto, on his way thither stopped at Kamakura, and built a small temple and wor-



shipped there. Thenceforward the place became known as the property of Gen-key or house of Genji,—that to which Yoritomo belonged.

Yoritomo's first act was to remove the temple of Hatchiman from Tuinohama to Tzorooga-oka—its present site. Having accomplished this, he began to build palaces and official residences, and quickly gave the place the appearance of a city. In these days the Japanese nobles seem to have been quite as prolific in rebellious lords, as any portion of Europe in the middle ages. Ten years later, we find Yoritomo ordering his two brothers named above to go against the prince Kiso-goshi-naka who had rebelled against the government of the Mikado at Miyako, and to subdue him. Having successfully effected their object, by subjugating the prince, they went further and made war with the house of Hey Key (their fathers enemy, Kiyomori) at Ichino tami near Hiogo, and drove their enemy from the castle and territory.

Kiyomori and his followers escaped westward though the Inland Sea, and occupied the Island of Yoshima and northern edge of Shikoku. To these places Yoshitzone and Noriyori followed, and in the first month of the era Boonji the first (about 685 years ago) Noriyori crossed to Shikoku from Nagato and landed his forces, whilst Yoshitzone landed with his army at Sanuki in the second month. A naval engagement ensued between the contending hosts a month later and Kiyomori was completely repulsed. Yoshima Castle was taken, and from that period Yoritomo, the Shogoon, began to rule the empire of Japan, as military chief, and head of all government affairs, yet acknowledging the supremacy of the Mikado.

Yoshitzone, returning to Kamakura, was not well received by Yoritomo. In fact, on his arriving at the outer gate of the city, he was not admitted:—for certain slanderous reports had come to the ears of the Shogoon, and representations made to the effect that Yoshitzone was working secretly for his own aggrandisement, and had in view the dethroning of his brother and reigning in his place. Not finding the cordial reception he had ex-



YUAMOTO NO GOZEN.

pected, and being refused entrance into the city, he went to Oshu, and died at Koromogawa. Some say, he crossed to the Island of Yesso where he was deified by the people under the title "Gikey Dai-miyoji." A few years later Yoritomo ordered his brother Noriyori to leave Kamakura, and repair to Cape Idzoo, and then and there to commit harakiri in the temple of Shu-zanji. Thus the two brave and noble brothers of Yoritomo were treated by him for whose interest and glory they had done so much. Both were expelled and died in a most lamentable manner. Seven years after the death of his youngest brother, 671 years ago, Yoritomo himself died at the age of fifty-three, leaving two sons, the eldest of whom Yori-ye succeeded to his father throne.

The personal deeds of Yoritomo are not dwelt upon by the authorities we have had the opportunity of consulting, but his dynasty seems to have been most unhappy. Yori-ye soon

after succeeding to his father's throne, fell dangerously ill, and retired from the direction of public affairs for a time, after placing 38 provinces west of Hakoné under the charge of his brother Sanétomo and 28 east of Hakoné under Ichibata Kimi, his eldest son. That same year he died at Idzoo, and the father-in-law of Yoritomo went with his son and assassinated Ichibata Kimi—so that the whole empire fell into the hands of Yori-ye's brother, Sanétomo. He was thus the third of the dynasty, and reigned 17 years. He had several narrow escapes from assassination—but at length met his death through the direction of none other than the regent of the empire, the brother of Yoritomo's widow. On a certain day the Shogoon went, accompanied by all the Daimios, to visit the temple of Hatchiman. The plot was to be carried out by the instrumentality of another. The regent excused himself from attendance on the pretence of illness, for if he were present, it would be his duty to carry the sword of the Shogoon and follow immediately behind; and in case any injury happened to his master he would be held personally responsible. The plot was well laid. The Shogoon's nephew was persuaded to kill his uncle in revenge for the death of his father by the Shogoon's hand; and the regent Hojo, urged it, not only as a



justifiable act of retribution, but also, because, if successful, he, being the only heir, would of course succeed to the throne. The young man, Koo-giyo, lent a willing ear to this advice. He went to the temple Hatchiman and waited under a tree (the tree is still there), near the central stone steps of the temple. Having offered his prayers, the Shogoon was returning about dusk, when he was suddenly attacked by Koogiyo, who sprung up from his hiding place and stabbed him with a dagger. The treacherous regent, hearing that Koogiyo had accomplished the fatal work, sent troops, as if to avenge the Shogoon's death, and killed his poor dupe, declaring that he had rebelled against the person and government of the Shogoon. Thus the race of Yoritomo was extinguished. It comprised but three reigns and endured only forty years.

It is satisfactory to discover that Hojo Yoshitoki, although he contrived to put an end to the legitimate Yoritomo dynasty, did not succeed in his design of becoming himself Shogoon. The other Daimios would not permit it, and he found it impossible to do so in opposition to them. He therefore advised his sister (Yoritomo's widow) to send for a successor to Kioto. In reply to this application, she received a child for adoption in the person of a son of Kugé Kam-paku Mitchiyes named Yoritzone who was only two years of age at the time. Thereupon Hojo made the child the head of the government of Shogoon, and himself continued regent and for many years the actual ruler of Japan.

We have shewn how the legitimate dynasty of the Shogoon Yoritomo, the founder of the city of Kamakura, came to an end in three reigns, comprising a period of forty years: and it was seen that envy, hatred, malice and all uncharitableness had played their part from the first. The world, during the six thousand years of its existence, has but one general characteristic in this respect, and all ages, all countries and all peoples, civilized and uncivilized, have borne witness to the fact. Yoritomo himself appears to have had greatness thrust upon him by the achievements of his brothers—but when they had successfully wielded their swords in his service, he feared lest they should snatch his high estate from him, and themselves enjoy what their bravery had secured for him. He banished both, and they died in exile—the younger performing harakiri by Yoritomo's orders. The immediate successor was his eldest son—Yori iye—but he through illness was forced to divide the rule between his younger brother Sanetomo—and his son Ichibata Kimi: the latter was murdered by order of his great grandfather (the father of Yoritomo's wife) who thus hoped to clear the way for his own lineal male descendants. In this however he was disappointed, as Sanetomo—the younger son of Yoritomo assumed the Shogoonate over the whole land and reigned seventeen years. Treachery seems to have been inherent in the family, for the brother of Yoritomo's wife inveigled Sanetomo's nephew and apparent heir to murder him, and then caused his dupe to be put to death—thus cutting off the last lineal descendant of Yoritomo—and hoping himself to assume the office of Shogoon. The Council of Daimios not permitting this, his sister, by his advice, sent to Miako, whence the Mikado sent a child two years old for her adoption, who was placed at the head of the government as Shogoon—and the traitorous Hojo Yoshitoki became Regent and actual ruler of the country.

Such is a recapitulation of the history of Yoritomo and his legitimate male descendants as given above. The adopted child was named Yoritzone. When he arrived at the age of 13—the Regent Hojo made him marry the daughter of Yori iye the son and successor of Yoritomo. The lady had reached the advanced age of 23. This remarkable match was made by Hojo only to blind the eyes of others, and induce the world to believe that he was no enemy, but on the contrary, a fast friend and faithful servant of the dynasty. He managed however to keep the reins of government in his hands during the whole reign of Yoritzone, and on the Shogoon reaching the age of 20—made him retire to Kioto where he died before he had reached his fortieth year. The Regent applied again to Kioto for a successor, and a youth of 10 years old called Yoritzo-goo was sent; who died when only 18, at the Mikado's metropolis.

For the third time, the Mikado was appealed to, and a successor was found in the person of a son of the Mikado named Mooné Taka Shino.\* He was still so young that Hojo continued to hold the office and exercise the functions of Regent. It was early in this Shogoonate, that the law was enacted that no more than five Chinese Junks should be allowed to come yearly to Japan, and that if more came, they should be burnt or otherwise destroyed.

At the age of 33—Mooné Taka Shino died, and his soon Koli-Yasoo Shino occupied his place.

It was in this reign, the seventh from Yoritomo that the Portuguese first visited the country. Our chronicle states that they came with a fleet and arrived at the island of Kiushin. They brought a letter from their government to the Shogoon, to the effect that their sovereign was desirous that Japan should come under Portuguese protection and be dependent. Koli Yasoo Shino was extremely indignant at hearing such an impudent communication and ordered that they should be driven away from the country. The order was executed, and having put to sea, they were overtaken by a Typhoon which sunk all their ships, and of all who had reached Japan only three men were saved to return to Portugal and tell the sad news of the fate of their companions.

Kamakura still continued to be the residence of the Shogoon and consequently the seat of government. On the death of Koli Yasoo, his son became the eighth Shogoon who had governed from thence, and nothing of importance occurred during his reign; but in that of the ninth—Morikuni Shino the army left Kamakura for Akusaki and destroyed the castle and confiscated the property of a rebellious daimio Kusunoki. At the time of the capture the prince himself was absent, and only a few of the retainers were there, and thus the victory of the Shogoon's troops was easy and complete. Having effected this the army marched against another prince, Mori Yoshi Shino, and took the castle at Yoshino in the province of Yamato. Proceeding further to a place called Chi-haya in Yamato, they came front to front with Kusunoki, and this time they suffered a repulse. This was the beginning of a series of misfortunes. In the following month a daimio, Akamatzu Enshin, attacked Miako, and, as in duty bound, the Shogoon's army hurried to defend the metropolis and the Mikado. It was unsuccessful in a pitched battle with Akamatzu, and the daimios Owari no Kami and Ashi-kaga were ordered to

\* A title only given to sons of the Mikado.



THE FAR EAST.



VIEW FROM THE TEMPLE OF HACHIMAN, AT KAMAKURA.



go against the insurgents. They fought a battle, in which Owari was killed; whilst another disaffected prince Nitta Yoshi Sada collected an army, and, taking advantage of the absence of the grand army of the Shogoon, marched upon Kamakura. The city was taken without difficulty, and from that period ceased to be the Shogoon's capital.

These nine reigns are called by the Japanese the Yoritomo dynasty—but our account will cause it to be fully understood that the six last Shogoons were only grafts upon the family tree, by the appointment of the Mikado and by adoption. Throughout the whole of the latter period the Regency continued in the Hojo family—and in every Shogoonate they were the real directors of affairs.

The dynasty of Yoritomo then, and the Regency of the house of Hojo—extended over a period of about 154 years. It is a little over 500 years since they came to a close—and for a considerable period the grand empire was divided into two sections, North and South. For a long series of years War raged between the two divisions—but at length the former was victorious, and its ruler Ashikaga Takawaji became Shogoon over the whole land. But Kamakura was no longer the capital—and it gradually sunk in importance, and became only remembered for its former glory—the Hatchiman and one or two other temples and the Image of Daibutsu—which to this day attract numberless pilgrims to worship at their shrines.

*Sic transit gloria mundi.* Yoritomo, 700 years ago hoped he had laid the foundation of a long line of rulers. We see how his hope failed. Four hundred years later, the great Taiko Sama aspired to the formation of a regal house, but it ended with himself. The wise and conquering Iyeyas succeeded where the others had failed, and for two hundred and fifty years his descendants have held the powers of Government throughout the Empire. But now they are overthrown; the Mikado reigns sole and supreme. The temples at Kamakura, so religiously protected by the Tycoons, are nearly all demolished; but a simple grave stone, a little to the right of the site on which they stood, still remains undisturbed. It is surrounded by an enclosure of stone, and shadowed by fine trees. It is covered by lichens and mosses, and is hardly known to, and rarely visited by, foreigners. Yet to us, it is the most interesting object at Kamakura. It is the tomb of Yoritomo. In its simplicity, and its loneliness it is portrayed on page 84.

Not far from this monument is the shrine of Oto-no-mia, a son of the Mikado who in the thirteenth century attempted to upset the Hojo family, whose intrigues are related above. He failed and was obliged to shave his head and turn priest; and he became chief of the Buddhists. Ultimately, however, he became Tycoon, under the name of Mori Yoshi. In the general desecration that has recently taken place, the tomb of this man, he being of the family of the Mikado, has received special honour, an enclosure has been raised around it, and a temple built over it. It is pictured on page 85; but of how small interest is it compared with the solitary stone of Yoritomo.

We must however hasten on. We are on classic ground, but can only cast our eyes round to notice as we pass, the spots where formerly the palaces of the great ones stood; or hear the legend of some of the hills, one of which Yoritomo had covered with

white silk, that some lady visitors might see how it looked when covered with snow. We pass the celebrated nunnery, to which are attached many of the Bikuni or begging nun's who are seen in the streets and highways. We glance too at the temple appropriated to the Amas and other blind people—and are induced to stop at a small temple hardly off of our path, in which is a standing image, some 30 feet high. It is the image of the Goddess of Mercy.

We can now either turn to the right or the left. The right takes us to the great idol Daibutsu, which has been so often described, and is so well known from pictures. A photograph of it was given in our first number.

We will therefore turn to the left, and emerge on the glorious sea shore. What a noble sweep of sandy beach! So away we bound over the firm shore close to the water's edge, in the highest spirits, from the exhilarating atmosphere; the pleasant sound of the curling waves as they roll upon the shore every now and then laving our horse's feet; and above all, the lovely view, which embraces the long semi-circular stretch of five miles of beach, with the island of Ino-sima as its limit; but backed by a fine expanse of distant hills, with Fusi-yama, the delectable mountain of Japan, rising majestically and towering magnificently over all. The mountain is too far away—some fifty or sixty miles—to be taken in a photograph. We have therefore contented ourselves with giving a view of the small island of Inosima, as it appears from the sands at a distance of about a mile and a half. It is an island only at high water. At low water a bank of sand unites it with the mainland—so crossing this whilst it is dry, we are glad to make our way to the Hotel, and take a good rest after our long ride.

The portrait on page, is that of the very aged chief of the priests on the island. He is the brother of a daimio, and has long been inkio—retired from the active duties of his office. He is 85 years old; but the old man delights to present himself to all foreigners who visit the hotel—of which we believe he is really the proprietor—to make them welcome, and to mumble as well as he can his hospitable feelings. Simple as a child, when he was asked by his family, or the directors of the house, to have his portrait taken, he asked—Why? What for? They replied that they would like to have a memorial of him when he died. He said—“Oh, and will you have that if I sit still?” On receiving an answer in the affirmative, he seated himself on the mats, and so was taken.

(To be Continued.)

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## The Period.

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FEW among us were better known, and none more universally esteemed, by all residents of Yokohama, than Thomas Wilson Miller. Our readers will be as sorry to hear, as we are to report, that he died on the night of the 21st August quite suddenly. The cause of death was unquestionably heart disease. Some two months ago, after much and unwonted exertion in the hot sun, he was seized with violent palpitations of the heart—to such an extent indeed as to produce consider-



able alarm for a few days. But it passed off, and he considered that he had quite recovered, and was led to suppose that the excessive palpitation had been produced by the torpidity of the liver. Once or twice, however, since then, he has had a short paroxysm, but not even sufficient to induce him to send for his medical attendant, or to take remedial medicines.

On the 21st ult., he seemed remarkably well. A connection of his, an invalid, had been staying at his house for some short time; and as he was to leave by the P. & O. steamer that left next morning at daybreak, Mr. Miller was all day moving about, partly on his own business, and partly to do some little matters for his relative, in the full heat of the day. After a kind of dinner-tea, at which Mr. Miller seemed in even better spirits than usual, they went on board the steamer, and Mr. Miller parted from his friend. In the boat, as we now hear, he fainted; but came to very easily and speedily, and on arrival at home—his happy, happy home—he continued in the good spirits before exhibited. After a while, however, he told Mrs. Miller, that he felt exceedingly tired, and on receiving from her a stimulant he ordinarily took before retiring for the night, he went round the house, looked all the doors, &c., that required locking, put out lights, and “made all snug.” Mrs. Miller had in the meanwhile retired, and on coming from his dressing room to the bedroom, he made some such remark—as “Oh, I feel so weak,” and instantly fell backwards. Mrs. Miller was with him, raising and supporting his head, almost as he fell,—but she heard that ominous sound in the throat which is so terrible and unmistakable, his head fell back—and he was dead. Dr. Patsey, Dr. Pureell, Dr. Simmons, and the family medical attendant—Dr. Siddall—were successively in attendance. But they could do nothing. He had breathed his last long before either of them could arrive. Late as was the hour—11 o’clock at night, it was known all over town before midnight that this fearful visitation had overtaken his family. What can we say, or how describe, the profound sorrow and sympathy that pervades all classes. Mr. Miller, from his remarkable sincerity, and gentleness of character, was an universal favourite; and his loss will be felt by many.

The Masonic fraternity are especially indebted to him for universal exertions in the cause of the Order. But it is no one or two individuals—all of us must feel the deepest sympathy with the widow and the two fatherless children.

JUDGING by its effects, the Typhoon which swept over Yokohama in the morning of the August 24th, must have been fiercer than any we have hitherto experienced. It fairly commenced about 5.30 P.M., the wind blowing from N.N.E. The glass fell fast—as much as 8.10ths in one hour. The storm reached its height about 8, shortly after which it lulled, and the wind shifted round to about S.W. and W. S. W. The rain fell heavily almost all the time, and the rain drops were like hail stones as they struck any one exposed to them. The glass having reached 28° 10′ began to rise about 8.30 and rapidly recovered itself, until 11.30 P.M., when the fury of the Typhoon might be considered as at an end.

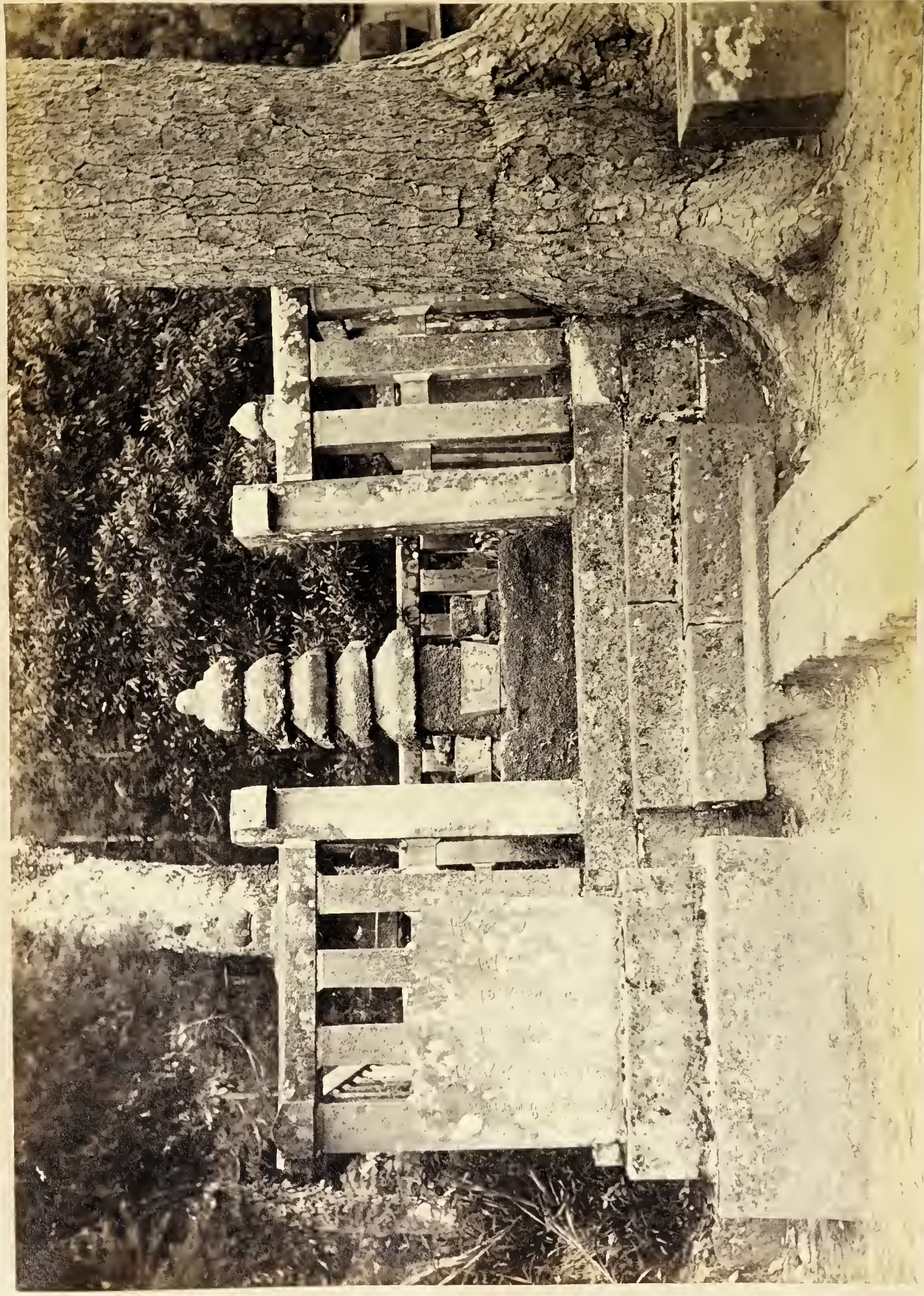
The damage done is very considerable. The shipping has suffered comparatively little. A pilot schooner belonging to Mr. Hodnett drifted on to the piles at the English Hatoba, and was there sunk. Mr. Hodnett was absent—and the crew, consisting of two Japanese and one foreigner managed to get safely ashore. We must pause, however, to mention, that the foreigner seemed in danger of drowning, when Mr. Padgen seeing his position dashed into the seething waves, succeeded in reaching him and helped him safely to the shore. Those who saw the waves breaking on the Hatoba and on the bund—and even those who now see the effects of the waves upon the Hatoba and Bund—can estimate the gallantry of this humane effort; and we congratulate Mr. Padgen on his heroism.

The schooner *Wanderer* also drifted on to the piles, but was got clear without damage. The Japanese steamer *Osaka* has been driven ashore below the Benten works. The bowsprit of the *Thabor* was carried away; and the *Tokei Maru* managed to get some damage. This is so far as we can learn, the sum total of the damage to the shipping. But we regret to say that the Pacific Mail Steamship Company have been very severe sufferers. First a water lighter has been lost; then two iron lighters loaded with Tea for the *Arizona*; and a wooden lighter, loaded with coal for the *America*; the Company’s hatoba or jetty, at their coal sheds has been destroyed, two-thirds of it being washed right up to the entrance of the creek, and a part well on to the bund. The ships, large and small, with the exceptions we have noted, held their ground well, and for them, the typhoon has not been so severe as former ones. But on shore the damage is very great. Hardly a house has escape scot free. The Bund, yesterday so smooth—became one mass of debris. The huge coping stones which surmounted its sea boundary, were all displaced, and some driven right across to the inner side. The seaweed, (although it was low water), actually entered the compounds all along the sea face, and what the damage would have been had the tide been high, it is impossible to estimate. All the houses in both settlement and Bluff have suffered more or less; but Messrs. Carroll & Co’s store has suffered most severely; having lost about one third of its roof. The Club too, had one side of its roof tiles slip down bodily, in the most remarkable manner. The Flagstaff of the P. M. S. S. Company was blown over and presents a most curious phenomenon. It was, in a garden divided from a private passage way, by a low bamboo fence. It so fell on to the roof of the dwelling house, that it tilted up, and the base of it was lifted high. It then slipped down clearing the fence and hedge without touching them, and deposited its end in the roadway. It now leans from the roadway to the roof, over but not touching the fence.

On the Bluff, all have some tale of damage to tell. The Barraeks have come to greater grief than we ever knew them to do before. The roof of the General’s hut was quite untiled to seaward, and a portion fell in bodily, most providentially just sparing Colonel and Mrs. Richards, who were in the room in which it happened. The English Legation Flag-staff lost its topmast. Mr. Milsom’s house was unroofed; Mr. Marks’ house was also unroofed. The Belvedere



THE FAR EAST.



THE TOMB OF YORITOMO, KANAKURA.



THE FAR EAST.



THE SHRINE OF OTO NO MIA, KAMAKURA.



on Mr. Taylor's house was blown off of the perpendicular; and hardly any one can laugh at his neighbour—for all have some damage to repair.

We have to congratulate ourselves on our good fortune in having had this blow at low water. Had it been otherwise the damage to the houses on the Bund might have equalled that we had recently to record in the case of Kobé.

The Suburb of Ishikawa has received terrible damage, both from the overflow of the Canal, and the effects of the high winds. Native Town has also its own tale to tell of injuries.

We were happy to find that the P. M. steamer *America* arrived in harbour a few hours before the Typhoon commenced. The ship *Black Prince* also got in, with coals from Australia, in good time; and it is to be hoped that the Mail steamers *Behar* and *China* which sailed the day before had got sufficiently far on their way to escape the blow.

THE office of Mr. A. Campbell was broken into the night of the 20th August, but the thieves took little of any value. They do not appear to have attempted to break open the safe—but they cleared the place of all the loose writing paper and small effects that they could carry off. We must not begin too early to find fault with the new police officers. But we would apprise them that their work is set out for them; and to keep under, the robbers who infest the settlement, they must be constantly on the alert.

ON Saturday evening the 19th August, two men called on Mr. Wheelan at No. 30, and told him they were policeman and that if he would give them some money they would catch a man who had stolen some things from him a short time ago. He however being suspicious detained the two men and sent for the police, who arrested them and on examination it was proved they were impostors and will doubtless be severely punished.

A RAID was also made on a lot of natives who were gambling in a house on the foreign concession and a number of them were arrested and taken off to the Saibansho.

ON the night of the 21st August, the store of Messrs. Bush and Blass was entered by thieves and a quantity of plated-ware and many other things stolen. The thieves effected their entrance by forcing the door opening on the Main Street, and from the appearance of the store this morning it is most likely that they were disturbed and made off. All the drawers had been opened and searched. And most fortunately a gold watch which was in the same case as the one they took the plated ware from, and lying close to it, was missed by the thieves.

WE are informed that the Typhoon was felt fully as much in Yedo as in Yokohama. The Hotel is very much damaged, and yashikis are knocked about in the most rueful manner. The road also, where accessible to the sea, is as com-

pletely cut up as is our own Bund—and the loss along the whole sea front of Yedo must be prodigious.

THE Railway is making greater progress than has been generally supposed, and it is a pleasure to record that one of the Engines received from home has made a trial trip. Of course it was satisfactory. In the Engine house at Noge, are several others in various stages of completion, and although, the gauge being very narrow, they look small, yet we doubt not they are good effective machines. The buildings at Noge terminus are going on well towards completion, and if the bridge over the Logo at Kawasaki could be made reliable—which we do not think it can with only wooden piles—we believe trains might run between this and Yedo before the new year.

### NAGASAKI.

THIS morning H. I. R. M. corvette *Almaz*, bearing the pendant of the Commodore, arrived in this harbour from Chefoo, and received the customary salute from the U. S. corvette *Alaska*. She reports all quiet in the North of China. The American schooner *Clara*, with coals for H. B. M. fleet, has arrived at Chefoo.—*Nagasaki Express*.

THE United States S. S. *Alaska*, arrived from Chefoo, upon the afternoon of the 12th instant. By her we learn that the *Colorado* had proceeded to Yokohama, and the *Benicia* to Shanghai.

The *Alaska*, we understand will remain here for a month or six weeks.—*Nagasaki Gazette*.

THE Danish Frigate *Tordenskiold* arrived on the 23rd instant from Vladivostok, accompanied by the telegraph steamer *Africa*. The latter vessel came in for dead weight, to enable her to pay out the remaining portion of the cable, required to be laid to complete the Nagasaki and Vladivostok section, which it is expected will be done and in working order sometime during the coming week. The steamer *Great Northern* which left on the 22nd instant, to pick up and repair the injured part of the cable, between this port and Shanghai, has done so, and the communication was reopened again this day. It was found to be cut about 6 miles from Gutzlaff, and evidently done by a junk's anchor.—*Nagasaki Express*.

### SHANGHAI.

(From the North China Herald.)

M. Calice has been appointed Minister Plenipotentiary for Austria, at Peking and Yedo. An Austrian frigate is expected shortly, with ratifications of the treaties concluded in 1868. M. Schlik is appointed Consul at Shanghai. Mr. Russell Brooke Robertson has been gazetted H. M. Consul at Yokohama. Mr. Marcus O. Flowers is about to return to Nagasaki. Mr. D. B. Robertson, from Canton, and Mr. W. H. Medhurst have arrived home. M. Benoit Edan, who was for



several years Acting Consul-General for France at Shanghai, has died.

THE ship *Victoria Nyanza*, was detained eight days at Woosung for want of water to cross the bar. Evidently the necessity for dredging has not been obviated by the new soundings.

OUR Tientsin correspondence gives details of heavy floods in that neighbourhood. The damage done cannot yet be estimated, but it is evident from what we learn of the immediate neighbourhood of Tientsin, that it will be very great. Besides houses washed away and cattle starved or

light, which is of the first order, catoptric, can be seen eleven miles. She has a fog horn which can be heard six miles. The light was first shown on the 18th July.

#### TYPHOON AT TAMSUI.

BY the arrival of the *Venus*, Capt. Crowell, intelligence is to hand that on the 9th instant a tremendous typhoon swept over the North end of Formosa, doing a great deal of damage to the shipping in Keelung and Tamsui harbour. The British bark *Westward Ho*, and French bark *Idello* were totally wrecked in Keelung harbour, and the British schooner *Anna* is ashore in a dangerous position. Capt. Foster, of the *Westward Ho*, and one Chinese of the same vessel were drowned.



IN MO-SIMA, FROM THE SANDS.

drowned, we are sure to hear of many human lives lost. The North of China seems never to know a medium between drought and flood. The rain, we hear, ceased at Tientsin at 3 a.m. on the 10th August, but the inundation had increased rather than subsided, on the 12th.

THE new church of the American Presbyterian Mission at Tungchow has been successfully and quietly opened. Large crowds assembled on the occasion, but were perfectly quiet and orderly. Excessive rain has also fallen in Shantung.

WE are glad to learn that the new lightship has arrived safely at Newchwang and is in working order. Her

The British bark *Lucknow*, was driven ashore at Tamsui, but was got off without sustaining any serious damage.

The Typhoon has entirely altered the entrance into Tamsui harbour.—*Idem*.

#### TIENTSIN.

15th August, 1871.

WE have no improvement to note in our watery condition here. So far from that, the water keeps slowly rising. Yesterday it rose about 2 inches. Last night we had heavy rains, and a high wind from the south, but to-day the wind is again easterly. We shall have new moon to-morrow, but from the look of the clouds at present, I fear that the change from wet to dry will, at the very utmost, not be more rapid than



the increase of the moon. The poor people are now being brought here in boats from the country districts, the native report being that the rich are hiring boats for this purpose. Many of these hapless refugees have no earthly goods except a small bundle of clothing. It is said the government left some of the Imperial troops on the Sankolinsin Wall *for three days without food*. And all events show what opinion is popularly entertained of the authorities, that the people generally say that these men would have been left to perish outright, had not some of them managed by the payment of 5,000 cash each, to induce some boatman to convey them into the city.

It is said that at Peking it rained for 10 days; and for 10 days people in town had no communication with their families at the hills. Some young gentlemen riding in from the hills to the city, did so at the imminent peril of their limbs and their lives. Boatmen here for some days were making little fortunes; and even now, from this to Tungehow, a distance of some 70 miles by land, they are asking something like \$10 per ton, while one man did not appear ashamed to ask about \$25 per ton.

H. E. Mr. Wade has left Tientsin for Peking. You will be, I dare say, a little taken aback to hear that he has rented a residence in Tientsin. A good deal of speculation has arisen thereupon. Of course, we have not much else to do at present. Some say that, in spite of all his telegraphic assurances that there is no cause for alarm, he sees that there are such appearances in the political atmosphere that he has considered that, in the event of trouble in future, Tientsin with its "gunboat" and occasional *Manchu* and *Appin*, will be a safer retreat than the hills; the botanical resources of which, besides, were exhausted during last summer. Others again, and let us hope they have more truly divined the cause, say that H. E. wishes occasional intercourse with the mercantile community, so that the necessarily one-sided views of the Chinese officials by whom he has hitherto been led, and so constantly *mised*, may be brought to a safe equiposio,—a *juste milieu*—by the equally one sided views (?) of foreigners. If the latter is the correct theory we shall congratulate ourselves on so happy an inauguration of Mr. Wade's elevation to the Ministry at Peking. Let it only be followed up by an annual circuit of all treaty ports in China, and Mr. Wade's fame will no longer rest on the compilation of Chinese primers and chrestomathies, however excellent, but will stand a fair chance of justifying the dual name he bears of British Minister (not Chinese Privy Councillor) at Peking and *Superintendent of British Trade* in China.—*Shanghai Evening Courier*.

#### NINGPO.

IT is reported from Ningpo that the Chinese authorities are showing great activity in fortifying the approaches to that port. The crest of the hill above Chinghai is covered with houses for military officers; while, in a sheltered place in the low ground, arrangements are being rapidly made for a camp of 25,000 men. A gentleman who recently sailed up the river Yung counted eight double sets of forts between

Chinghai and Ningpo, commanding the river from either bank and with converging fires. From the same source we hear that a camp of 50,000 men is to be gathered near Shanghai—in the neighbourhood of the Arsenal, it is said.—*Idem*.

BY the M. M. steamer *Neva*, we have the following particulars respecting the collision between the *Peiho* and the *Diomed*. The French mail Packet *Peiho* arrived in Aden on the 19th July, having been in collision with the British steamship *Diomed*. The French Packet, signalized in the Red Sea to the *Diomed* to come near to her, which she did, but having put on too much steam she could not stop, and the *Diomed* ran into the *Peiho* amidships, cutting her right down, and damaging herself considerably, having opened her bows to the water's edge. The *Diomed* returned to Aden, the *Peiho* accompanying her. Both vessels were detained there to repair damages. The *Neva* arrived three days after the accident at Aden, and took on board the mails, and a portion of the passengers, and proceeded on. The remainder of the passengers per *Peiho* remain for the next steamer, which was expected in about fifteen days.—*Daily Press*.

THE account of the collision between the *Peiho* and *Diomed* as given by us above from the Hongkong *Daily Press*, does not appear to be quite exact, and we have been furnished with the following corrected account by M. Conil, the Agent for the M. M. Co. here:—

The French Mail Steamer *Peiho*, being about 20 miles to the west of Aden at 8 A.M. on the 20th July saw a steamer, in the sun's eye, about two points to starboard. Some minutes after, the steamer *Diomed* was seen with a signal on her mainmast bearing down upon the *Peiho*. The engine was immediately stopped, and the *Peiho* sheered to port (it was believed in answer to a signal) and the *Diomed* continuing at full speed, and to approach on the starboard, quickly ran into the *Peiho* athwart the mizzen mast, the two ships making an angle of about 45°. Two successive shocks shewed that the *Diomed* had not stopped even at the moment of concussion.

After communication by a boat from the *Peiho*, the two ships made the best of their way to Aden, where they arrived about 10 A.M.

THE Japanese Government appear to be in earnest about the scheme of connecting Tsurunga with the Hiogo and Osaka Railway. We hear on good authority that they have persuaded four of the principal merchants in Kioto to "an interest" in the undertaking to the handsome figure of 150,000 rios each. If they are proportionately successful with the minor merchants of the sacred city and with the merchant princes of Osaka, they ought to be able to make up a good portion of the \$2,200,000 which the line is estimated to cost.—*Hiogo News*.



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

[VOL. II, No. VIII.]

YOKOHAMA, SATURDAY, SEPTEMBER 16TH, 1871.

[SINGLE COPY \$1.00]



BEFORE we continue the trip which we commenced in the last number of the *Far East*, we will take occasion to pause, and say a few words on the religion which has been for centuries the creed of by far the greater part of the inhabitants of this country, as it has also of China. We have so frequently to give pictures of temples, and to speak of the action of the present Government with regard to the Buddhist faith, that those who are well informed on the subject will pardon the digression, for the sake of those who are not. Buddhism it must be clearly understood has been running side by side, in Japan, with the old Sintoo faith, to which the Mikado and his court have always clung; which is in fact, the foundation of the veneration with which his rule is upheld. We have formerly remarked that Buddhist images and Sintoo emblems often rest side by side in the same temple; and the temples at Kamakura, of which we wrote in our last number,

were dedicated, some to Buddhism with its numerous images, and some to Sintooism, which only admits of a bright mirror or clean white paper as the representative of the purity of the Divine character and attributes.

The raid that has taken place under the present government against the Buddhist worship, we have already described. But as to-day we give two pictures of Buddhist temples—one the interior of the Chinese temple in Yokohama, and the other a temple at Inosima, we feel impelled to quote a short memoir of Buddhism which was printed in the United States for the author, Mr. Salisbury, more than a quarter of a century ago.

“For a theory of Buddhism we will venture to propose the following. At its foundation may be said to lie a quickening of the moral feeling against the pantheism of the Brahmins. Such was the force of long established opinion, identifying the Deity with objects cognizable by the senses, or making Him



AT NAGASAKI.



a mere aggregate of ideal forms, that there was a sort of necessity, in opposing pantheism, to deny all attributes to God—to conceive of simple abstract existence as the highest being according to the signification of the Svabháva, applied in Buddhist language to the supreme being, which is self-immanent substance,—and, on the other hand, to suppose all inferior existence an illusion, unreal, as the Buddhists do, just so far as there was an abstraction of the idea of Deity from those objects of sense, and creations of the mind, which had been imagined to be what they are, only by the divine presence pervading them. It was most natural that the Brahmins, when aroused to find occasion against them, should charge them with being atheists and nihilists. The ideal of highest perfection would naturally be conformed to the conceived idea of the divine being, a sublimation of existence above all qualities. This is the Nirvána; and as with them the negation of all predicates is the only criterion of virtue, to be in any particular habit of mind has in it no intrinsic merit or demerit. To arrive at such a state, we must learn the illusive nature of all created things by studious application of mind and moral discipline. The authority of the Vedas is rejected, because no will is recognised as pertaining to the deity. Buddhist scriptures are held to be, not a revelation of divine law, but simply illustrations of a higher intelligence, inferior to the supreme being,—fitted to lead man, through knowledge, to absorption, in the incommunicable substance of all things. The origin of the world is ascribed to a disastrous fatality. Such having occasioned the development of self-immanent substance, the first emanation was Intelligence, or Buddha, together with matter—which elements combined, have given origin to all existing species of things. A *buddha-state* is the last stage at which man arrives in the progress of perfection, before reaching the goal of Nirvána. But the idea of Buddha, as a teacher of mankind, is founded upon a supposed perpetual and invariable rotation of great kalpas, or series of ages, in each of which, from the beginning at an indefinite point of past time, after an age of corruption, degradation and decay, one of restoration has succeeded, more or less frequently, when that first emanation of intelligence has become embodied among men, in order to promote the disentanglement of human spirits from the vortex of illusion, by the effulgence of its original light. This round of ages, making a great kalpa, had been already completed, according to the Buddhists, eleven times, at the commencement of the present kalpa; and Buddha had often been incarnate. Since the present series of ages began its revolution, Buddha has appeared, it is said, four times, and last in the person of Sákya-Muni or the Sákya-saint, who has given the law to the existing age.

Various considerations lead us to believe that Buddha was a real personage; but when did the person live who brought about such an extensive revolution of religious opinion? With regard to this question there are various conflicting opinions, but after a diligent examination of the best authorities we are disposed, and we cannot, we think, be greatly in error, to fix the commencement of his regal power at B. C. 320. Buddha is said to have belonged to the Kshatriya, or warrior-caste, being the son of a prince who ruled over a small independent kingdom at Kapilavastu, or the *Yellow dwelling*.

His first years were passed in princely pleasures. He next became a hermit, practising austerities after the manner of his age, but at length gave up that excessive bodily mortification, and is said soon after to have attained to the supreme wisdom, or to have become Buddha.

He is said, at first to have been reserved, in the communication of his doctrine to others; a representation probably founded in truth; and in looking for proselytes did not recognize the principle, which afterwards became a cardinal point with this sect, that the privilege of religious instruction, should have no restrictions, for he sought out such persons as he judged fit to understand him. His personal labours appear to have extended over the whole of Central India. His cause was espoused by the kings of Magadha, who were probably sovereigns of all India at the time. Invited with his disciples, by a rich householder, to Shravasti in Kosala, which is Oude, he spent there twenty-three years, in which time he composed the Suttani or aphorisms, one of the three portions into which the Buddhist scriptures are divided.

After Buddha's death an individual, named Kassapo, took the general supervision of the interests of the Buddhist community, presiding particularly over the clerical fraternity, which had already become numerous in Buddha's life-time. But the narrative of the Mahavanso clearly implies that the recognition of superior rank did not depend upon official station, but upon reputed ability and sanctity. There was then no established hierarchy. That was to be the result of a longer growth of the system. But an event of the highest importance to the future progress of Buddhism, occurred the very year of his death. A schismatic tendency was exhibited which made it necessary that the traditions, to be orally transmitted, should be fixed. A council was called, and the two supplementary parts, Vinayo and Abhidhammo, prescription concerning moral conduct, and appended law, were added to the Buddhist rule of faith and practice, making up the Tripitakan, or Threefold treasure. The council is supposed to have been inspired. The Tripitakan was not yet committed to writing, but each of its three portions assigned to an individual who was to teach it to others after him.

A second council was held a century later for the suppression of certain practices contrary to the rules of the clerical order. The innovators were degraded. After this, a select number of the clergy met at Visali, to revise the whole of the Abhidharma and Vinayo.

The next important period in the history of Buddhism is the reign of Aroko. Up to the close of the third century, the ecclesiastical establishment consisted chiefly of viharos, or cloisters, built by the royal bounty or by the wealthy, and occupied by persons of the male sex. These were the clergy, or more properly friars. Asoko began to reign B. C. 258, and was a zealous promoter of the faith of Buddha. This period is remarkably illustrated by existing monuments, found in all parts of Central India. In the seventeenth year of this reign, a third council was held to purify the fraternity of the Bikkhus from certain heretical doctrines, introduced by persons jealous of the progress of Buddhism, who had of themselves assumed the yellow robe, and intruded themselves into the viharas, for the purpose of creating a schism.



The great age of Buddhist missions began at this time. As places to which missionaries were sent, may be mentioned, Kasmira, Mahisamandala the Maharatta country, the Yona country, the Himavanta or Snowy country, and Ceylon. Of the rise and progress of Buddhism in the latter place, also in Cashmere, a more extended account is given. The foundation of the system in Thibet was laid A. D. 307. Here, as in China, the Mongols were its principal patrons.

"In the thirteenth century, Koblai Khan brought a large part of China under the Mongol sceptre, and his reign was the period of the glory of the religion of Buddha in that country. It had its votaries there, however, previously, during many centuries. The date ordinarily assigned to its introduction, which was first stated by De-guignes on Chinese authority, is A. D. 65. But

since it has been shown, that the influence of Buddhism had probably extended to Khotan, as early at least as the end of the first century before Christ, and that political relations began to arise between Khotan and China not far from that time; we can scarcely hesitate to believe, that the propagandism of the Buddhists had carried their religion into the celestial empire, even before our era; more especially as we find it to have been common, in later times, for Buddhist mendicants of the cloisters of Khotan, to be employed in political negotiation with the Chinese empire. During the first three or four centuries, Buddhist pilgrims were constantly on the way from China to India and the eastern part of the Sassanidan empire, to obtain instruction in the faith of Buddha, and to collect the books of the religion; and a missionary zeal carried many from afar to China. The first great era of the propagation of Buddhism among the Chinese, early in the fourth century, was owing to the influence of an Indian Buddhist, named Fo-thou-tchhing, or *purity of Buddha*, who by adroitly availing himself of a knowledge of the powers of nature, to effect the semblance of miracles of healing and of raising the dead to life, and by fortunate predictions and shrewd auguries, and the so-called gift of second sight, gained entire command of the popular mind. But the system of Con-



KAMI-SAN OR FEMALE HAIR DRESSER.

fucius was deeply rooted in the educated minds of the nation, and the opposition to Buddhism on the part of the Confucians made it odious to the Tartar prince, at whose court Fo-thoutchhing had been received. The conception of virtue as a sort of social propriety, the putting away of the idea of deity as unessential, and the giving up of a future state of existence, all which belong to the doctrine of the great Chinese philosopher, are indeed directly opposed to the spirit of Indian religion, and more especially to the principles of Buddhism. Another philosophy, however, which was cherished by a certain class of the thinking Chinese, though not distinguishing the man of letters, as adherence to the Confucian system did, the Tao-doctrine, may have prepared the way for the reception of Buddhism by the more instructed; for it so

nearly resembles the Buddhist philosophy in its fundamental idea, Tao, which it defines to be something *nameless, deprived of action, thought, judgment, intelligence*, the occasion but not the cause of created existence; and in the view it gives of the highest perfection, as an absolute quiescence, without action, thought, or desire, that the inquiry suggests itself, whether Lao-tseu, the author of the Tao doctrine, whose age was the same with that of Buddha, can have had communication with the Indian sectary, or whether the coincidence of their principles is to be ascribed to revulsion from a system of pantheism known to both, or whether Buddhism was imported into China far more anciently than has been supposed. It is true, that the Tao-sse, perceiving the rapid progress of Fo-thou-tchhing's proselytism, regarded him as a dangerous rival, but jealousy without pride prefers concession, where the points of agreement outnumber those of difference. A school was founded by Fo-thou-tchhing, which handed down the Buddhist doctrines among the Chinese. But within a century, the disciples of Buddha were afflicted with severe disasters from political convulsions, so that their faith almost expired, while they neglected to observe the precepts of their religion, and their sacred texts were dispersed or mutilated. It was in consequence of this state of things, that Chy-fa-hian,



at the close of the fourth century, went on his pilgrimage into foreign Buddhist countries, of which the results are so invaluable at the present day, as a monument of that particular age of Buddhism. The information he obtained respecting the local traditions of Buddha's life and death, and the scriptures and established institutions of the Buddhists, had also the effect, at the time, to give a new impulse to the religion of Buddha in China. Fifteen years was this devout pilgrim abroad, in Tartary, India, the country beyond the Indus, Ceylon, and the Indian Archipelago; and after his return a critical digest of Buddhist doctrines and precepts was made by him, with the aid of an Indian Pundit, from the books, traditions, and observations collected on his way. The first general translation into Chinese of the Buddhist scriptures, was made in A. D. 418, under the Tsin dynasty, and was probably a result of Chy-fa-hian's exploring tour. Another translation, which is the one now in use in China, was made A. D. 695, under one of the Thang emperors, by a friar of Khotan,—an age of persecution and laxity having intervened since Chy-fa-hian's return, which made it necessary to establish the scriptural code of the Buddhists anew, from sources existing out of China."

In concluding, the author of the memoir says,

\* \* \* \*

"I have thus endeavoured to mark some of the most prominent events in the history of Buddhism, and have glanced at nearly every country where it has been propagated. Before concluding this sketch, however, I must notice more distinctly the last great era of Buddhist history,—that of its extirpation in the country of its origin, and in the Indus-land, where it once took such deep root. It has been seen from the Mahāvanso, that in the latter part of the fifth century, the Brahmins of Central India were actively engaged in combating Buddhists. Another authority, entirely independent of that, acquaints us, that in the year A. D. 495, the patriarch of the Indian Buddhists transferred his seat to China, and that the succession was continued no longer in India. From the whole narrative of the Chinese pilgrim, Chy-fa-hian, we further learn, that, up to the commencement of the fifth century, there was no open hostility between the Brahmins and Buddhists, even in the city of Benares, which was afterwards to be the head-quarters of Brahminism. But we have accounts of two other Chinese pilgrims, named Soung-yun and Aiuanthsang, who, the one A. D. 502, and the other between A. D. 630 and 650, traversed the same countries which were visited by Chy-fa-hian; and these show, that in the course of two centuries since Chy-fa-hian's tour was ended, and beginning as early as with the sixth century, the Brahmins had been gaining the upper hand in India, and that Buddhism had declined also in the countries to the west of the Indus. To all this may be added, that the decisive overthrow of Buddhism in India is to be attributed to the influence of a philosopher, named Rumārila Khatta, who lived, as is sufficiently well ascertained, in the seventh century. The final rallying of Brahminism against its formidable antagonist, seems to have been accomplished by this philosopher, through a simplification of the grounds of religious belief. The Mimāṃsa, a system of philosophy of which he is the principal expositor, assumes the Vēdas for its foundation, and lays

itself out to ascertain the meaning of Scripture. Properly speaking, it is no philosophy, but rather a system of exposition; and it allows of no proofs, except by inference from association, comparison of resemblances, presumption from implication, and oral communication. These stricter principles, while they draw the line of demarkation more definitely between the old orthodox creed, and all schemes of religion which had diverged from it, would, of course, place the subtle vagaries of Buddhism in the most unfavourable light. A royal decree is said to have gone forth: "Let those who slay not, be slain, the old man amongst the *Bāuddhas*, and the babe; from the bridge of Kāma, (the strait between the continent and Ceylon,) to the snowy mountains (the Himālayas)." It cannot, then, be far from the truth to say, that, from the middle of the fifth century, Buddhism began to be overpowered in India, and in the Indus country, and that the profession of this religion was not tolerated in Hindustan after the seventh century. The sect of the *Jains*, who are still found in some parts of India, and whose existence there may be traced back to the eighth century, are probably a remnant of the Buddhists, who, by compromise and concealment, escaped the vengeance of the Brahmins.

"The occasion of the extirpation of Buddhism from the Indus-country is hinted at in the language of Hiuan-thsang, who says of the Punjaub, and the eastern borders of Afghanistan: "All these countries are uncivilized, the inhabitants gross, their language barbarous." For of a part of this very same region thus characterized, Chy-fa-hian observes: "the language of Central India is there spoken without any variation. The dress of the people, and their manner of taking food, are also similar to those of Central India. The law of Buddha is extremely honoured there:" and this discrepancy of statement between two travellers, who each spent many years in making their observations, and whose credibility is unquestioned, can only be explained by supposing an inroad of barbarians, which had altered the character of the country, since the earlier traveller's visit to it. We know, too, from the history of the Arabs, that the Turks, whose invasions of the eastern borders of the ancient Persian empire had been repeated from the age of Cyrus, were opposed to the arms of the followers of Mohammed in Afghanistan, in the latter half of the seventh century.

"Within the period of the decline of Buddhism in the country about the Indus, as fixed by comparison of the narratives of Chy-fa-hian and the other Chinese Buddhist pilgrims, is the date, which a Chinese historian, who lived about the commencement of the seventh century, has assigned to the introduction of Buddhism into Japan; and the same authority gives us the highly interesting information, that it was brought there from a country near to the Indus on the western side. "Formerly," says the historian, "the religion of Buddha did not exist in this country (Fou-sang, or Japan). It was in the fourth of the years Ta-ming, of the reign of Hiao-wou-ti of the dynasty of the Soung (A. D. 418,) that five pi-kieou (Bhikkhus,) of the country of Ki-pin, went to Fou-sang, and spread there the law of Buddha: they brought with them the books, the sacred images, the ritual, and established the monastic usages, which caused the manners of the inhabitants to be changed:" The history of Japan by Kaempfer, from native



authorities, speaks of the "spreading of the foreign Pagan Budsdo worship," in the sixth century, in consequence of the arrival there of "idols, idol-carvers and priests from several countries beyond sea:"—which points again to the same period hinted at in the account of the first propagation of the religion of Buddha on this island, and is probably to be connected with the circumstances in which the Buddhists found themselves, at that time, in India and on its western borders.

"It is to be expected that the sources of knowledge on this whole subject, here presented in a meagre outline, will be greatly multiplied within a few years, when it will be safe to go more into the detail, and the principal facts may be better established. Certain writers have entertained notions, in regard to the influence of Buddhism upon the Scandinavian mythology, and upon the civilization of the Indian races in the central part of our own country, which, though as yet too visionary to receive any more than this passing notice, may be found to embody some important historical truth. Our own countrymen in the east, of various professions, enjoy opportunities of collecting materials respecting the doctrines, local traditions, religious usages, and ecclesiastical organization of the Buddhists, which we hope they will not neglect to improve. But enough has been ascertained to excite our astonishment at the power of Buddhism, to propagate itself amid every variety of national culture, spirit, and temperament. I will therefore suggest, very briefly, a few reasons, which have occurred to me, for the rapid spreading of this religion in India, and its wide diffusion abroad.

"1. Buddhism elevated the regal dignity. One of the most ancient traditions of Central India, preserved in the fiction of the avatâra of Vishnu, as Parasurâma, or *Rama of the club*, refer to a primitive strife between the Brahmins, and the the Kshattriyâs, or *warrior caste*, which ended in victory to the Brahmins. The position of royalty, under Brahmin institutions, has always been one of entire subservience to the acknowledged superiority of the spiritual caste. Theocracy, in a certain sense, has been the form of the state. But with the Buddhists, the king was the proper ruler of the land, inasmuch as they looked to him for countenance against the jealousy of the Brahmins: and the result was a mutual dependence, which tended to strengthen both the royal authority and the course of the new sect;—quite like that confederacy of king and people against an overpowering aristocracy, in early times of European history, when those two powers of the state, with seeming contrariety of interest, for a while made common cause with each other against their common enemy. This parallel might be carried further; for the spiritual power of the Buddhists, fostered by royal favour, subsequently rose to such a height, that it controlled the sovereign: just as royalty in Europe availed itself against popular rights of that preëminence which it had obtained only by the temporary union of the will of the people with it. Hence we do not find that the principle of deference to civil authority, which contributed to gain for the followers of Buddha that position which they acquired in India, actuated them to the same extent in the measures they adopted to establish themselves in other countries: for, not to speak of the absence of an ancient priestly domination in most of the foreign countries where Buddhism was introduced, against which the civil

power might have been invoked for protection,—the Buddhist clerical order itself had become tinged with priestcraft, at the very time when their system was first propagated out of India; and this managing spirit seems constantly to have gathered strength, of itself, and by the concurrence of circumstances, as Buddhist proselytism enlarged its bounds.

"2. Buddhism was most extensively propagated among those, who, so far as there existed any intercourse between themselves and the inhabitants of India, were held in contempt by the Brahmins, as Mletchtchas, or *Barbarians*,—outcasts from all participation in their religious knowledge, and unworthy to enjoy their institutions. The Buddhists appearing as befrienders of these despised foreigners, whom they so zealously sought out in their homes, in order to instruct them, had the great advantage of a striking contrast between their seemingly benevolent labours for others, and the haughty, unsympathizing, spiteful spirit of the Brahmins. A leading maxim of conduct with the Buddhists, equally pertinent here, to whatever motive it may be referred, is this:

"Whatever happiness is in the world, it has arisen from a wish for the welfare of others:

Whatever misery is in the world, it has all arisen from a wish for our own welfare."

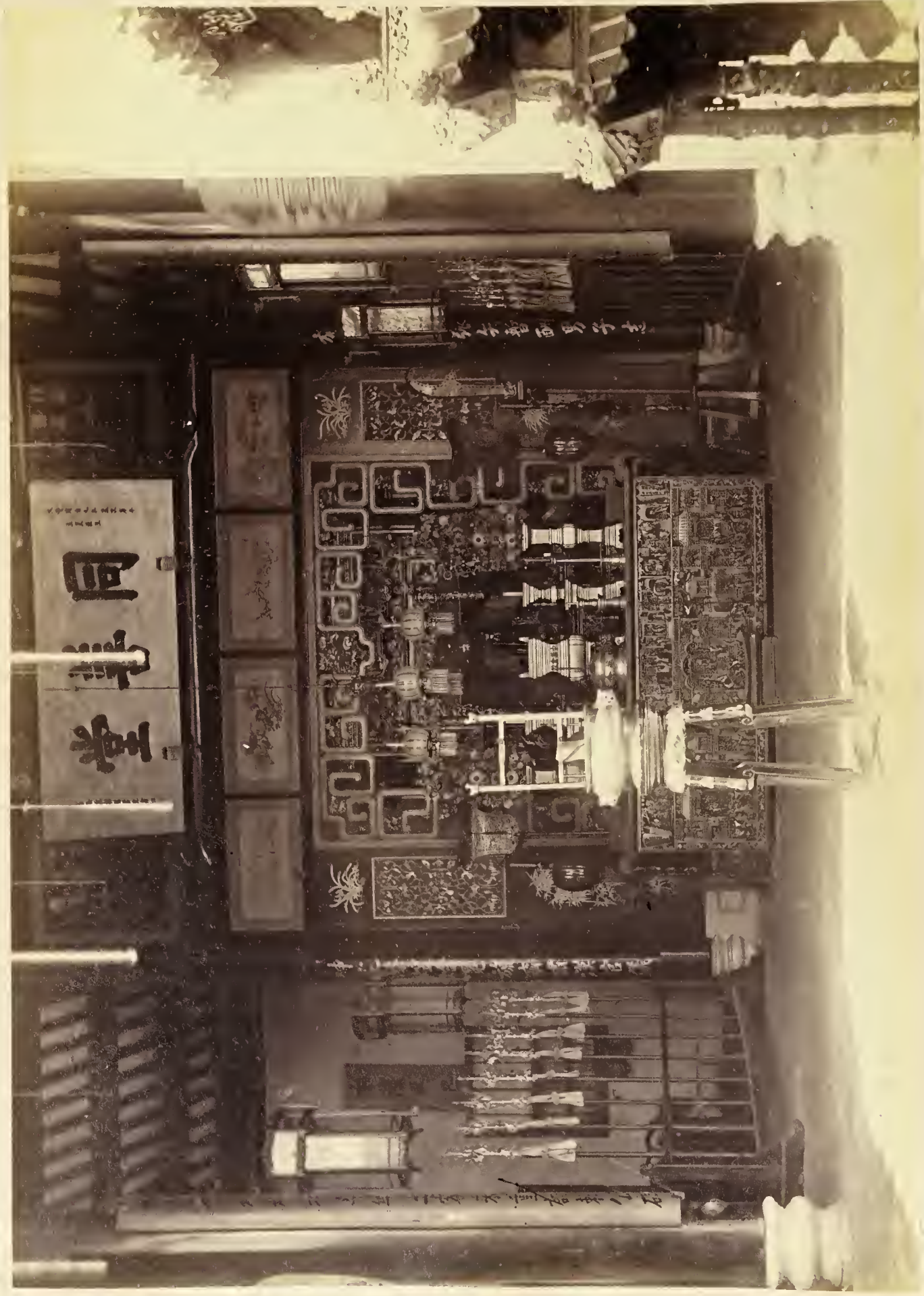
"3. Another reason which may be assigned for the extensive propagation of Buddhism is, that, as its distinctive peculiarities are philosophical and not derived from any particular mythological conceptions, it could take to itself any mythology which it found established with this, or the nation, and under that cover insinuate its principles the more effectually.

"4. Buddhism asserted for humanity an essential quality and worth, in opposition to the arbitrary distinctions of caste. There, was, indeed, from the first, a clerical order among the Buddhists; yet such was its constitution that it operated rather as an inducement, than as a bar to general effort, to reach the higher attainments of which the soul was supposed to be capable: for emulation was quickened by the admission to its privileges, on equal footing, of all ranks of social life; and the prospect held out to all alike, who should consecrate themselves to its moral and intellectual training, was one well adapted to inspire ambition, whether the state of sanctity pretended to be connected with such consecration was considered, or the powerful influence over others, and the opening of wide fields for its exertion in missionary enterprise, which was actually associated with becoming a Bhikkhu.

"That separation, too, of human nature from pantheistic absorption in the Deity, which is a fundamental principle of Buddhism, could not fail to be attended with a quickening of the sense of power in the human soul itself, and of a higher destiny belonging to it, than to be the merely mechanical organ of an all-engrossing Deity. It would be in vain to object, that Buddhist doctrine makes all things to be unreal except the great Svabhâva: for no human being could long hesitate, between consistency with an abstruse metaphysical speculation on the one hand, acquiescence in the prompting of instinctive feeling on the other, that there is a self-activity in human nature. Nor should the inanity of the highest perfection to which the soul can attain, according to the Buddhist notion, be supposed to be an objection to this view of the



THE FAR EAST.



INTERIOR OF THE CHINESE BUDDHIST TEMPLE, YOKOHAMA.



THE FAR EAST.



TEMPLE OF SHIMEI SAMA, INOSIMA.



influence of Buddhist philosophy in calling forth the instinctive sense of power: for besides, that real acquisitions of knowledge and moral discipline are made requisite for the attainment of Nirvâna, it really matters not how trifling or inane the object may be, human nature is prone to assert its privilege of spontaneous action, even for a prize which has in itself nothing stimulating. Nor, again, does the emanation-system of the Buddhists take away the faculty of originating action: for it is evident from the calls, which the moral precepts of Buddhism address to mankind to exert and discipline themselves, that human actions are not excluded, at least, practically, in that system of fatality.

“But the principle of the inherent capability of man, as such, was not only fitted to lead those, who had been disciplined to a mystical passive surrender of individuality under Brahminism, to throw off that bondage, but may also be supposed to have exerted no slight influence in quickening the human soul to cast off old habits of barbarism, by giving scope and direction to the consciousness of a capacity of improvement; and the impression which Buddhism has made upon rude nations is to be explained, partly, by this consideration.

“A result of the general elevation of society effected by Buddhism, is seen in its creation of history. In India, while Brahmanism held undisputed sway, there were indeed traditions of the past handed down by the epic bards; but so blended with mythology were these traditions, that their historical meaning was obscured, or obliterated. The only memorialists were of that caste, which could not justly preserve the remembrance of most of the great events determining the destiny of the nation, without giving undue prominence to matters which concerned classes of society, depreciated by themselves as inferior and not worthy of account, and especially their chief rivals, the warrior and regal caste, whose glory they would be most reluctant to celebrate. But to the Buddhists the affairs of kings were of the highest moment, and as they deeply sympathized in the growth of their power, even they presumed to sway it to their own advantage, they would be disposed to treasure with the greatest care the remembrance of the events by which it was obtained: and the concern they professed for the general welfare of the people, would lead them to take note also of events of more general interest. Hence we find, that the proper history of India opens with the promulgation of Buddhism, and that every Buddhist nation has annals, which have a claim to the name of history, far superior to that of the epic or puranic traditions of Brahminism.”

## The Illustrations.

### KAMI-SAN—OR FEMALE HAIR-DRESSER.

THE Ladies of Western countries often find their hair dressing a lengthy and laborious part of the toilet; but they have little idea what a business it is with their Eastern sisters. In China, the great variety of the designs, from teapots to pig-tails, must show to the merest onlooker, how important a busi-

ness it is with the fair ones; and in Japan it is no less so. No woman does her own hair; but according to her means will have the hairdresser once, twice or thrice a week. The hair of all Japanese is black and strong, and from the habit of shaving the head of young people, it grows very thick and long. As the vanity of the Japanese maiden is not one whit less than that of the European, it is a matter of considerable care to select a good head-dresser, who, when found, is engaged to fulfil her office at the periods arranged for. She is regular as clock-work in her attendance, and from the habit of going from house to house, she is the general picker up and distributor of the tittle-tattle so highly appreciated by all the feminine gender. The hair once dressed, is supposed to remain decently presentable for a few days, as the Japanese pillows are so made that in repose the hair is not disturbed. The neck rests on a narrow pad, and the head is so placed as just to escape the towzling of the hair. About once a week, or perhaps oftener, the hair is let down and thoroughly washed and the head cleaned. This is generally the business of the day before the kamisan has to attend. When thus washed, it is allowed to hang wildly over the shoulders to dry, and it is then that is to be seen the splendid capillose covering with which the lasses of Japan are endowed. When the kamisan has completed her work, nothing can be neater than the glossy black coif of the women of Japan. Under the hands of the kamisan, they invariably sit as in the picture—with their shining silver-faced mirror before them, and the cosmetics and requisite materials by their side. The younger damsels only have their hair dressed, but when they are of a certain age or marry, they have all the eyebrows shaved off, and everything in the shape of a hair removed from the face, besides having their teeth blackened. To foreigners, at first sight, the black teeth and lack of the eyebrows are extremely ugly, but custom soon reconciles one to it, and it ceases to be particularly noticed. The custom has its uses; for although in Japan women can and do walk the streets at all hours, without any fear of molestation, the fact of their having black teeth and shorn eyebrows, acts as a warning to all men, that they must beware of offering any insult to those so distinguished. The consequence of this is, that the women, having not the slightest apprehension of insult, are far more free in their manners and conversation with strangers, than they otherwise would be. When nicely clad, and their hair properly dressed, there are no women in the world who look more “neat and clean” than the Japanese; and the whole bearing, particularly of the young, is peculiarly modest and innocent.

### THE INTERIOR OF THE CHINESE TEMPLE, YOKOHAMA.

COMPARATIVELY few of the foreign residents of Yokohama are aware that there is a Chinese Joss house close to their own doors. It was built about four years ago; but being in an out-of-the-way street, with a high wall surrounding it, no one would notice it, whose attention was not called to it. When it is considered that the Chinese population outnumber all other foreign residents, it is not to be wondered at, that they have raised this altar in their midst.



THE FAR EAST.



THE JAPANESE BARRACKS, AT NOGÉ.



In its decoration it differs only from the Japanese in the designs of the workmanship—everything being as purely Chinese, as in this country's temples they are Japanese. The altar, the ornaments and the decorations generally are all there as in the temples here, but we have never seen any worshippers. We suppose, therefore, that they attend at early morn or in the evening. Of course the creed is Buddhist.

#### TEMPLE OF SHIMEI SAMA, INOSIMA.

**A**NOTHER Buddhist temple—on the island of Inosima—to which pilgrimages used to be made, generally by the Samourai class, in great numbers, during the times of the Tycoons. Although Inosima is well within the treaty limits, it was always considered somewhat hazardous for foreigners to visit it until recently, for the two-sworded men were looked upon and spoken of as “the dangerous classes;” and they always abounded in that neighbourhood. We never heard of any foreigner being molested there, but it was the custom of the inn-keepers on the island, to shut up all their houses when they saw foreigners approach, for fear they should require accommodation; and they were forbidden to receive them. When, as it sometimes happened, foreigners resolutely insisted on being permitted to take a meal or a rest in one of them, the proprietor was on tenter-hooks all the time they were in the house, fearing lest an encounter should take place between them and the other guests. Since the change in the government, all this is altered. Now, hardly a two-sworded man is seen about the place, and foreigners are not only welcome but looked for anxiously.

#### THE RIVER SAGAMI, NEAR TANA.

**A**RIVER bed four or five hundred yards wide, lying between a very high bank on the one side, and the commencement of the ascent to a mountain range, of which Ooyama is the crown, at an elevation of 6,000 feet above the level of the sea, on the other. In the rainy season, and when the snows are melting, the entire bed is often covered and the stream sweeps impetuously down, carrying everything before it. At ordinary times the stream is not above a hundred yards wide, and finds a winding course for itself, constantly changing with every flood. The bed is shallow and full of rapids, but flat-bottomed boats ply upon it, being carried at the rate of six or seven miles an hour down the stream, but having to be towed up by men on the beach. Fishermen with rod and line are numerous all down the river, but the greater part of the fishing is done by trained cormorants, of which there are hundreds to be seen, who understand their business thoroughly. Their owners keep flocks of them. They confine their necks in such a way as to prevent the fish when caught passing the gullet. When they have caught any fish, the poor birds go to the station, and stand in rows, or in a semicircle, until they are made to disgorge the fish by the neck being squeezed from the root upwards.

#### THE JAPANESE BARRACKS, NOGE.

**T**HE ground now covered with the good looking range of building, depicted on page 97, has always been covered by barracks since foreigners first came to Japan; but the old

yashiki the troops occupied was very different to the comfortable quarters they have now. As recently as 1864, the occupants of the Nogé Barracks had among their number, many who had never handled a musket or rifle, but who wore armour, and were trained in the use of the bow, spear and two-handed sword. Well do we remember seeing these men go through their manoeuvres—the quaintest and most grotesque than can be conceived. The Tycoon's Government were most anxious to have the Daimio's retainers throughout the country, armed with, and trained to, the use of modern fire-arms. But, while all the great southern princes had their men so trained, the majority of the northern men refused to change from their old system of fighting, and when the Tycoon left Yedo for Osaka in 1866, at the head of his army, to punish the rebellious prince, Choshu, not more than ten thousand of his men had learnt the use of foreign implements; the rest declaring that they would not give up their old weapons for the new ones. The result was that in the rebellion these men were beaten everywhere. The barracks, as photographed, were built in the Tycoon's time; and foreign officers were engaged to drill and train the soldiers. During the rebellion, they were used as an hospital, and the wounded from Yedo used to be sent there to be healed; Dr. Willis, Dr. Jenkins and other foreign medicos placing their surgical skill at their disposal. They are now always occupied by Japanese troops, who drill precisely after the manner of Europeans. And they become all the more important, since the soldiers no longer belong to individual daimios, but to the Imperial army, which is fast becoming efficient.

#### The Period.

**S**HALL Christ Church in Yokohama have a choir? Question of questions—to be solved by—whom? An unknown friend attempted to answer it practically on the 7th September. Not waiting for—perhaps ignorant of any intention on the part of, certain of the residents to meet in the church and see what could be done to this desired end—the friend unknown had founed means to provide vocalists, and place them, without disturbing the pews, in such a position that they would be sure to be heard, thus practically answering the enquiry—Where is the choir to be located, supposing it to be formed? On the evening of the same day, alarm and consternation overshadowed the usual beatific smile and placid calm generally distinguishing the visage of our beloved organist. “The organ's sagged;” “The foundation has settled, and thrown all out of gear.” “I tried to play this afternoon, but had the greatest difficulty in moving the keys—they all seemed stuck, and one of the pedal-pipes would not speak at all.” “I don't know what's to be done for Sunday. And a lady and several gentlemen are coming to practice and to see whether we can arrange a choir”—“Come—come early—and see what's to be done. I thought I wouldn't alarm Mr. Crane, so have only asked him to come to the choir—but he always said the instrument would settle—and so it has.” How little our would-be benefactor thought of the organist when he determined on providing the choir. At 8 o'clock on entering the church, the organ blower, white as a sheet, and shaking as if



he had the ague, said mysteriously, pointing to the instrument—"Nek'ko naka." "Nek'ko" replied our local Pan—"A cat inside—where." "There—inside—two—three." "Two—three—O ciel—impossible." But just then the choir commenced, and sure enough 'twas tunable—two treble voices, an alto, and a grumbling base. There are but two keys to the doors that open to the interior, and fortunately one was at hand. To unlock the door—to open it—to peer cautiously inside—was the work of about as much time as it takes to write it—and there, on the trackers of the Swell key board, were huddled together three of the celestial choir in the shape of three little kittens—and down below on the trackers of the pedals, one of which was broken—was the old mother. They did not seem desirous of enfranchisement at all, but

Japan, has been advanced, and appointed as Attaché to the Legation at St. Petersburg.

A MOST extraordinary robbery took place on Sunday night, the 10th September, at Messrs. Domoney & Co's. The thieves took away an iron safe, bodily, with all its contents. Besides a few hundred dollars in notes and cash, there was a check for upwards of \$600. It is time to cry out when such a robbery as this can take place.

THE new currency has at length commenced its circulation. Two of the silver coins—the yen or rio, and the 20 sen



ON THE SAGAMI RIVER, TANA.

would have been content to keep their seats for an indefinite period—if only the mother could find sustenance to maintain herself and offspring. They were politely removed—and given to understand that not being able to read music, their services would be undesirable. So after a little language not fit for the building, on the part of the old cat and one of the brood—we think the alto—they consented to be escorted out of the church. Our noble instrument was now found to have completely recovered its pristine health, and piped as vigorously as ever, with the exception of the pedal whose tracker was broken. From 8.30 p.m. to 10.30, a capital practice took place, and probably some day Christ Church will have a choir!

OUR readers will be as glad to hear as we are to report, that Mr. A. R. Mitford, late of H. B. M's. Legation in

or cent pieces are issued. Government has got into a muddle by refusing to receive them in payment of duties except at a value less than their nominal worth; but we suppose they will soon discover their error.

PLACARDS have been posted in conspicuous places both in the foreign and native town, warning both Chinese and Japanese that the smoking of Opium is both very hurtful to them, and also illegal. It adds that the former notice to this effect has been overlooked, but that any persons now caught using or selling this drug will be punished very severely—and further that if any of the Chinese cannot break themselves of this habit they had better return to their country, as they will not be allowed to continue the use of the drug here.



WE would call attention to the fact that already the Japanese store-keepers are refusing to take the new yen at their true value. We recommend all foreigners most strenuously to oppose this; and to refuse any but the full change for them. Why, the very object of them was that the coins might have a standard and unchangeable value, each piece with reference the remainder of the national currency. All these matters will rectify themselves when the Mint is able to supply sufficient coin to distribute it through the country; but in Yokohama we must start with the resolution that the new coinage be in practice what it is in theory.

WE hear from *L'Echo du Japon* that a great number of clerks and officials connected with the Saibansho and Custom house have been summarily dismissed, the sole reason being that they are old Tokugawa men.

#### KOBE.

THE Diving and Swimming Matches of the K. R. & A. C. came off on the evenings of Monday and Tuesday last, opposite the bathing houses. The weather on both evenings was everything that could be desired. The only thing to be regretted was that more competitors did not put in an appearance, especially for the longer races and the 40 yards race for beginners. Proceedings commenced on Monday evening with long distance diving, which was won, as was generally expected would be the case, by Mr. Groom, with 36 yards, his nearest competitor coming to the surface at 25. This was a very good performance; and the same gentleman also carried off the next event—Diving for Eggs; although this was a much nearer thing than the last. This was followed by a 100 yards race, to be swum on the back, which was won with ease at the finish by Mr. Sim, Mr. Unbehagen apparently tiring. A 40 yards race for beginners was the next event, which unfortunately resulted in a walk over for Mr. Kirby, out of nine entries, the only competitor who came to the post. The 100 yards race followed, and finished the sport for the evening, was, however, a different story. Four started, and a splendid race ensued between Messrs. Hughes and Blackwell, the latter winning at the finish by about a foot. It is however only fair to Mr. Hughes to state that for some time past he has been out of practice.

Proceedings were resumed on Tuesday evening shortly after five o'clock by a 200 yards race in suits of ordinary clothes, which was won after a most exhausting struggle by Mr. Groom. A quarter mile race followed, which was closely contested till near the finish, where, Mr. Blackwell's superior wind telling, he was enabled to draw ahead and win comparatively at his ease. The remaining two races,—one half a mile, and one mile, were by consent postponed, the former till to-night and the latter till Saturday next.—*Hiogo News*.

#### MACAO.

THE news from here per *White Cloud* shows the typhoon to have played sad havoc with both property and life. Three vessels, the *Eduard et Marie*, the *Vistula*, and the Dutch bark *Roline Marie* have been wrecked in the roads. In the first named ship three lives were lost, and seven of the Dutch

bark's crew. Some 200 junks have broken completely up, and a very large number of lives have been lost. The damage on shore is on a par with the effect in the Harbour. A Joss-house fell and buried alive all its inmates, and many more that went in for shelter, and a number of Chinese were killed by the fall of a wall.

The *White Cloud* on her trip hence on Saturday could not proceed to her destination, and was compelled to anchor inside of Lantao all night, starting at 6 a.m., on Sunday, and arriving in Macao safely.—*Daily Press*.

#### CANTON.

THE typhoon at the above port seems to have been of the most insignificant character, as excepting the unroofing of a few bungalows nothing of importance appears to have occurred. Although through the whole of Saturday the wind blew with various degrees of force and was of an ominous character, nothing was considered to prognosticate impending danger to the native community, who remained perfectly indifferent; and it is perhaps on this apathy that their safety depended, as if during the latter part of the evening they had attempted to shift their positions it would have possibly proved a most dangerous experiment, and have resulted in a great loss of life.

We are indebted to Captain Cary, of the *Kinshan*, for the following particulars of barometrical readings, and position of the winds: Saturday 6 p.m., 29.70, W.N.W; Midnight, 29.50, W.N.W; Sunday 3 a.m., 29.40, N.E.; 5 a.m., 29.65, E.S.E. It is Captain Cary's opinion that they only had the extreme Westerly portion of the typhoon at Canton during the recent blow, as it will be observed that the lowest reading of the barometer did not take place until 3 a.m., or three hours after the lowest indication here, and then with a power not at all to be comparable with what must have been experienced here. Indeed, he is not aware of any loss of life having taken place, neither of any destruction to the shipping or floating population.

It appears at Canton to have been currently anticipated that Hongkong was the centre of the typhoon, and that Macao was not far out from it. And Captain Cary states that it was a great pleasure to him when he met the *Spark* yesterday morning pursuing her voyage, without any symptom of damage. The above gentleman also says that he had very grave doubts of being able to complete his passage on Saturday, and had made everything snug for the occasion, but that after passing the Bogue he had no doubt of being able to finish the journey without difficulty, and it was not until 5.30 p.m. that the glass began to show a steady fall, which it did not recover until 3 a.m. the next morning (Sunday.) The passage of the *Kinshan* yesterday morning presented no difficulties other than a strong current from the South, and she arrived at the wharf without the slightest record of the late tempestuous weather.—*Hongkong Daily Press*.



# THE FAR EAST.

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## THE TRIP.

(Continued from page 82.)

**R**ESUMING our jaunt from where we had taken up our quarters, at Inosima, in our last number but one, we proceed to make enquiries about the Island. We find that we were mistaken in saying that there was any particular pilgrimage made here by the two sworded men in days gone by. The island has for ages had a celebrity for its picturesqueness, and for its cave; and as all Japanese are lovers of fine scenery, and this lay but little off of the direct road between Yedo and the Southern districts, many of the Daimios' suites would visit it in passing. The cave we speak of is on the far side of the island, and is entered from a ledge of rocks which in themselves generally prove an attraction to visitors. There is a long fissure in them, in which the water is deep and the

wash of the sea at all times considerable. Here in favourable weather, it is no uncommon thing for foreigners to take a plunge themselves. But there are generally natives who are willing to tempt its depths, and to fossick among the seaweed growing to the rock for something to bring up and produce as a proof of their cleverness. It is said that sometimes they get bitten by water serpents, but we have never had any evidence of anything of the kind. The cave is really less remarkable than famous. It has a beautiful spring of fresh water in it, and here and there, cut out of its rocky sides, are rough hewn figures, which may represent gods, or be mere memorial stones of deceased worthies. They cannot be said to possess any beauty or to be of any special interest to foreigners. But the island, for all that, is well worth a visit; and it is fast becoming a favourite summer place of resort for Yokohama citizens who are able only to spare a few days for a change. We may mention that it is in this vicinity that those huge crabs, 12 feet from claw to claw, and



OOSIMA, NEAR THE ENTRANCE OF THE INLAND SEA.



which have been lately exhibited in the United States and Europe, are caught.

We have always called the island Inosima, and therefore continue to do so; but the real name is Yénosima; meaning The Island in the Bay—or Bay Island. Many were wont to think that it was Inusima, meaning the Isle of Dogs. This would be taking cockneys very close home.

From Inosima, then, we retrace our steps by the strip of sand which we have described already as dry at low water, and enter the village of Kataseh. Here may sometimes be seen foreign carriages; for some have actually been driven across the narrow pathway, from Fujisawa hither. But as a rule foreigners do not run this risk of going over into the Paddy-fields.

Kataseh has several hotels, which have most clamorous touters for custom in the shape of Mousmies who have a few words of broken English, and a few of delapidated French, but whose vigour in calling you to their respective hostelries equals that of the most accomplished of continental touters.

Here, as elsewhere, the principal object of notice is a fine temple, very beautifully placed. From the hill above it, the view is remarkably good and extensive.

Taking the route thence to Fujisawa, by a bridle path, we pass through orchards and peach and plum gardens on a larger scale than we are wont to see around Yokohama; but as a rule, the Japanese rarely let the fruit hang to ripen, so that the little flavour they possess at the best, proves no temptation to foreigners to desire them. At Fujisawa we are on the Tokaido. Here is the well known and beautiful temple which we have already presented to our readers in a photographic picture in our issue of the 1st of July.

Both at Kataseh and here we are struck by the fact that the Buddhist temples are intact—uninjured in any way; and are led to speculate on the question why it is that at Kamakura the superb nest of temples has been so terribly harried, when these have been spared?

The matter has been very simply explained to us by a gentleman who had the information from one of the highest officers of state. The government are desirous of restoring the Sintoo religion in all its purity, and therefore in places where Sintoo and Buddhist temples exist side by side, they have ordered the latter to be cleared away, that nothing but Sintooism may remain. The temple of Hatchiman at Kamakura is pure Sintoo; and so is the temple we gave a picture of in our last issue but one, which stands at the foot of the steps leading up to the great Temple of Hatchiman. But the temples surrounding it, were Buddhist, and this could not be tolerated. They were therefore removed. The Tycoon's, who were Buddhists, had maintained both; but this the Mikado could not do. Where, however, temples are pure Buddhist, and are not on the same ground with Sintoos, they are unmolested. Thus it is that Kataseh and Fujisawa temples are untouched.

From Fujisawa it is but a short ride to several places of interest; but our object it will be remembered was, merely to describe the short trip that most persons take, who can merely spare time for one jaunt during their stay, and who have to hasten over that. The ride home by the Tokaido has no particular features worthy of notice. It is quite possible to

start from Yokohama—visit the Temples of Kamakura, Dai-butzu, Inosima and Fujisawa, and return to the settlement in one day; and it is sometimes done. But it is far better, if time permit, to stop for one night at Inosima, and thus make a delightful two days jaunt, without wearying either man or beast.

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## The Illustrations.

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ONE of the great means of keeping Japan before the world during the last two years, has been her having entered the Foreign Exchanges, as a borrower of money for national purposes. Being desirous of inaugurating a railway system, she had to borrow money to aid her in accomplishing her end; and we need only say, without entering on the unpleasant story of the way in which the money she wanted was advanced to her, she has the satisfaction of finding that her credit in the London Stock Exchange is good. Perhaps nothing in these times, brings a nation so closely into the comity of nations, or more effectually, than these monetary dealings. The readiness with which her stock is taken, will always be an index to the estimation in which she is held in the world. And Japan has good reason to be satisfied with the position assigned to her.

We to-day give two illustrations which will afford our readers some idea of the progress of the Railway works at Yokohama and in its neighbourhood. The first is the General View of

### THE RAILWAY STATION, AT NOGE.

We do not consider it a part of our duty here to criticize closely the judgement of those who have designed the railway or selected its route or the positions of the stations. All this is more the province of that portion of the press whose influence and action is more especially local. In this little journal, which is quite as much circulated abroad as it is here, such criticisms would be quite uninteresting to more than one half of our readers. We therefore content ourselves with portraying the works, and giving such general information upon them as will suffice for the outside world.

Everyone who has taken the trouble to notice that a Japanese loan was last year put upon the English Stock market, and most readily subscribed for, must be aware that the amount of the loan was one million pounds sterling, and that this money was wanted for a Railway which it was proposed to construct between Yedo, or Tokio as it is now called, the Eastern capital of Japan, Osaka a great commercial city on the shores of the Inland Sea, and Kioto, the ancient Imperial metropolis—the city in which the Mikado and his Court have resided for ages. The total distance in round numbers, is four hundred miles.

It is evident to the veriest tyro, that such a length of line cannot be constructed for so limited a sum as a million of money. A commencement has been made, however, at both ends; and a line between Yedo and Yokohama, and another between Osaka and its port Hiogo, are both being pushed forward as quickly as circumstances permit. These two lines will together be nearly fifty miles; and although the rails are laid on the narrow gauge of 3 ft. 6 in., and there is to be only a single line for the present; although too, the



government obtains the land for the road at its own terms; still, we believe that these two short lines will swallow up the greater part, if not the whole of the first loan.

The Chief Engineer is Mr. E. Morel, formerly of Borneo, and subsequently engaged in railway construction in New Zealand. Under him are several very efficient Engineers, Messrs. England and Shepherd—both of whom have done good service in the colonies—and Messrs. Hare, Blundell & Dyack. To these a large staff of good overseers in various departments have arrived from Europe; and by them the works are being pushed forward. The general Agents for the government in these works are Messrs. Pitman & Co.; and the finance arrangements are all with the Oriental Bank Corporation; Mr. Cargill being the Director in the Banks' behalf.

The Japanese are extremely jealous of control. They have their own Minister for Public Works, and all that is done must be sanctioned by him. We have the best authority possible for saying that Mr. Morel is so appreciated by the Japanese authorities that in no matter of great importance would they interfere with his plans; but in one particular they will have their own way; and that is in giving the work of construction to their own contractors. It makes a great difference, to them we should suppose, not only in the expense, but in the time occupied. The work is done entirely under the supervision of the foreigners we have mentioned; but how close their overlooking has to be may be imagined, when it is considered that none of the contractors or their men ever saw a railway, nor a railway engine; and have little or no idea of what the road is being so carefully made for.

The spot selected for the Yokohama terminus is on reclaimed ground, at a distance of a mile or thereabouts from the foreign settlement. It is hard to state this fact without remark, when it is borne in mind that whatever traffic there is or will be, is created entirely by foreigners; that the whole or almost the whole of the produce that is conveyed over the line to Yokohama comes to or leaves their godowns, or the godowns of Japanese merchants whose premises are close on



STREET SELLER OF "SOY."

to the foreign settlements; and that for a long time to come the greater part of the passenger traffic will be created by curiosity to see the foreign houses and people. But let it pass. The space allotted for the main terminus, appears pretty ample, and can easily be added to by reclaiming more ground. The picture shews the principal offices, formed by two handsome and very solidly built houses, between which a roof is to be erected, and in front of which — *i. e.* — looking this way, the sheds will be built, for the trains to arrive in and take their departure from. An Engine house has been placed on the far side of the principal buildings, so that their only unhidden side, will be the frontage to the road; and perhaps this is, after all, sufficient. From the cursory examination we have been able to give them, we believe them to be the soundest and most tastily constructed build-

ings yet erected by foreigners in Japan; and as the money was not stinted this is as it should be.

It is quite needless to expatiate on the adjuncts. There will be opportunities as the work approaches completion of again referring to them, if desirable.

The large foreign built house in the foreground of the picture has an interest of its own; not one whit less than that attaching to the railway; and it will prominently display to our readers the spirit of the Japanese. This belongs to no government work, but to a Japanese Company, formed for the purpose of supplying Yokohama with Gas.

A French gas engineer, M. Perigord who was formerly the engineer of the French gas works in Shanghai, having come here and laid a scheme before them, a number of them took it in hand, raised the company, and entered into a vigorous competition with a foreign company who desired to obtain from the Japanese Government a monopoly for a certain number of years, of the right to supply Yokohama, on the condition of their erecting gas works. The Japanese Company gained the day, and this house is the commencement of their shew in Yokohama. M. Perigord has been commissioned to bring all the necessary apparatus and machinery from Europe,



and he has, months ago, left for that purpose. Probably, therefore, within a year or so, we may boast of having a well lighted city, instead of as at present having to hang our heads with shame, at having refused to pay for lighting when the Japanese Authorities offered to supply the lamp-posts. Ah! that's a sore subject with many among us; and the less said about it the better.

### THE RAILWAY AT KANAGAWA.

IT is probable that distant readers of Japanese newspapers are often puzzled by the various names given to one and the same place or person. In fact it is sufficiently puzzling to ourselves. We may suppose, however, that by this time, most persons who care at all about Japan, are aware that Kanagawa is the port mentioned in the Treaties as that to be first opened, in nearest proximity to Yedo; but that for various reasons, Yokohama, about three miles from Kanagawa, became the actual port.

In early days of foreign intercourse, when the trains of nobles travelling on the Tokaido, or Great Eastern road between Yedo and Osaka, were things to be dreaded, the government acted wisely in placing the foreign settlement at a distance from it. As it passes through Kanagawa, forming its principal street, the frequent clashing between foreigners and those who chose to consider themselves their natural enemies must have led to great difficulties. Besides this the anchorage would have been at too great a distance from Kanagawa, as the water is very shallow there, whilst at Yokohama there is plenty of water, plenty of room for any number of ships, and ample space for the spreading of a large city.

As the two places are on opposite sides of a deep bay, the authorities caused a viaduct to be formed from Kanagawa to a village called Nogé, and the road passed through this village to Yokohama; thus making a very roundabout communication between the two. But for the railway a very large reclamation has been made from the sea, and the line is carried by a new viaduct, to a much more eligible part of Kanagawa. At present between the two viaducts is a kind of lagoon of sea-water, but the entire space is to be filled in, and such is the enormous rate of increase that is going on at Nogé, that we shall not be surprised to see in a few years, the whole space covered with houses. So that Yokohama and Kanagawa will be completely united, and the old town named in the Treaties will be but a suburb of the great commercial town of Yokohama.

The picture on page 107 is only interesting as presenting the railway as laid and in running order at the point where it cuts Kanagawa. The bridge forms a portion of the Tokaido, and is built across the line. The Kanagawa station will be just on the other side of this bridge.

On another page among our general items, we give a short account of a trip by train which we were invited to participate in on the 23rd ulto. The rails are now laid some four miles further than the bridge shewn in the photograph, and are progressing at the rate of about half a mile a day.

When we consider the great changes that this railway must inevitably make in Japan, it is impossible not to regard everything connected with it—its construction, its manage-

ment, its progress—with a most jealous interest. It has fallen to the lot of Englishmen to have the work committed to them, and many are the criticisms we hear of the work and the men to whom the principal duties in connection with it have been confided. We have been thereby led to make enquiries, and to visit the works and the line for ourselves. And we have come to the conclusion that no one would have been likely to have succeeded better than Mr. Morel and his staff. The work is everywhere being well and faithfully done; and although differences of opinion will and must exist on many points connected with it, there is in our mind no doubt, that beyond the ordinary amount of criticism inseparable from all great public undertakings, the Public Works department of the Government, the Engineer in chief, the Director and all concerned have nothing to fear. As the works are now so far advanced, we shall give from time many views of them, on all parts of the line to which our artist can obtain access, and we cannot imagine that they will be otherwise than acceptable to our supporters.

### EARTHWORK AT KANAGAWA.

THE cutting portrayed on page 109 represents the face of a hill being cut away for the filling in and reclaiming operations, connected with the railway. Our object was to shew the men at work, but unfortunately they were taking their midday meal and rest, and our artist could not afford the time to wait until they resumed labour. It is a very characteristic sight to see them. They swarm on the face of the hill apparently with nothing to stand upon, and they pick and dig away the ground, as it appears, under their very feet, until it becomes a matter of astonishment to foreigners how they manage to have so few accidents as they do. As they cut the hill perpendicularly, too, it is hardly less extraordinary how they get to their work—but as we hope to get a more satisfactory picture, in which they are depicted at their task, we will defer speaking further of them for the present.

### STREET SOY SELLER.

NOTHING struck us more on our arrival in Japan than the similarity in tone, and even *tune*, of the Japanese street cries, to those of home. There are street sellers of everything, just as in Europe; and most of them carry their wares on their stalls, suspended at either end of a "banghy pole," called by the natives a *tenbin*—as shown on page 103. Everyone knows the sauce rejoicing in the name of "soy." It is an article of large export from China and from Nagasaki; and it forms the leading ingredient in many of the most approved foreign sauces. Here, however, it is used pure and simple. The richest and the poorest alike depend on it as their favourite zest or relish; and a bowl of boiled rice, cold, is quite satisfying to a hungry Japanese, if only he has a little soy to flavour it. Indeed whatever their food, soy is fully as essential to them as salt to us. Of course there are shops where its sale is the main business, but by far the larger portion of the community buy it of these itinerant sellers, who generally have beats and houses they regularly supply. To make a living they must sell a good deal, for it is so cheap, and the number engaged



in its sale is so large, that no great profit can be made by it. It is, however, a pretty safe living, and Japanese of the class who depend upon it, can do very well on a small income.

### THE TEMPLE OF TENSIO DAIJIN, NOGE.

THE month of May 1870, will long be remembered among the natives of Yokohama and Noge for the great Festival or O'Matzuri, which took place in honour of Tensio Daijin, the spirit of the sun, who is supposed to be the ancestress of the Mikadoes. It took place a few days before the issue of our first number of the *Far East*, and two small instantaneous views of the streets during the festival appeared in that first number.

The object of that festival was, to prepare the minds of the people for the revival of the Sintoo religion—the original religion of the Japan, and always that of the Mikado and his Court. It was resolved by the Government, when the Mikado regained the full powers of his Imperial dignity, that the old religion should be, so far as possible, restored; and to the intent that this should receive the fullest publicity in the district of Kanagawa, the first great festival was ordered to take place at Yokohama, whither it was quite certain all the country folk for miles round would flock—it being a great two or three days' holiday—as well to see the foreign quarters as to witness the splendid spectacle that was anticipated. It was also determined to build a Sintoo Temple on the top of Nogé Hill, which at that time had but a few huts upon it, but which, it was already foreseen would ere long become thickly inhabited.

The plain edifice presented on page 111 is that erected in consonance with this resolve, and from its extreme simplicity of construction, and the plain materials it is built of, as much as from its origin, it is well worthy of notice.

To foreigners it appears a strange fashion to build a temple in two separate and distinct portions, as this is, and as are several of the Sintoo temples. It will be seen that there are two edifices, very similar in exterior design, but the front one is open both in front and rear, whilst the other is quite closed, and even the door locked. The latter is the temple proper, in which, on a plain altar will be found either a bright mirror, or a stick with seven or eight oblong pieces of white paper suspended on it, hanging by one corner, and divided to the right and left. There are the only symbols of the deity allowed in these places of worship. The worshippers pray in the manner shewn in the photograph. The front building is but a kind of antechamber or vestibule to the other building, and only the priests are permitted to go within the rail, in front of which the worshippers kneel.

The building is of the purest-grained cedar—called here Shinoke—that can be found. It is very expensive; and the workmanship expended upon it is exceedingly fine. Yet there is no ornamentation. Even the roof is only shingled with wooden shingles. But look at the picture:—the shingles are so beautifully laid that they present the appearance of velvet.

In the extreme absence of decoration, and the purity of the wood, together with the exquisite finish of the workmanship, there is something particularly awe inspiring. It certainly is most suggestive of the purity and holiness of the divinity,

that no tawdry hangings, vulgar paintings, or hideous images are required to excite men to worship. His perfections can only be typified by the shining brightness of a mirror, or the unsullied whiteness of the purest paper. Nothing also can so worthily contain these precious types as the most beautiful grained white cedar, with the most careful of workmanship expended upon it.

It is impossible to divest the mind of the errors and superstitions connected with the worship of the Shin or God; but it would be well if professors of the Christian religion were as reverential to their Supreme Being, and imbued with the same degree of faith as are the Japanese Sintooists. The power of the Mikadoes is entirely built on Sintooism as a foundation, and as the descendants of the gods the Mikadoes are believed themselves to become gods when they die. They are also supposed to carry weight with their ancestors in governing the body politic; and though there are many in Japan who will tell foreigners that they only laugh at such notions, they dare not say so to their own people. This divine relationship of the Mikado is the basis of his power—and once deprived of this, he and the whole system would be likely to fall to pieces.

### The Period,

AS Police Constable J. Brown and a French policeman were walking along the Homura Road near No. 126 something attracted their attention in the drain which on further search proved to be the iron safe belonging to Messrs. Domoney & Co. which had been so mysteriously stolen a few nights back. It was quite empty and showed marks of having being forced open by the means of some powerful leverage, the cash box was found near the safe, also empty.

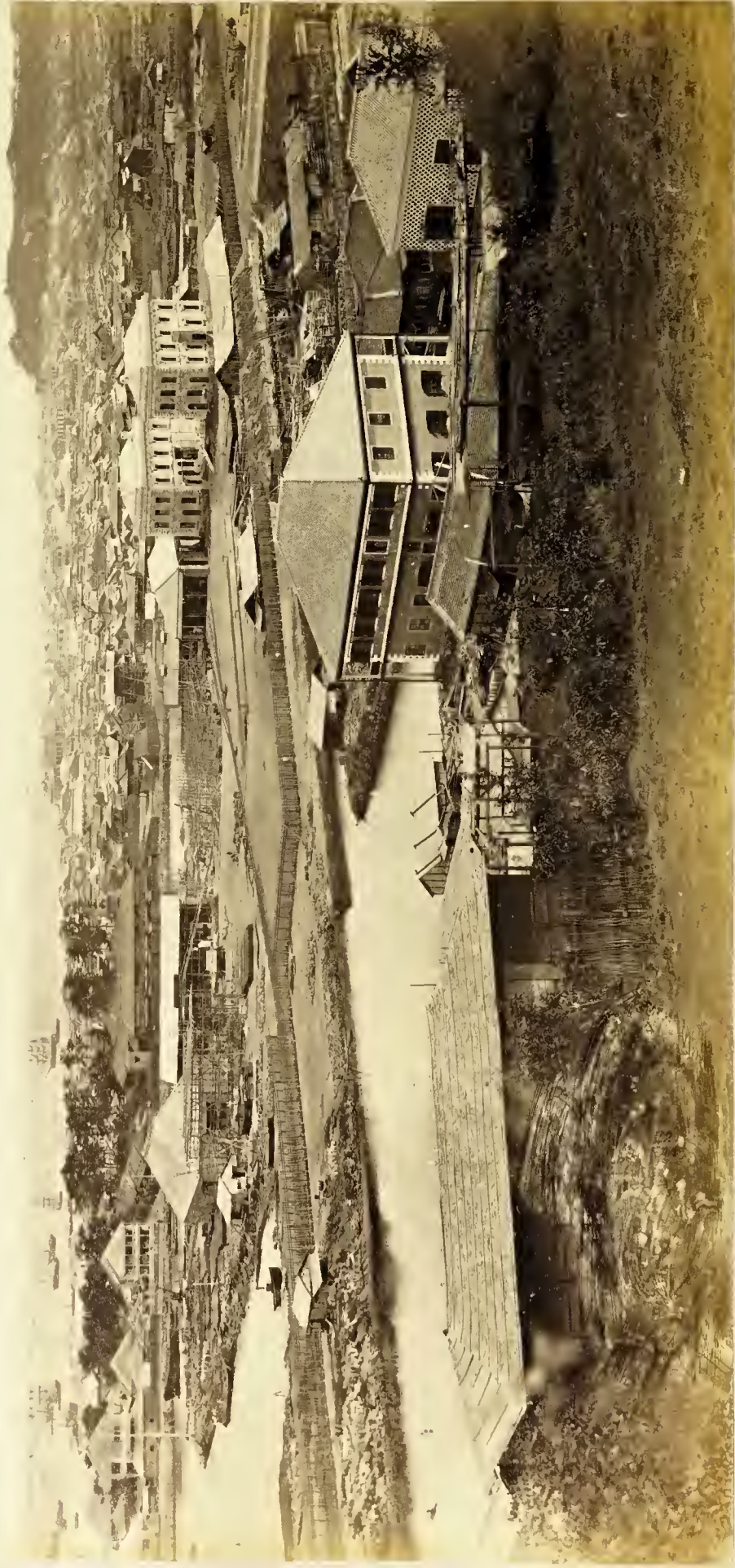
WE hear that the American schooner *Rolling Wave* is about to leave for Guam, and most likely will on her return trip bring back to Japan, the party of Japanese who have been staying on that Island for some time, and who, as we last heard, wanted much to return to their native land.

THERE has never been so healthy a season in Yokohama, since foreigners first came, as this has hitherto proved. At present there are no patients in the General Hospital with what may be called season illnesses. There are but ten patients in all—two of which are suffering from consumption, two general debility, three syphilis, one fracture of hand, one Bright's disease, and one from ulcerated mouth. This shews what a beneficent action the sun has exercised during the protracted and very hot summer.

But with the gradual change of the weather, we are obliged to look ahead, and see the probability of claims for admittance being made by the "loafing" crowd, who, are once more accumulating; and who generally manage to be sufficiently diseased by the time the cold weather comes, to draw upon the Hospital resources. We hope the Consuls will still keep up their efforts in ridding the country of them.



THE FAR EAST.



THE RAILWAY STATION, YOKOHAMA.



THE FAR EAST.



THE RAILWAY AT KANAGAWA, NOGE, JAPAN.



WE hear from Hakodate that H. E. Mr. De Long, at the request of the American citizens of Hakodate, held an inquiry into the conduct of Colonel Rice the present U. S. Consul of that port. The result is not yet definitely known.

INFORMATION reaches us that at last, the government are making an attempt to increase the Police force; but the wages offered—viz. \$ 50 per month—without either board or lodging, are hardly enough to induce good men to enter the force.

FROM Nagasaki we hear of an interruption to the Cable between Hongkong and Shanghai, and it is rumoured that it is caused by Chinese grappling it near Swatow and cutting and stealing a large part of it.

IT is reported that the butcheries will shortly be removed from Homoco to a location lower down the bay, the smell from them having being complained of by persons dwelling near, on the Bluff.

MR. COOK, the shipwright, tells a good story of his reception on board one of the Japanese Men-of-war, a few days ago. He had occasion to go on board, about some repairs, and asked to see the Captain. He being in his cabin dressing, asked Mr. Cook to wait a little, and chat with the officers until he was ready. Turning to them, after a few minutes, one of them asked him his name. He told them; and then observed that they turned and spoke among themselves, and the result of the "aside" was, that one of them who spoke English, putting on "an air," said to him:—"We do not wish to speak with the cook. On our ships the cook is a very small man."

ON the 20th September, as a young seaman of H. B. M.'s *Barrosa* was climbing the flagstaff at H. B. M.'s Consulate for the purpose of reeving a new set of signal halyards, he fell and broke his arm and otherwise injured himself. Surgical aid was promptly obtained, and we hear this morning he is doing well.

IN the afternoon of the 20th September, the prime minister of Japan, Sanjio Daijin, with a few of the Council, took a trip by train from Nogé station to Kanagawa.

THE steamer *America* arrived on the 20th of September, bringing twelve Japanese whose passage was paid from Honolulu by the Hawaiian Government in fulfilment of contract entered into with the Japanese Government to return such of the Japanese as desired after their term of service of three years had expired.

From appearances the returned Japanese are in good condition and comfortably off, considering they left here as common labourers. There are still quite a number of Japanese abroad, with permission of their Government, who are now receiving high wages as experienced house servants and are as such well liked.

ON the morning of 22nd September, on passing the French Hatoba we met a string of Japanese who were all securely tied together with ropes and guarded by officers. Their pale looks and staggering gait led us to make inquiries as to what crime they had been guilty of, to have suffered such hard treatment as they must have, to have brought them to such a weak and miserable state? Three of them, in particular, were so weak that they lagged behind the rest, the officer in charge—who seemed a humane man—letting them rest now and again.

We were informed they were a batch of thieves and gamblers who were being sent to Yokoska to work out the time of their punishment in the government yard.

ON Saturday, the 23rd September, having received an invitation from the railway authorities, we availed ourselves of an opportunity afforded for making a trip by the railway. At 4 o'clock, sharp, the train was to start—a truck, a first class carriage and a break car attached to the engine; and at 4 o'clock sharp the train did start. All the formalities were gone through of presenting the tickets at the carriage door, having them snipped and returned, to be presented on the return of the train at the other end. About a dozen foreigners having entered the carriage, the train started. It was the third trip it had made; the first being that which appropriated to itself the honour of a salute from the Kanagawa Fort; the next that conveying the Prime Minister and others of the Council—but these two got no further than Kanagawa bridge, crossing the Tokaido. The third, that of Saturday, passed under the bridge, and went a couple of miles further—as far as the rails were laid. It was probably a little unfair of us recently to speak of the wavy appearance of the rails—for we find that they are *only* laid as yet, but that the permanent way on which the sleepers rest has still to be ballasted to a considerable extent, and the trains cannot attempt to run until all this is done, and the proper level has been attained. The speed attained was very fair:—to Kanagawa 5 minutes, thence to the stopping place 4 minutes—the distance was estimated at about four miles and a half—or equal to thirty miles an hour. We are however doubtful as to the distance being quite so much. The motion was very easy. The train stopped in the middle of the fields, and the passengers alighted and for a time watched the gang of Japanese "navvies," bolting down the rails under the superintendence of Europeans. They worked with a will and very rapidly, but it was very plainly seen how absolutely necessary is the overlooking of the foreigners. They are approaching Kawasaki at the rate of about half a mile a day—so that, if the weather holds fine, the rails should be down so far in a few days.

The station at Noge, is being proceeded with, and the two wings of the principal building are a great credit to Mr. Morel, or to whomsoever designed them. They bear evidence of judicious attention to details affecting the general stability as well as the architectural design, worthy of all praise; and we cannot but regret that they are to be so much hidden by sheds, engine house, &c. It cannot be helped entirely, but good buildings are not so plentiful in Japan that we can afford to place a screen before those we have. The Kanagawa sta-





CUTTING FOR THE RAILWAY WORKS, AT KANAGAWA.



tion is to be on this side of the bridge, but it is not yet commenced. There is to be a great deal of "filling in" at the Nogé terminus; of ballasting all along the line; of shaping and securing the banks, &c., before the trains can run; but it is satisfactory to see that the work is really being pushed forward actively, and that what is to be done will be done carefully and properly.

THE residence of Mr. E. Wetton on the Bluff, was visited by thieves on Friday night the 22nd September, and a quantity of plate and other things carried off, without arousing the inmates.

THE S. S. *Ocean Queen* was disposed of by Messrs. Bourne & Co. on the morning of 23rd September, for \$30,000, to Messrs. Favre Brandt.

A MAN was found drowned on the morning of the 25th of September, in the creek beyond the first bridge in Yoshiwarra. He is supposed to have had some ill-usage, as his eye was blackened and there was a cut on his cheek. It is conjectured that he was a fireman on board some steamer, and an American subject.

WE hear that the recent discharge of officers from Government employ is part of a system of reduction; and is not confined to Yokohama but is being carried out all over Japan.

Many of the Samourai who have received permission to lay down the sword,—officers and men—are actively preparing to leave Yedo. They are at liberty to take to any profession they choose.

The guard at the gates both in Yedo and Yokohama is to be no longer military, but simply police.

WE really do not know what things are coming to in Yokohama, with the officials of the Saibansho. On the 26th September, a foreign merchant having purchased Silkworm eggs in native town, had them put on a cart to be delivered at his godown at once, and accompanied the cart. On arriving at the Saibansho, some officials came forward, and refused to allow them to pass into the foreign settlement. The gentleman, who was under North German protection, finding it necessary to take decisive steps, went into the U. S. Consulate and asked for assistance, until he could communicate with his own Consul. The U. S. Marshal was ordered to remain by the cart, and the coolies refused *point blanc* to take the cart any further, unless they had permission from their own officials. We have not heard the result; but surely the matter must now be a subject of ministerial protest.

WE hear from Yedo that a few days ago a seaman belonging to the French Corvette *Alma* having deserted from his ship and getting tired of his run on shore wished to return to her. As she was lying off the Yedo anchorage, he made for the beach at Sinagawa and tried to get a boat to take him off. It was blowing hard at the time

and it was long before he could induce any of the boatmen to venture off. At last he managed to get a boat and put off, but on getting outside of the ports the sea ran so high the men got frightened and refused to proceed any further. He then threatened them that unless they went on he would shoot them. Not heeding his remark they turned for the shore, when he drew his revolver and shot one of the boatmen through the head, killing him at once. The other in dread jumped out of the boat and swam for a passing junk. The seaman fired the five remaining shots after him, all which, fortunately, missed the mark. The news was quickly sent on shore and the man has since been arrested and is now held for trial on board the *Alma*.

THE Government of Kanagawa has been changed from the 27th September. Iseki Saiemon is no longer Chikenji, but has gone to Tokio, and Mutzu Yuonoski is appointed in his place. Sakurada Daisanji is also removed, and will leave for Yedo when his successor Nakano Shiuzo arrives. More changes are expected.

THE Match so long looked forward to, between eight officers of the Royal Marines and eight members of the Yokohama Rifle Association came off on the afternoon of the 27th of September. The morning looked extremely unpropitious; but as the rain did not fall heavily, it was determined that the match should go on; and fortunately the weather held up during the afternoon, and offered capital conditions for the trial. The shooting was with the regular service rifles of the Royal Marines, and Wimbledon targets and rules were adopted. The rifles were new—used for the first time. All competitors used long stock rifles but one.

R. M.	200 yds.	400 yds.	500 yds.	Total.
Lieut. Heseltine.....	17	17	9	43
Col. Richards.....	12	16	14	42
Lieut. Polkinghorne....	8	5	—	13
" Wright.....	10	17	14	41
" St. John.....	14	3	6	23
Capt. Walsh.....	13	16	4	33
Capt. Hill.....	17	18	16	51
Lieut. Smythe.....	16	12	9	37
	<u>107</u>	<u>104</u>	<u>72</u>	<u>283</u>

Y. R. A.	200 yds.	400 yds.	500 yds.	Total.
Mr. Barnard.....	17	16	8	41
" McKenzie.....	18	16	13	47
" Hegt.....	18	13	15	46
" Brown.....	16	18	12	46
" Purves.....	17	9	10	36
" Benson.....	14	20	15	49
" Milson.....	16	11	11	38
" Russell.....	17	18	17	52
	<u>133</u>	<u>121</u>	<u>101</u>	<u>355</u>

We congratulate the Y. R. A. on their victory. They must remember that as yet they are unconquered; and we trust they may long continue so.

SOME time ago, a very high officer in the employ of the present government, on returning to his house one evening found all in confusion. On enquiring the reason, he



THE FAR EAST.



SHINTO TEMPLE OF TENSHO DAIZIN, AT NOGE.



was informed that his only child a little girl of about seven years of age was missing, and although search had been made in all directions no traces of the little thing could be found. The father anxiously continued the search and offered large rewards to find the child, but without success. A short time back a man was taken up for stealing, and thinking most likely to lessen his punishment, sent for the officer and confessed to having stolen his daughter, and having sold her to a Chinaman in Yokohama for a small sum. The officer came to Yokohama and had the Chinaman arrested, who said he had sold the girl to a China woman kept by a foreigner. On enquiry from this woman, she said, after keeping the little girl some time, she had had her for \$10 to another China woman who has since left in a ship for Hakodate. The father then asked the foreigner to follow the ship and get his child back, and he would pay all his expenses and give him a handsome reward. The foreigner could not leave his business to do this, but gave the officer all the information he could, and we may hope that the father and child will soon be united.

THE English and French Admirals and some high Japanese officials visited the Railway works on the afternoon of the 29th September.

### HONGKONG.

A TYPHOON of considerable violence, though fortunately of short duration, passed over the Colony between 8 a.m. Saturday, and the same hour yesterday. It blew heavily, with occasional rainstorms, during Saturday forenoon, and the glass had fallen three tenths by 2 p.m. The native sampans and junks hastened to places of shelter and preparations for the coming storm were made on board most of the vessels lying in the harbour. As evening closed in the weather looked still more threatening, and shortly before midnight the full force of the hurricane burst over the town the wind then coming from East by North. By daylight yesterday morning the weather had considerably moderated and at 10 a.m. nothing but a heavy downpour of rain remained to evidence the recent disturbance.

The disasters have been numerous and 8 years residents in the Colony declare that no typhoon has, within their remembrance, caused so much damage in so short a space of time. The Praya sea wall from opposite Messrs. Pustan & Co.'s to Messrs. Holliday Wise & Co.'s has been completely washed up and even the roadway has in many places been entirely torn away the gas and water pipes being laid bare. Thirteen bodies (natives) are reported to have been washed ashore below the parade ground and the loss of life will doubtless turn out to have been considerable.

### OTHER DAMAGE.

The glass face of the clock tower was blown completely in and the clock stopped. The telegraph poles have suffered a good deal, a large number being blown over, while the underground wires of the Singapore company's line are exposed. Gautiers' circus is one mass of ruin and a block of Chinese houses opposite, as well as a mat-shed in course of erection, are completely destroyed.

The Praya opposite Messrs. Sassoon & Co.'s is much broken up, and that opposite Messrs. Melchers & Co. is in as bad a condition as that further West. The Pedder's Wharf steps are a mere pile of stones.

The City Hall windows have suffered severely though not as much as might have been feared; fifty-three panes of glass have despite venetians and typhoon bars, vacated their frames.

The houses occupied by the Europeans in the employ of Kowloon Dock are blown down, and their property lost and spoiled.

The Great Northern's Overland Telegraph Line to Deep-water Bay is much damaged.

The typhoon has had destructive effect in Hollywood Road. The embankment between Volkmann's Hotel and the Joss-house is now a jungle of fallen and half-fallen bamboos and other slight trees, while the wooden paling at its top is entirely swept down. A short distance beyond the Joss house are two adjoining houses in a very dangerous state. One of them was expected to fall last night, but it has been so well shored up that this morning it looks no worse than it did at 6 p.m. yesterday. If it should fall the next one will probably follow it, as it is fast parting company with the adjoining one on the other side, and appears to be dependent on the first for its support. Farther down the street on the other side is another house whose west wall looks very unhappy, but it is pretty well propped up from an adjacent building separated from it by a narrow lane. There are other buildings whose brick-work has been severely shaken, but those mentioned are in the worst condition. The inmates of the house first referred to above were warned last evening of their danger, but they refused to leave their property, so the police were obliged to be content with stopping their custom, as they could not allow outsiders to risk their lives. The entrance was therefore carefully boarded up and watched. It would be well to stop the thoroughfare in that locality, as when the house does fall it will fall on the street, and any one passing at the time will have an unpleasant proof of the fact. It would also be a desirable to tell off a special constable to watch these houses, which lie at no great distance apart. It is impossible for a constable on a long beat to pay that attention to the place which it requires. Proceeding towards Possession Point one finds all the mat-sheds destroyed, one large one which covered a block of Chinese house in course of erection, another that formed the Circus-building, and the great Festival shed, are all swept away. Tiles and leaves of trees alternately strew the road, varied by an occasional sign-board or a tin awning. —*Daily Press.*

THE *China Mail* of last evening has the following interesting paragraphs:—

By the arrival of the Captain of the *Colombo* (who arrived yesterday in an open boat, with a portion of his crew) we learn that his vessel was sunk in the Typhoon of the 2nd at a distance of about 100 miles from Lema Island. Several of the crew, however, got away from the ship in another boat, with the Mate; and we now hear further that the Mate's party (five in all) have been picked up by the Siamese ship *Moonlight*. All hands are therefore saved from the *Colombo*, so that this does not add to the already too heavy list of fatal incidents of the gale. The *Moonlight* has suffered severely, having been almost entirely dismantled in the heavy weather.—*Idem.*



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

[VOL. II, No. X.

YOKOHAMA, MONDAY, OCTOBER 16TH, 1871.

[SINGLE COPY \$1.00]

**T**HE fact that everything connected with Japan possesses an interest for home readers is abundantly proved in a variety of ways; and of these, by no means the least evidence is that afforded by the success that attended the publication of Mr. A. B. Mitford's "Tales of old Japan;" a couple of volumes of popular stories, the majority of which are familiar to every Japanese child; but which can only be entertaining to foreigners in as far as the Japanese themselves are appreciated by them.

The kindness too, with which, wander where they will, Japanese are always received, in lands in which they travel is another great proof of their "popularity;" and we think the following account of a reception of some Japanese travellers by the Pope at the Vatican, will be read with pleasure. It was not written for publication, but was sent to us as the

ordinary chit-chat of a friend travelling in Rome—as he says:

Before the Flood  
(of water and of Italians.)

But we dish it up for our readers because we believe that one of the new high Government Officials of Kanagawa, was among the Japanese alluded to.

"I happened to fall in with —— in the train, who told me that the gentlemen with him were Japanese who were travelling entirely for pleasure and at their own expense. That they were Japanese I could see for myself.

"Roma"—"Ro-ma"—"Ro-o-ma," is the sound that greets our ears as we whirl into the "Eternal City," and the train enters the group of ruins used as a terminus. It is a bleak dreary winter morning; and our drive to the hotel on the



THE NEW ROAD BY THE SANDS, NIGISHI.



Corso, does not relieve our feeling of discomfort, as we pass the numerous magnificent ruins looming through the mist.

"Our Japanese friends during their short stay managed to see most of the great sights and celebrities of Rome, but it was not until they were about to depart that they were invited by one of the Cardinals to pay a visit to the Holy Father, who had expressed a wish to receive them. So with visions of an extra good look at the Vatican and its wonders, they deferred their departure for a day or two.

"Early in the morning of the day of reception, they with their cicerone, met the Cardinal and his attendants, and I, by good luck was permitted to accompany them. We were whirled across the muddy Tiber, past the Castle of St. Angelo, through the Place of St. Peter, and round the rear of the great Temple, into the vast quadrangle of the Vatican, and drew up opposite the Grand Entrance. Two men at arms with halberts, and dressed in yellow and black costume, receive us, and we go up, and up, and yet up, noble marble stairs, until at the top we reach an ante-chamber. Here we are met by more men at arms, similarly attired; and inside, by attendants in crimson livery, who conduct us through several suites of large reception rooms, once, doubtless, very gorgeous, but now rather tawdry. In one I noticed a large slab, at which several men—we should call them "schroffs" in Japan—were counting a heap of 'Peter's Pence.'

"At last we reach the Throne room; an apartment some ten yards square, hung with crimson damask, and having a most elaborate ceiling and cornices. While waiting here, there seemed to be a great bustling in the adjoining apartments, and we were gazed on by continual passers through, with no little curiosity. Why, it is hard to say, for we were all in plain black evening dress, without decoration of any kind.

"By the bye, there were several Cavalry and Artillery as well as Infantry officers present on duty; and shortly these entered the apartment two and two, followed by a train of Cardinals in scarlet hats and hose, and then—the Pope.

"We stood in the middle of the room, the centre of curious but not numerous gazers. As the venerable Head of the Church approached, we, as in duty bound, knelt, were patted on the head, ordered to kiss the "Madonna Signet Ring," and then told to rise. His Holiness then put a variety of questions to us about the Far East, the Tientsin Massacre, religious persecutions in Japan, &c., and finally suggested that we should see Cardinal Antonelli before we left the Vatican. Taking this for a dismissal, we once more knelt, and having been blessed, and again permitted to kiss the Ring, we arose and followed our leaders round the several reception rooms, (we alone having been admitted to the Throne room); but great numbers of all classes were waiting for an opportunity to touch or even see the Pontiff.

"We were now led to the Cardinal Secretary's (Antonelli) quarters, in another wing of this huge palace. Here we had an hour's most interesting conversation on various subjects, His Eminence not allowing "Propagandism in Asia" to pass unmentioned. ——— was able, and availed himself of the opportunity, to correct a few of the erroneous notions respecting Japan which seemed to have fixed themselves in the

minds of some of the holy men with whom we conversed. By the way, I may mention, that His Holiness asked ——— what countryman he was? and on hearing that he was an Irishman:—"A citizen of no mean country" his Holiness replied, "I am very partial to Irishmen."

"We were now handed over to a high officer of the household, who in the kindest manner, took us everywhere and shewed us everything in the building—Museums, Picture Galleries, Libraries, &c.; and so at length brought our most interesting morning to a close.

"A day or two afterwards the Japanese travellers left Rome, but returned in a few weeks.

"In the interval, the Italian army had entered Rome, but a desolating flood had stopped the triumphal entry of Victor Emanuel.

"Again were they invited to the Vatican. This time a single Japanese official accompanied ———, and appeared in his national costume, with his two swords. His Holiness seemed much pleased at this; and asked to be permitted to see the long sword. On its being unsheathed and held for his inspection, he made some remark as to its being a formidable weapon; and afterwards when it was exhibited to those about the Court, as it was being handed from one to another ——— was quite scared, lest any of them should cut their fingers, for it was sharp as a razor. They went through much the same ceremonies as before, and after a few kind words and a few questions and answers about Japan, His Holiness told ——— that he hoped he would not use whatever influence he possessed, solely for pecuniary ends, but that he would try to do some good—be it much or little—for the excellent people, whose language and history appeared so familiar to him.

"They were then taken to the apartments in which were several hundreds of ladies awaiting reception. They were a mixed crowd—some old, some young and charming, nuns, children of all ages, and every one dressed in black with black lace veils. As the Japanese visitor approached, the excitement to see him grew intense—but this all gave way before the advance of the Pope, whose presence provoked a cry as they all fell on their knees. Then there was a rush and a general scramble to kiss his hand, or failing that, his garment. The excitement was so great that some ladies became hysterical—laughing and crying alternately. But there was suddenly a hush. A ring opened round the Holy Father, and a little girl, beautiful as a cherub, stepped boldly forward, and knelt. Then in the sweetest of voices in that sweetest of languages, she made a pretty speech of condolence with His Holiness on the late troubles—the Italian occupation, and the late flood. The good old man's heart softened; and taking the child in his arms, he gave her a hearty kiss, and blessed her—to the enthusiastic delight of all present.

"The Japanese gentleman and Mr. ——— then withdrew, and here I again met them. We were followed by an immense crowd—as our companion excited the greatest wonder and curiosity. The crowd of ladies, however, scared him more than a mob of men would have done.

"These were the first receptions of Japanese at the Vatican. The Pontiff was much gratified and expressed a wish that



Chinese also would pay a visit to Rome. He also said that Japanese students would be well received; and there is no doubt that it would be as he promised."

## The Illustrations.

### THE NEW ROAD BY THE SANDS.

IT may be long before Japan has her watering places, in the same sense of the word as we have them at home; but so fond are the natives of adopting the manners and customs of the West, that we should not be in the least surprized to see them. Already, and probably for ages past, they have had their spas, mineral springs, sulphur baths and the like, which shoals of people are constantly visiting for sanitary purposes; but these have not yet become in any way places of gaiety or amusement. They are most excellent in cases of rheumatism and of skin disease, from both of which the Japanese suffer much; and it is really astonishing how rapid and complete the cure frequently is.

Should, however, sea-side pleasures ever take the taste of the people, we fancy Nigishi, as possessing the nearest sandy beach to Yokohama, may prove a great attraction to the towns-folk. It is situate on a noble bay, still rejoicing in the name given it by Commodore Perry—Mississippi Bay.

At low water, the tide recedes fully half a mile, and then the whole beach

is covered with women and children gathering cockles or worms for bait. At present there is a long straggling fishing village, nearly two miles long, occupying at either end, a narrow slip between the sands and moderately high cliffs; but in the centre the land runs back between the receding bluffs, which thus spread out their arms as boundaries of a most beautiful and fertile plain. The foreground of the picture is the portion of the new road debouching on the sands, which, after traversing them for about half a mile, turns to the right and we come upon the view depicted on page 118.

### THE STEPS UP TO FUDO-O-SAMA.

FUDO-O-SAMA is described to us by Japanese as not a true god, but a deity invented by the priests. He is neither Sintoo nor Buddhist, but his temples are generally—we believe always—placed by a stream of ever running water, which can be directed to flow through a dragon-shaped spout and fall into a basin or shallow pool below. His votaries stand under the stream of water, and as it falls upon their heads or spines, either pray themselves (as is the case with most men), or the priest, entering with them and directing them how to stand, prays for them, as is generally the case with children or women who are not very strong. The natives think that undergoing this process is a specific for men who are a little daft, and a certain cure for the effects of a night's debauch; and this latter it is very likely to be, without attributing very miraculous powers to Fudoö.

A few numbers back, we gave a picture of the Otoko-zaka and Onnazaka (the men and the women's steps) ascending to Atago Yama, Yedo. At this temple of Fudoö-sama, the same thing is presented. It is highly suggestive of the old don of Trin. Coll. Dub., who had a large hole cut in the door for the use of his cat, and a small one for the kittens; for one cannot at all imagine why the easy ascent by the women's steps should not suffice; and why they should incur the expense of steeper ones for the men; the more so, as of



CARPENTER GOING TO WORK.

course both sexes make use of whichever they please. It is said that it is a point of honour for the men to go up the steeper flight, but we have seen them on both, so give no credence to the statement.

### ROKU-JI-ZO.

THE picture on page 119 is very characteristic. In the country, one constantly comes across stones of various kinds—some intended as land-marks, some as way-guides, some to denote the place where a man has been found dead, and more



frequently in the shape of images, as Buddhist Idols—Ji zo—or gods of the earth. But the Roku-ji-zo, is a collection of six gods, who are supposed to guard the roads that lead to the celestial and infernal regions, and they are supplicated to direct the way of the departed spirit to the regions of Bliss. In the picture it will be observed that one has a diamond shaped piece of cloth suspended from its neck. This is a piece of clothing that a child wears across its chest, and in the present instance it is placed where it is, in order that the particular deity shall take the little one to whom it belonged, and lead it to a place of safety and happiness.

To those who have been brought up in the light of a purer religion, and to whom the Word has been revealed, it seems, as it certainly is, very sad. But those who dwell among the heathen will hardly be so ready to find fault with them, as they are who only read of them and subscribe to send missionaries out to them.

The Hindoos for instance will stop by the road side to worship a plain boulder with a daub of yellow paint upon it; but if you enquire, they will tell you that the Deity is in all his creatures, and they merely use that as a symbol of his presence, worshipping not the stone but the great spiritual essence it reminds them of. In like manner the Japanese say they use their images; and although there are many who laugh at the idea of there being millions of deities, yet the most careless among them will admit that there is one—supreme over all; whilst the implicit faith of the women and children, and the readiness with which on all occasions they go to their temples or idols to pray, is at least impressive.

At these Roku-ji-zo, will often be seen heaps of pebbly stones. This is a kind of offering to the idols; it is a mark of respect; and sometimes in order that the stones may not be shaken down or removed, they are put in a bag and tied round the neck of the image.

It will be observed that each idol stands on a lotus flower. This has reference to the belief that the earth was produced first out a lotus bud, which opening, expanded until it became the solid globe on which we dwell. And in front of each is a cut stone with a receptacle for water, which is occasionally filled for the benefit of the idol. A couple of little round holes also, in the stone, on either side of the water, serve for offerings of flowers.

### HAKASHO, OR GRAVE YARD.

FROM the Roku-ji-zo, which are, as we have stated, passed in the country, it is but a natural transition to another speciality met with quite as frequently—a hakasho or cemetery. These are generally on rising ground; sometimes in rear of the temples, but more frequently under the shade of umbrageous trees away from the dwellings of men. They are of all sizes—some containing but a few rude lichen-covered stones, others large and carefully kept. Those most commonly met with in the country may well be represented by that on page 121.

The Japanese, like the Chinese, pay peculiar reverence to the memory of their dead relatives—yet strangely enough, they shew but little feeling, in ordinary cases, at the time of losing them. Indeed foreigners often set them down as quite devoid of feeling on such occasions. It is no uncommon

thing to see the followers at a funeral walking jauntily along—the procession moves at a pretty rapid pace, not slowly and solemnly, as with us—laughing and cracking their jokes as they go. We have repeatedly seen both men and women in the employ of foreigners, gloomily ask to go and see a sick parent, relation or friend, who was dying—and if the illness terminated fatally, cheerily ask to go to the funeral, and return still more cheerily to go about their work. One man we knew who lost his wife suddenly, and who by his howling and tears, we really thought an exception to the rule; but he took another wife before his first had been a month in the grave, and gave away his only child—a daughter, of whom he always appeared to be extremely fond—to a friend. Yet even he attended on all proper occasions, as laid down by custom, at his first wife's grave, and evidenced the strength of the superstition pervading him, by saying that if he did not, she would haunt him, and be unable to rest quietly in the cemetery.

Of the various ceremonies performed by those who visit the tombs of their relatives, have they not been told by all who have written of Japan?

### The Period,

#### THE ROWING MATCH BETWEEN KOBE AND YOKOHAMA.

WE feel some degree of disappointment in not being able to give any pictures of the most interesting events that have occupied the attention of our fellow residents, during the past fortnight—The rowing matches and the Athletic games—between five gentlemen from Kobé and all Yokohama. We fully anticipated being able to give portraits of the competing boat's crews, but the gentlemen of the winning boat objected, and the Kobé crew modestly requested that unless the winners assented, they might not appear. They kindly gave us a sitting, however, and had the others consented, we should have had the gratification of presenting our readers with a picture of the champions of the two ports; and it would have been gratifying to all old residents in the Far East, and all who are interested in the foreign communities, to see that the games and exercises which have so marked an effect on the character of Englishmen at home, are by no means without worthy supporters out here.

THE long looked for match between The Kobé, Yokohama, and Nippon Rowing Clubs, has come off, and resulted in favour of the Yokohama. It appeared to us that the Kobé men lost by the start, and allowed our two local boats to get too far ahead. The Nippon Club boat took the lead at starting, but soon yielded to the Yokohama Club boat, and gradually dropped behind, and left the race to the Kobé and the Yokohama crews. The Kobé reserved themselves until opposite the mouth of the Creek, then spurting, gained considerably on the leading boat, but the disadvantage of the start was never recovered and the gun fired as she was two lengths behind. The rowing of the Kobé crew was admittedly very excellent, but the great power and length of stroke of their opponents told, and we could hardly expect the difference of science to overcome such an advantage. It is well known



too that the men who came up to row in the Kobé boat, are not the crew who have been training for this trial; two of the original crew having been unable to come, and the two who replaced them, having been in training for only a few days before they left Kobé.

In the second race, between two pair of sculls in the Kobe boat, and a pair of oars in the Nippon boat, the latter was nowhere, the former winning easily. Indeed at the French Hatoba, the Nippon gave up. We trust that next year, arrangements will be made for a return match at Kobe, when the advantage of having her best men at hand to contend for her will rest with the new port, as in the present instance, it has done with us.

### THE SPORTS.

**I**N spite of the exceedingly unfavourable state of the ground, arising from the heavy rain of the four previous days, and especially of the preceding day's torrent, the sports came off on the 11th inst. We give the general results as follows, by which it will be seen that Kobe carried off no less than 9 out of 15 prizes.

100 YARDS FLAT RACE.—Prize \$30.

(First of each Heat to run in the final.)

FIRST HEAT—1 P.M.

Three entered and the result was:

- 1—Brent W. (Y.)
- 2—Wright Lieut., R. M.

Eaton nowhere. Very close between Brent and Wright.

SECOND HEAT.

Three ran. Close race between 1st and 2nd.

- 1—M. T. B. Maepherston. (K.)
- 2—W. Herbert.
- 3—H. H. McMinnies Jr.

FINAL HEAT—100 YARDS. 2.30 P.M.

- 1—Brent. (Y.)
- 2—Maepherston.

Very close. Time 10 $\frac{3}{4}$  sec.

PUTTING THE SHOT. 1.10 P.M.—Prize \$10:

(No "follow" allowed)—Weight 16 lbs.

Four entered.

- 1—A. C. Sim, 35 feet. (K.)
- 2—W. Dillon, 29 feet.

RUNNING HIGH JUMP. 1.30 P.M.—Prize \$10.

The ground very slippery. 5 entries. Dillon and McPherson (K.) had it between them, until the former failed, at 4 ft. 4 in. leaving the latter winner at 4 feet 5 inches.

THROWING THE CRICKET BALL. 1.50 P.M.—Prize \$10.

Of 8 entries, 7 came to the trial. McPherson and Denison tied at 89 yards 6 inches. In throwing off the tie, Mr. McPherson hurt his arm and gave in.

Mr. Denison (Y.) thus being declared the winner.

440 YARDS FLAT RACE. 2 P.M.—Prize \$30.

A capital race, in which Blackwell appeared to have it all his own way, until a dog running in front of him caused him to slip and fall. The running was taken up by Lieut. Wright, R. M., who won easily.

- 1—Lieut. Wright, R. M. (Y.)
- 2—A. H. Blackwell,
- 3—J. K. Shaw.

HOP, STEP AND JUMP. 2.10 P.M.—Prize \$10.

- 1—Mollison, 35 ft. 9 in. (Y.)
- 2—Dillon 34 ft. 10 in.

THROWING THE HAMMER.—Prize \$10.

(No "follow" allowed)—Weight 12 lbs.—2.40 P.M.

- 1—A. C. Sim, 94 feet. (K.)
- 2—J. R. Reed, 87 feet.

HURDLE RACE. 3 P.M.—Prize \$30.

FIRST HEAT.

- 1—Lieut. Wright, R. M.
- 2—Maepherston.

Time 20 sec.

SECOND HEAT.

- 1—Snow.
- 2—Sim.

FINAL HEAT.

- 1—Snow. (K.)
- 2—Wright.

150 YARDS FLAT RACE. 3.10 P.M.—Prize \$25.

- 1—A. H. Blackwell. (K.)
- 2—J. Wilkinson.

2 MILES WALKING RACE. 3.20 P.M.—Prize \$35.

Sim took and held lead from the first, winning by nearly  $\frac{1}{2}$  a lap. At the 6th round Milsom retired. A very hard race for second place.

- 1—Sim. (K.)
- 2—McKeuzie.
- 3—Hunt.

Time 20m. 10sec.

LONG JUMP. 4 P.M.—Prize \$10.

- 1.—H. O. Wright, 17 ft. 6 in. (Y.)

HALF-MILE FLAT RACE. 4.20 P.M.—Prize \$20.

- 1—M. T. B. Maepherston, (K.)
- 2—W. Brent.

Time, 2 min. 28 sec.

BETTOE'S RACE—1st prize, 6 Rios, 2nd, 2 Rios.

- 1.—Mr. Pollard's betto.
- 2.—Mr. Opitz' betto.

Time, 13 min.

ONE MILE. 5 P.M.—Prize \$30.

- 1—Blackwell. (K.)
- 2—Sim.

Four ran. Time, 6 min. 12 sec.

STEEPLE CHASE.—Presented by Mr. ROBISON.

(With one ditch and one hurdle)—About three quarters of a mile. 7 competed.

- 1—MacPherson. (K.)
- 2—Sim.
- 3—McClatchie.

STRANGER'S RACE—400 YARDS. 5.30 P.M.

(Entries on the Ground.)

No race unless three Competitors start. Prize A CUP. Value \$20.

- 1.—Blackwell. (K.)
- 2.—J. Dunn, R. M.

5 started.

**T**HE *Japan Herald* newspaper was sold on the 2nd of October, by Auction by Messrs. Bourne & Co. The plant and goodwill of the paper and the lease of the premises, fell to Mr. J. H. Brooke for \$5,200.

**T**HE Japanese seem to have tried every means in their power to urge us to have our Police Force strengthened. The latest idea out is that of stripping the doors and windows of godowns from the copper placed on them as a protection against fire; and several godowns both in the native and foreign settlement have suffered to a considerable extent. Also in one house that had just been papered, they entered and stole it all off the walls.



THE FAR EAST.



THE OTOKO ZAKA AND ONNA ZAKA, FUDO-O-SAMA, NIGISHI.



THE FAR EAST.



Roku-ji-zo,



### THAT 'HEATHEN CHINEE.'

THE best thing that we have heard of for many a day occurred to one of our fellow residents on the 4th of October. A Chinaman called on him and enquired for a certain article of small bulk which the foreigner had, and having agreed as to price, the buyer said he had no money, but if a boy were sent with him, he would give him the money. This seemed satisfactory and the Chinaman in the most natural way in the world, put the article in a box in a white handkerchief to convey to his house. The Japanese boy went with him and the Chinaman gave him the parcel to carry; and having arrived at a Chinese house on the Swamp, the Chinaman entered, but remained there so long, that the Japanese boy got tired of waiting, and left, taking the parcel back to his master. On opening it, there was found nothing but so much paper. The master is sure he saw that "heathen Chinees" put the article in the handkerchief, and the Japanese boy is as sure that the fellow did not open it afterwards. Query—Where did the article go to? And had that heathen Chinees any dealings with supernatural beings? It was clever. That fellow deserves a statue.

ON the 4th October, as the British steamer *Rona* was leaving the harbour for Kobé, the Chief Engineer Mr. Henry Blackwood was going down the ladder into the engine room, when he suddenly slipped and fell a distance of about  $4\frac{1}{2}$  to 5 feet. He was at once picked up, but he had apparently fainted, and was taken to his room; the steamer stopped and a boat was sent on shore, which promptly returned with Dr. Done, who pronounced him dead. There was no outward mark of any hurt on his body. The deceased was a native of Glasgow, Scotland, and had been on the coast for more than ten years. His funeral took place on the morning of next day, and was attended by a large number of his old shipmates.

ON the 5th October, Mr. Birmingham, a gunner on board H. B. M.'s *Barrosa* was walking on the lower deck, when he suddenly fell. He was at once picked up and the Doctor called, but he only breathed once or twice and died. We hear that the cause of his death was heart disease.

### PHOTOGRAPHIC VIEWS BY MESSRS. STILLFRIED & CO.

WE have been most agreeably occupied in looking over the new Photographic Album of Messrs. Stillfried & Co. As yet the range of country over which they have been taken, is confined to two routes, now commonly taken by foreigners:—by Kanasawa, Kamakura, Kataseh, Fujisawa and Odawara to Maianoshita and Hakone; and the Yedo road, the city and suburbs. Many of the pictures are particularly nice; and the points of view well and tastefully chosen. The subjects are by no means hacknied either; for although as a matter of course, the old standards—Kamakura, the Shiba Temples and some equally familiar views, are amongst them, there are some, which to those who have any knowledge of the history of the country are fully as interesting. Such is Odawarra Castle; a fortress now fast succumbing to the inroads of time, but which played a very important part in the early days of the

last dynasty of Shogoons, and when Yedo was but beginning to assume any importance. The views too amongst the mountains are excellent, and numerous. We do not pretend to say that all the views have equal merit. This would be absurd. Allowances will be made by all who have any acquaintance with photography for the circumstances under which pictures are taken—sometimes in dull, sometimes in windy, and even as it has happened, sometimes in rainy weather. The practised eye distinguishes at once the various conditions; but the uninitiated only see what it is necessary for them to see—which pictures please them best, and are fittest for their own albums. We therefore recommend all who would like to possess some good views of the surrounding country, to pay a visit to Messrs. Stillfried & Co.'s studio—look through his Album, and select for themselves. There are pictures to suit the taste of all; and as we have said, many of great excellence.

MR TROUP late H. B. M.'s Consul at Niigata, arrived with Mrs. Troup at Yedo a day or two back, having come overland. He is about to proceed to Hakodate, to relieve Mr. Eusden, who, has arrived here *en route* for Europe on leave.

The British Consulate at Niigata is now closed, and only four Europeans remain at the port.

A LITTLE after midnight—on the morning of the 11th instant, a Royal Marine belonging to H. M. S. *Barrosa*, returning to the ship from leave, slipped from the ship's ladder into the water, and was drowned. He must have been able to support himself for some time—but no boat was lowered, and the sampan in which he arrived appears to have taken no pains to rescue him. He was heard to cry to the ship, "For God's sake save me, if you are going to." But nothing was done and the man sunk. He was found at a quarter to 8 the following morning, and an inquest was held at 3 p.m. at the Royal Naval Hospital.

AN Engineer's Cook of the *Barrosa*, was sentenced to seven days imprisonment, on the morning of the 13th instant, for creating a disturbance, whilst in a state of drunkenness, and striking the French Policeman who took him in charge. These assaults on the Police are becoming very much too frequent; and we are glad to see the Consul dealing sharply with offenders in this respect.

CURIOSITY has been greatly stimulated by the paragraph which appeared in the columns of one of our local contemporaries on Saturday, the 14th instant, to the effect that at the Nogé Hill cutting, the labourers have struck upon a piece of land, from whence at every stroke of the pick, or dig with the mattock, smoke arises from the soil, which is quite hot and possesses a sulphurous smell. The report is perfectly true; and many Japanese and foreigners bent their steps in that direction yesterday to see it. At present there is nothing more than the smoke, the heat and the smell, to indicate what may be at hand; but the general impression seems to be in favour of a hot sulphur spring being the cause. If this be



THE FAR EAST.



HAKATO, OR GRAVEYARD.



so, it strikes us as strange that there is no issue of the water through any of the underlying strata. At present all is conjecture. Probably the present week will reveal the real cause of the phenomenon.

ON Friday evening, the 13th instant, the new governor of Kanagawa, Mr. Mutzu, entertained the Foreign Consuls at dinner at the International Hotel. He proposed their health in a remarkably good speech, and expressed a hope that he would be able to cooperate as pleasantly with them for the benefit of the community as his predecessor had done. He alluded to the changes and improvements that were going on in Japan; leading to the belief that it is his intention to carry on his office here, in the full spirit of the new era; and he made special mention of the police, as a topic that would engage his early attention. Mr. Brennwald replied, and, reciprocating the friendly sentiments he had enunciated, hoped that Mr. Mutzu would give that attention to the police system, which it so eminently required.

LONG ago, a protest was entered by portions of the Press in Yokohama against gambling saloons in the settlement. By the severity of Mr. Lyons, and the conciliatory advice of the present U. S. Consul, the proprietors of these establishments have long ago closed them, but we regret to hear that one has recently reopened. Colonel Shepard, having already shewn himself keenly alive to everything that effects the credit of his nationality, will no doubt enquire into this, and see that he has not been trifled with.

THE rails are now laid to Kawasaki, and Mr. Adams, H. B. M's. Chargé d'Affaires who was coming from Yedo last evening, availed himself of the train to reach Yokohama; thus not only shortening the time of the ride, but avoiding a considerable amount of fatigue.

#### NAGASAKI.

IN conformity with orders received in Yedo, the work of reform has been going on in the native town during the past week. The whole of the idols dedicated to Buddha and placed in the numerous joss houses, have either been removed or are in the course of removal to the temples;—only those appertaining to the Shintoo religion being allowed to remain in public. From outward appearances the majority of the towns-people seem quite indifferent about their removal, but the rural population view the new order of things in the light of religious intolerance. The order issued commanding the whole of the officials having intercourse with foreigners to wear their hair dressed in the simple style customary amongst the latter, is in the course of being carried out, and we hear that the Governor of Nagasaki underwent his tonsorial preparation a few days since.—*Nagasaki Express*.

THE British residents at this port entertained Mr. Acting Consul Annesley at a dinner, on the evening of the 29th instant in the "Occidental Hotel" prior to his departure

for Europe, on leave of absence. The Hotel was gaily decorated with flags and evergreens, and the dinner furnished was in a style that can only reflect the greatest credit upon the proprietor of that comfortable establishment. The Band of H. M. S. *Ocean* was in attendance and played during the evening.

Previous to the removal of the dessert, Mr. T. B. Glover, the chairman, proposed the health of Mr. Annesley, wishing him every prosperity and happiness on his homeward trip, at the same time presenting him with the following address, to which Mr. Annesley replied in suitable terms.

Nagasaki, 29th Sept., 1871.

Dear Mr. Annesley,

We do not wish to bid you farewell this evening without conveying to you, by means that may perhaps prove more lasting than the recollections of our present social gathering, our high appreciation of your labours here during the past two years as our Acting Consul.

We beg that you will accept our warmest thanks for the zeal you have invariably displayed in attending to the interest of British residents at this port, for the energy with which you have, when called upon, protected our relations with the Japanese, and for the ready assistance and advice you have always afforded us when such has been solicited. Nor can we omit to thank you for the impartial decisions which from time to time you have given (for or against one or other of us) at moments when your unofficial help could not prevent litigation.

We wish you every enjoyment at home during your present well earned holiday, and we cordially wish you every success in the service you have belonged to for so long.

With such, our best wishes,

We remain,

Dear Mr. Annesley,

Your very sincerely,

(Signed)

T. B. Glover,  
A. G. Glover,  
C. Hay,  
W. Robertson,  
W. Jalland,  
M. C. Adams,  
Captain James,  
Captain Stevens,  
Captain Grange,  
J. Maltby,  
S. Maltby,

(Signed)

Geo. J. Colthrope,  
J. C. Smith,  
F. Ringer,  
J. Webster,  
H. J. Hunt,  
F. Hollyer,  
A. Wright,  
R. Holme,  
Y. Duer,  
H. Gribble.

—*Nagasaki Gazette*.

#### SHANGHAI.

WHAT better proof that there is no longer a government in China, than this magnificent road, leading to the capital, so utterly impassable? The Government has been excused for inability to protect its subjects, to put down the coolie and opium traffic, piracy, &c. There may be some apology for not keeping in repair similar works, in distant parts of the Empire, but for not repairing this road, and the pavement in the gates of the city of Peking, which are as bad, there can



THE FAR EAST.



TAIMA TEMPLE, NEAR TANA.



be no excuse. It has long been known that there was no circulation in the extremities, but here is complete evidence that the vitals have ceased to perform their functions.—*N. C. Herald.*

### TIENTSIN TO PEKING.

ALMOST every one we met, tried to dissuade us from attempting to reach Peking, when the country was so flooded, and the river so swollen.

"The cart roads are many feet under water" they would say, "and the banks of the river are so covered with water that the boatmen cannot 'track;' the current, always strong, will be greatly increased, and it will be impossible to make any headway." Said one friend, "you will be all one day getting round the point near the ruins of the French Cathedral, a distance of three or four miles. All this seemed very discouraging. To go by land in carts, as is usual, was evidently impossible. The land communication was entirely cut off. It is only 80 miles and only two days journey in a cart. By water to Toongchow (and in carts the last 13 miles) the trip might be made in ordinary times in from three to five days. A boat, for the accommodation of two persons, could usually be had for \$6 or \$8, but now the boatmen were asking \$16 or \$18. Through the kindness of a friend speaking the dialect of this place, we secured three fine boats, for the moderate sum of \$12 each. Having put on board plenty of stores, fruits, ice, bedding &c., we started about ten o'clock Tuesday morning.

From the foreign settlement to the native city the river is full of junks, and along the narrow crooked channel, through which the boats "poled," the water ran with fearful rapidity. The city is on the left bank, as you ascend, and on the opposite side are large heaps of salt, covered with matting and at first sight resembling rows of houses. They extend for several miles along the river's bank. The Emperor stores it up here, allowing none but his agents to deal in it, and sells only at a handsome advance on the cost. Protected by revenue cutters he has a safe little business, extending all over the Empire. One gets a good view of the ruins of the Sisters' Orphanage, on the left bank as you ascend, just before reaching the bridge of boats. The ruins of the Cathedral, still very imposing, appear in sight about the same time, directly ahead. The situation, at an angle, commanding a view of the river for many miles, was well chosen. A little farther on, you pass the ruins of the French Consulate. To the East of the Cathedral, beneath a high mound, rest all the remains of the victims of the 21st of June, that could be collected. The bridge of boats is about half way between these ruins, commanding a view of both. It is constantly thronged. The countrymen and pedlars hawk their vegetables and wares, the boatmen glide past, the merchants and mandarins move on in their sedans, all careless and thoughtless of the dreadful deed so recently perpetrated. But those towers and blackened walls still stand *untouched*, thank God! pointing heavenward, and calling for vengeance, for the blood of those over whose graves they cast a dark shadow. Already, I fancy, the sons of Gaul are marshalling for battle; and soon their tramp may be heard upon the bund, their steel bristle in our streets.

Placing the iron point of their boat hook against the boats and junks, our boatmen pushed on with a speed truly marvellous. The water seems to have found ingress largely through the grand canal, which enters the Peiho just above Tientsin. After passing this point, we found the water had so far subsided that the boatmen could walk on the bank and tow the boats.

The first half of the way the country is flat, sparsely inhabited and exceedingly devoid of interest; we scarcely saw any considerable village, and not one walled town.

Towing or poling the boats produced no motion, and we passed the time very pleasantly, in conversation, reading, writing or strolling along the bank, sometimes diverting ourselves by helping the boatmen. We were always glad when the time for our meals returned, enjoying food—especially the abundance of rich ripe fruits—as we never did before. The weather was fine, the air cool and bracing, except in the middle of the day, when it was too hot to walk in the sun comfortably. Our party consisted of nine all told, and every one seemed to really enjoy the trip. In about four days we reached Toongchow the head of navigation, and engaging carts and donkeys, started for Peking the same afternoon. These Peking carts, as they are called, would be a curiosity in Shanghai, and I will hazard a description.

The shafts are large and strong, extending back from the cart a couple of feet, furnishing a place for baggage. The shafts rest upon the axis and the cart upon the shafts, and the victim to be tortured is seated upon the floor nailed across these shafts. There is always a sort of cushion, but no seat. You can sit cross legged like a Turk or extend your legs in front. The top of the cart is about the size of a sedan chair. From the door a sort of curtain or awning extends over the horse's back, shielding from the sun's rays passenger and horse. The two wheels of this vehicle, though not large in diameter, are very strong, resembling dray wheels. Each cart is drawn by one mule. They are quite tolerable on a good road; but mounting one in Toongchow you find yourself bumped unmercifully as the cart is drawn over the rough pavement of the street to the city gate. This, however, is nothing compared with what awaits you on the emperor's highway—a stone-paved road leading from Toongchow to Peking, 13 miles long. It is about 30 feet wide, paved with large blocks or slabs of stone, which must have been brought from a great distance in the mountains. Some of these stones are 10 feet long by 3 or 4 feet wide, and must be very thick, as scarcely one seems to have been disturbed—even the kerbstones at the side are for the most part in good repair. When first built, probably hundreds of years ago, it was without doubt the greatest work of the kind in the world, and as fine a road as you can well imagine. But now it is, I have no hesitancy in saying, *the worst road in the world*. The traffic on the road is, even in its pitiable plight, very great. The abrasion of these thousands of iron-bound wheels for so many years has completely worn away the ends of many of the stones, letting the wheels fall into deep gutters, to be "brought up standing," the next moment, by contact with solid rock. "Standing" is not the word to be applied to the poor traveller at this moment, he is suddenly and most violently jerked forward, backwards, or thrown in a way to have his flesh "black and blue" if it does not break his bones. Recovered from one such thump he braces himself, holding on to the sides of the cart with both hands. The strain on the muscles of the arms is terrible; but woe to the passenger if he relaxes his hold in the least, for the next moment, and without the least warning, he finds himself knocked about in the same way.

Those of the party who had not the good fortune to take donkeys, were soon satisfied with their experience of cart riding, and took to their feet, walking the greater part of the distance.

The carts are a delusion as far as riding on the Emperor's stone-paved road is concerned. They do for the baggage, though our trunks were nearly knocked to pieces by the time we reached Peking. A lady of our party who had often heard such descriptions of this road, and the hardships of those who attempted to pass over it in carts, declared she could say with the Queen of Sheba, "The half had not been told her."—*idem.*



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

[VOL. II, No. XI.]

YOKOHAMA, WEDNESDAY, NOVEMBER 1ST, 1871.

[SINGLE COPY \$1.00]

## ART AND ARTISTS IN JAPAN.

**T**HE Japanese mission who first visited Europe, whilst admiring the pictures in the Louvre, found cause for pitying the barbarians for their realistic productions and for their lack of imagination. They preferred the sketches of their own artists, which with a few masterly touches gave a general idea but left it to the spectator's poetical soul to fill in the picture.

Notwithstanding the progress in most directions made by the Japanese, they are to-day but little changed if any in this particular taste. Their artists still draw the same grotesque designs, and the people understand them better than they do the finished paintings or drawings of foreign artists; in the same way that they prefer the rude, irregular, and, to foreigners, incomprehensible strains of their nasal, screaming singers, to the most beautiful foreign melody that can be

played or sung to them. As yet, light and shade in pictures, and harmony in music are equally unknown to them.

Yet in their drawings, however rude, much of the true artistic spirit is ever remarkable. By a few bold strokes they produce effects equal to the best etchers of Europe. The happy manner in which they hit off the characteristics of the scene they desire to present, is admirable; the spirit of both the conception and execution are often beyond question. It may seem strange too, but it is a fact, that their rough sketches of figures, in social and domestic scenes, are far truer to nature and give a better notion of the real character of the people, than the best photographs; the latter being necessarily somewhat stiff and studied, while their drawings are full of life and action. It is only when they leave the style that is natural to them, and which partakes very much of the grotesque, and attempt to make a "finished picture," that their want of the fundamental principles of art is exhibited; and



THE JAPANESE STEAMER "OSAKA," AS SHE LIES STRANDED AT NOGE.



their efforts are failures, their productions crude, harsh and displeasing.

The subjects they most rejoice in are those connected either with their mythology, or with the heroism of their countrymen. But although the artists who treat such subjects, and the people who are never tired of reading or hearing legends and tales of such beings, may consider these to be the highest art, they by no means are so appreciated by foreign taste; which prefers their pictures of every day life, as roughly sketched and sold in cheap books, generally of a humorous character. Whenever they attempt anything high they make caricatures; and whenever they attempt caricatures, whilst they succeed to the utmost, their conceptions are so racy and their lines so free and unstudied, the expression so perfect and the drawing and proportions so correct, that if far from deserving the title of high art, they evince merit which their higher flights entirely lack.

It is a very rare thing to see large paintings by Japanese artists. The only one that we ever saw of a very large one, was on paper, about eight feet by six. It was intended to represent a landscape, but was a curious production—the hills and background being boldly outlined in black lines, the general features of the middle distance being given as a kind of birds-eye view painted in body colours, and the trees and a cottage or two in the foreground merely sketched in, with the leaves of the trees a daub of green, and without any gradations of shade.

Their most perfect works of pictorial art are to be found on scrolls sometimes of fine paper and sometimes of silk. The subject may be one of their gods or goddesses, a warrior, a horse or some other equally familiar subject; but drawn in magnificently bold and sweeping lines, shewing a wonderful freedom of touch and power of expression, rather than anything else. Indeed these are frequently, perhaps always, without the smallest attempt at colouring; but the correctness of their drawing and the effect of a few sweeping dashes of the brush, are such as would have delighted the heart of our poor misanthropical and disappointed, but great anatomical artist, Haydon.

They shine more in the execution of pictorial designs on their finer laquerware than in any other department. In some of these pieces we have pictures in which little landscapes are very happily given, whilst their figures of birds of all kinds and in all positions, and of fishes, are perfect. The flight of storks, of wild ducks and the like, and their attitudes on the wing or at rest, are wonderfully true to nature, and shew what close observers they must be. They are extremely clever too in the representation of insects, flies, beetles, mosquitoes and the like, either in mother of pearl or ivory, or in metal, and every one must admire their bronzes and some of their finer work in metals of all kinds. Their wood carvings are also very excellent.

But having said so much, we have told all in which they excel connected with art. Their sculpture is of the rudest possible. They have only the faintest notions of perspective. Their knowledge of *chiaro oscuro* is equally deficient; and they have no idea whatever, so far as we have been able to discover, of correct portraiture.

The consequence is that they can neither give us correct pictures of their scenery nor portraits of their great men.

The art of photography is much appreciated by them, and the number of men who have learnt the art, and who practice it professionally in all the great cities of the empire is considerable. In Yedo and Osaka they are counted by scores, and some are really clever manipulators; but hardly one among them has the slightest idea of *posing* a sitter, or of selecting the best point of view for a landscape. They have no thought of the effect of foreground and distance, and all they do is just to work by rote with such apparatus and chemicals, be they good bad or indifferent, as they are able to obtain. Many of them make all the chemicals that they can, themselves; and adhering strictly to instructions, they manage pretty well—but none of these men can be called artists. They are merely mechanics—doing all they have to do by rule, but equally ignorant of art, and of the principles of chemistry whether as applied to their picture making or to anything else.

The art of wood engraving is well understood amongst them, and some of their work is remarkably fine, but their artists cannot take a photograph and draw it correctly on the wood, nor can they take a foreign wood engraving—for instance, a picture from the Illustrated papers—and cut it; though doubtless if it were well drawn for them on the block, they could manage to engrave it. They work slowly, however, and it is troublesome to foreigners who sometimes employ them in little jobs, to have to submit to their delays. The proprietor of this journal has more than once endeavoured to make arrangements to give engravings by native artists, but could never succeed in finding any on whom he could rely. He looks forward, however, to the day when such aid may be available, as the Japanese will see the comparatively high rate of remuneration they could command.

From what has been said, it will be seen that the words “art” and “artists” are hardly, in their truest meaning, applicable to Japanese. They have a great abhorrence of absolute uniformity, and hence in their designs never make two portions of the same article exactly alike. And they hate straight lines. Thus their very fields are never divided into mere parallelograms of the same size, but are of all shapes and sizes; so that a rice plain looks for all the world like a Titanic child's puzzle.

As a rule the people are very neat-handed, and clever manipulators. Whatever they do, they do with ease; and they seem to make work more like play than any people we have ever seen. They have imagination; and they are quick of comprehension. But they have much to learn of both theory and practice before they can claim to be anything approaching to true artists.

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## The Illustrations.

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### THE S. S. OSAKA, STRANDED.

THE passing season has been a very disastrous one for ships in the Chinese and Japanese waters, and every mail from China, of late, has brought its list of casualties on the vast seaboard of that empire. We have had quite enough of disaster to record as occurring in Japan, and notably our readers will bear in mind the terrific storm at Kobe, in which one British ship was sunk, and many native



junks and several coasting steamers were thrown high and dry on the land, damaged irreparably.

In Yokohama too we had our typhoon, for it could not be expected that we should escape entirely; and on the 24th of August it came on in right good earnest, doing more damage ashore than any typhoon that we have had for years, but, fortunately, in a great measure sparing the shipping. A pilot boat was driven on to the English Hatoba, and sunk, and several of the lighters of the Pacific Mail Steam-ship Company also went down at their anchors; but of the larger shipping few dragged their anchors in the least. The Japanese steamer *Osaka*, was the only one that came to signal grief, being driven aground on the mud bank on this side of the railway viaduct, where she has remained ever since.

She is in a position, in which she can hardly receive much more harm, as she lies in a soft bed, and no tide that is likely to rise would float her or any storm materially to effect her. The Japanese therefore have made the best of a bad job, and availed themselves of the opportunity of clearing her of some inches of shell-fish that had accumulated upon her bottom. To make sure against accident, they have placed large wooden *caissons* on either side of her, fore and aft, and huge spars, passing through her ports and resting on these secure her from falling over. When all the repairs are effected, we suppose the water will be pumped out of the *caissons* and so she will be floated.

#### ZARUIYA—OR BASKET SELLER.

ANOTHER specimen of what Horace Mayhew would call "a street vendor of manufactured fabrics."

These basket sellers are not very numerous, and their wares are cheap enough to Japanese; but they seem to make a fair living by their trade if we may judge by their respectable appearance. At certain seasons—at the new year for instance—they do a roaring business for a few days, as it is



ZARUIYA—OR BASKET SELLER.

the custom for all housewives to have a general cleaning up of their belongings preparatory to this great holiday, and to renew all utensils that are old and worn out. Baskets, sieves, strainers and the like are the principal articles they sell, to which may be added a few brooms, as in the case of the man we have portrayed. They are almost all chiefly composed of Bamboo, which is probably the most useful tree, after the pine, that the Japanese possess.

#### KOBE AND HIOGO.

THE port of Hiogo suffers, like Yokohama, from the absurdity of having two names. All official documents in connection with the latter place, are dated from Kanagawa, and at one time there was some reason for it, inasmuch as the Consulates were originally located in Kanagawa. With Hiogo, however, it is widely different. The Ministers had indeed to open the port of Hiogo

according to Treaty, and they did so; but one of the special provisions was that no foreigners should live there, and Kobe was appropriated to them both for residence and trade; and it would be well if the name of Hiogo were at once dropped and that of Kobé universally used.

To-day we give two views of Kobé, the one taking in the whole of the old Race-course, and the other the site destined for the Terminus of the railway. The two views will give some idea of the position of Kobé and Hiogo.

#### VIEW TO THE EASTWARD OF KOBE.

THE picture on page 131, though too distant to be very distinct, shows how the whole bay of Osaka is indented into smaller bays. The points have all been caused by the sand washed down from the hills, during the rainy seasons of centuries, and as the ground thus formed has been appropriated, some very respectable villages have arisen. The trade of most of them is distillation; and Kobe and its environs are celebrated for their various brands of Saki.



### AVENUE AT HOMOKO.

AN avenue of fine old trees is always more or less a thing of beauty: but that presented on page 133 is of interest more especially to those of our residents who are in the habit of passing through it in their walks to the Homoko valley. It was originally the avenue directly leading to Giu-ni-ten, the old temple at Mandarin Bluff, which was so picturesque an object until lately, when the native authorities allowed the hill at the foot of which it stands, to be half cut away and removed for ship's ballast. There used to be a plain *tori-i* or Sintoo porch at the upper end of the avenue, but even this is now taken away, and as there is a space of some hundred yards or so between the temple and the end of the avenue, no one now recognises or thinks of their connection with each other.

As in all other countries, the Japanese had the peculiar gift of selecting the finest sites for their temples, and of overshadowing them and the pathway to them with fine trees. Thus most of the avenues throughout the country—and they are numerous—had their origin as the approaches to temples; and the groves of trees which are also commonly met with, are generally found to overshadow either a temple or a shrine. Indeed, the Japanese have a most decided eye for the picturesque, and as they seldom build their houses on the hill side, but almost always on the plain, they took care that their gods should have the most beautiful sites that they could select.

### The Period,

AT present our police force in the European Settlement—consist of 6 Royal Marines, 6 French Marines, six Chinese under the charge of one European and one Chinese inspector. These are divided into watches during the night, of four men each, who remain on duty for four hours at a time; and they are again divided into beats—one having care of the Bund, another of Water Street, another of Main Street, and the other of the Swamp. They are all supposed to meet at certain points and report to each other every hour. They are also visited during the night by the European and Chinese Inspector who make general rounds at uncertain intervals. But we think it is obvious to all how utterly inadequate the *four men* let them be ever so watchful are to protect such extended beats as they have in charge.

A FIRE, the first this season, broke out on the premises of Mr. J. R. Watkins, Tin-smith, at No. 70, on Saturday evening, the 21st October, about 9 o'clock. The flames obtained a good mastery before the Engines came up, and spread to the adjoining store, that of Mr. L. P. Moore, Ship-chandler. But the Engines were very rapidly on the spot, and such was the energy with which they were brought to bear, and the method that was observed throughout, that the fire was confined to these two stores. Messrs. James & Wilson's drays were quickly on the ground, (being sent for when Mr. Watkin's place first caught), and removed a large quantity of Mr. Moore's goods, with wonderfully little damage. We have never had a fire in Yokohama, at which the efforts of all concerned were so successful.

ON the evening of 22nd October, a Sergeant of Marines managed to trip over and fall into a well. It was about 80 feet deep, but he was able to catch hold of the rope attached to a bucket that was in the well, and his cries being heard, he was hauled out with very trifling damage.

THE Governor of Niigata, Mr. Harawatz, who, being a Kuge, wears at his seat of government the regular dress of his order, is now on a visit to Yedo. On the 23rd October he was in the settlement, in ordinary European rig, and unattended except by a friend, also in foreign costume.

MR. KING, who was so severely wounded some months ago by a would be assassin at Niigata, is also now in Yokohama. His wounds even yet are not completely healed, and it is probable that the full use of either hand will never be restored to him. The man who attacked him has not been taken.

IN Java, great insecurity is felt from bands of robbers who are roaming round often in companies of 20 or 30 men. At Kedri matters are so bad that the Europeans furnished at their own cost firearms for the police force. The native head men are afraid to stir in the matter as the robbers threaten if they do they will burn their houses for them.

A STIR has been caused at Tientsin by the arrival of a snake said to be the spirit of a god who can control the waters. It is described as being like a common snake about 15 inches long. It is thought that the thing is a job got up by the mandarins upon which to lay the blame of the floods, and so humbug the people and avert all blame from themselves.

THERE is a rumour in China that Custom cruisers will shortly be manned and officered entirely by Chinese.

TEN million pieces of Silk are ordered for the coming wedding of the Emperor of China, each piece to be 30 feet long and 18 inches broad; at a total cost of 511,836 Taels. 12,000 pieces are to be peach colour, 6,000 red, 3,000 white, 4,500 yellow, 4,500 green.

DR. J. KERR, M. D. of Canton, has issued a book of Western Medical terms translated into Chinese which is highly spoken of by the local press.

THE *Shanghai Evening Courier* suggests as a name of the next ships to be sent out to China by England, the *Clemency*, *Olive Branch*, *Submission*, and *Kow-tow* in lieu of such names as the *Devastation*, the *Vanguard*, &c.

THE death rate of Shanghai is  $3\frac{1}{2}$  per cent.

IT is expected that the new German Club at Hongkong will be opened by the middle of December next. It is a very fine building.



THE death of the late Mr. Markham, H. B. M.'s Consul at Shanghai was caused by the bursting of an aneurism whilst he was at tiffin.

A PARSEE who had been converted to christianity and baptized, has changed his mind and returned to his old faith. He announces this fact by an advertisement in the Gujerati papers.

THERE is a rumour that a regiment of infantry and a quota of artillery will be sent to Shanghai, as an English garrison. This activity is caused by the idea that France will shortly declare war with China.

THE house of Mr. Eldredge, U. S. Paymaster, in Hongkong, was broken into and a quantity of stores taken. Some have since been recovered.

THE Customs cruisers outside Hongkong have seized 3 junks, and have issued orders that no junk from Hongkong or Macao, bound to any ports in the province of Kwangtung, be allowed to carry Raw Cotton or piece goods, under a penalty of forfeiture of the vessel and cargo. One junk seized had on board 17 bales of raw Cotton. A ransom of \$400 was refused. They also levy Tls. 30 on each chest of opium.

BY the P. & O. str. *Ottawa* which arrived on the afternoon of 25th October, were two deck passengers from Hongkong named Jack and Walker, who went in the schooner *Gussie Lyons* with Mr. Squires (late pilot here,) as mate and second mate, when she left in search of Messrs. Marks and Burdick. Squires managed to desert them on one of the islands, and had it not been for the kindness of the natives and Spaniards, they must have perished. They managed to get from the Islands to Manila, whence the authorities forwarded them to Hongkong, and from thence they were forwarded to this port, as they consider this their home.

THE following is an account given to us by Messrs. J. A. Jack and R. N. Walker, who went in search of Messrs. Marks and Burdick on board the *Gussie Lyons*; and were deserted at Guam by Mr. Squires, the owner.

Started from Yokohama May the 5th, in the schooner *Gussie Lyons*, and arrived at Misaki on the morning of the 9th; at which place took in a good supply of wood and water for the voyage, and left in the evening. After a passage of 19 days, seven of which were calm, arrived at Saipan, where we anchored for four or five days, during which time the schooner was overhauled and painted. Mr. Squire went on shore several times.

Left Saipan and proceeded to Guam, where, on arrival, Mr. Squire went on shore, and on his return said it was his intention to remain amongst the islands and trade for the period of six months, and perhaps stay there for good. This being contrary to our agreement, we remonstrated with him on the necessity of our returning to Yokohama within the specified time of two to three months. To this he replied, if you do

not like my plans you can go on shore. We replied that we would do anything or go to any place to further the cause we had sailed for, but to go trading with him we would not, and that we wished to go on shore and see the Governor in the matter. We went and saw the Governor, and he appointed a day for trial, and Judgment was given as under:

Mr. Squires was to take the four Englishmen back to Yokohama free of all expense, when the matter could be further settled before their own Consul.

After the trial the Europeans remained on shore as advised by the Governor, who said:—let Mr. Squires get his schooner ready to return to Yokohama, and then you can go on board and return with him. I have his papers with me and I will advise you of his departure. Mr. Squires meanwhile engaged four Japanese to work his schooner, and one day whilst we were gone out shooting near the town, having left early in the morning intending to return at 12 m., having left one of our party to come and tell us if those was any message from the Governor we were astonished to see the schooner suddenly hoist her sails, dip her ensign and sail off; thus leaving us, without the slightest chance of detaining her there being nothing in the harbour that could catch up with her. We at once went to the Governor who said:—why are you not on board? Mr. Squires obtained his papers yesterday, and then told me he was going to tell you of his departure. One of our party saw Mr. Squires at 6 a.m. on the day of his departure, and he then made no mention of his intention to leave although he went at 11.30 the same day.

We asked the Governor for assistance as Mr. Squires had left us helpless. He said he could do nothing; but the Spanish gentlemen kindly raised a subscription on our behalf, and with their kindly aid and our own exertions we subsisted until the arrival of the Spanish bark *Maria Rozario*, which had on board a new Governor for Guam and the Alcalde of Manila. The new Governor, to whom we applied for assistance and a passage to Manila—as there was no other certain chance of communicating with any civilized country oftener than the yearly trips made by the above government vessel—he replied that he was sorry that he could not assist us, having received positive orders from the Governor General of Manila to render no aid or assistance to distressed British subjects without previously referring to him. These orders being given on account of some previously disputed accounts between the English Consul at Manila and the Spanish Government regarding the correctness of some sums expended by the Spanish authorities in aiding shipwrecked crews previously. Being unable to obtain any aid from him we left.

The Spanish gentlemen on shore pitying our condition, raised a subscription amongst themselves to enable us to pay our passage to Manila in the Government barque. The Spanish Alcalde Don Juan Gerra generously headed the list with a sum sufficient to pay the passage for one man, and from this gentleman we received many other acts of kindness. Also from a Mr. Joaquin Portsach who lent us a house free and helped us in many other ways, the Spanish officers also contributing.

We left Guam for Manila on September 6th, and after a pleasant passage of 16 days arrived at Manila where we



THE FAR EAST.



Kobe and Hiogo, showing the Old Race Course.



THE FAR EAST.



VIEW TO THE EASTWARD OF KOBE.



were kindly received by the English Consul who forwarded us to Hongkong by the British steamer *Sunshine*.

The Harbour Master at the latter port received us very kindly and forwarded us to this port *per* P. & O. steamer *Ottawa*.

ON Saturday afternoon, the 28th October, two privates in the Royal Marines entered a Chinese shop, smashed up a lot of things to the value of \$10, and broke the arm of one of the Chinese in the shop. The latter was conveyed to the Police Station and his arm was set by Dr. Simmons. The names of the two Marines are we believe Wade and Badger. The matter will soon we trust come before the Court and the offenders be duly punished. We sincerely hope that the Marines, who have obtained such a good name throughout the settlement, both among foreigners and natives, will not risk it, by such freaks, but that the whole of the men will resolve to keep up the good character of the corps.

### PEKING.

ON entering the city gate, the broad straight streets strike the eye very pleasantly.

Fung-shuy could not have been in vogue when Peking was laid out, or they adopted another theory from that prevailing elsewhere. It is said that the short, crooked labyrinths of streets, in most Chinese cities, are intended to bewilder the spirits. Here, these poor much abused beings are allowed the fullest liberty. May be it predicts a more liberal and enlightened policy towards those still hampered by earthly clogs. There are several of these large streets crossing each other at right angles. The principal ones seem to be those connecting the two East and West and two North and South gates.

These principal streets are about two hundred feet wide. In the middle there is an elevated road, wide enough for two cars to pass. In some parts of the city this elevation is eight or ten feet higher than the part between it and the shop doors. Where this precaution has not been taken, for a long time after a heavy rain you meet with quite a pond in the middle of the street; pedestrians may manage to pick their way between its shores and the walls, or to spring from one doorstep to another, by the aid of a few bricks or stones laid by some philanthropic hand. We saw one venerable lady, of the tawny hue, picking up the bricks from behind, and laying them in front, paving her way as she went. After the rains are over, and the water has run off a little, these ponds are not so deep as to prevent a cart from passing though frequently up to the hubs. On each side of this elevated road are rows of booths, fronting the shops. Between the booths and shop doors is a broad sidewalk, also sometimes used by the carts. There are two sets of carts' tracks and those going up take the left, coming down they keep to the right, seldom having "a case of collision." There is scarce a trace of paving to be seen in any of the streets, except in the city gates, where the cart wheels fall into holes between the stones, a foot deep, jolting the passenger nearly to death.

The straight broad streets, with horses and carts, donkeys and mules passing and repassing, make you almost fancy you are in a foreign city; the beautiful shop fronts help to complete the illusion. The shops are one-storey, with a wide verandah in

front, frequently as high as the top of the roof, or largely hiding it from view. Between the verandah and roof is a gutter, conveying off the water. These verandahs are usually surmounted with a balustrade and the entire front highly ornamented or elaborately carved and gilded. The signs and mottoes are tastefully arranged over the door or in panels in the balustrade; or, as is frequently the case, three or four large poles, twenty or thirty feet high, are erected on a line with the verandah and the tops ornamented and gilded. About ten feet from the top panels are framed in, and bear in beautiful characters, the names of the hong or some motto. Between the top of the doorway and the bottom of the balustrade, immediately over the entrance, is some design, several feet wide, and the whole length of the shop, finely carved and gilded. Sometimes a lake of lotus flowers or other scenery was thus represented.

Confined by custom to buildings of one storey, the Chinese have contrived to make the best of their circumstances, and secured lofty and really beautiful and tasteful fronts. The cross streets, lanes &c., are of very good width, and the houses and walls are for the most part substantial and good looking. Among the poor people inferior walls and buildings, are laid up with mud instead of lime mortar. These have suffered in the late rains, many of them falling.

The system of drainage adopted and executed many years ago, is said to be excellent and complete. But owing to neglect on the part of the inspector of drains, these are nearly all filled up and useless. I saw some of them where they had been laid open; they had evidently been fine substantial structures. But the present government (?) has not vitality enough to make drains in the streets of its capital—no, not even enough to keep them in order when made. The result is, that during the violent and protracted rains which fall here, some parts of the city become nearly deluged. One of these rains commenced last Wednesday night, and with little interruption continued till Sunday night. A friend having urgent business that took him out on Friday, we went with him, expressly to see the state of the streets. We also went out on Saturday to dine, going each time in a cart. The muleteer avoided the streets he knew to be impassable, and at length reached the main street. We had passed several deep ponds, where the water nearly came into the cart, but these were nothing compared to the main street, which were like a broad canal. The importance of elevating a portion of the street for a road was obvious, but even this raised part was under water, in some places two or three feet; and sticks were stuck up along beside the road to show where it was. We heard of people being drowned in the streets of Peking, and no wonder; by night or even in broad daylight, the cartmen might easily go a few feet to the right or left, when there is not a vestige of the road to be seen. But woe betide the poor passenger if such a mistake occur. Getting off this elevated part, the cart would be turned topsyturvy down a steep bank into water five or ten feet deep, and unable to extricate himself, the passenger might readily be drowned in his cart in the streets of the capital!

On the morning of our arrival, soon after entering the city, we passed an undertaker's where extensive preparations were being made for a funeral. The hearse or bier, of immense size, was set up in the street. Near by was a chair prepared



THE FAR EAST.



AVENUE AT HONOKO.



for the spirit tablet of the deceased. It consisted of an open framework, resembling the frame of a sedan chair, bound around with straw. Why the spirits are supposed to have a special liking for straw, is hard to imagine, but it is a fact that offerings to them are more usually made in this frail and combustible material, than in the more substantial articles it is made to represent. The mourners had been engaged, and with the advanced money were picking up a breakfast. Some were eating hot boiled sweet potatoes, others hot cakes cooked and offered for sale at the side of the street. The undertaker furnishes not only the bier &c., but the standards, standard bearers (or mourners) including clothing—hats, feathers and all. He keeps the costume on hand, and employs a lot of beggars to wear it, and officiate as the case may require. Passing along the street the next day, it was our good fortune to meet this grand c  rtege. We stopped to have a good view as it moved slowly past. First came standard bearers, in two long lines, walking on the sides of the street, in pairs, exactly opposite each other. Though dressed up in decent black clothes, from beneath the conical red plumed hat peered the beggarly face, revealing their class as clearly as the rags scarcely covered by the borrowed uniform. Then came a band, playing at intervals the Chinese funeral dirge. The musicians were in uniform and marched like the standard bearers, in pairs, one on each side of the street just opposite. In the middle of the road, between those columns, was carried a mandarin's red umbrella. The chair-like frame already described, was ornamented with silk festoons, and contained the deceased's tablet. Next came a handsome horse, led through the middle of the street, beautifully caparisoned, saddled and bridled, but without rider. Following the horse at considerable distance, was carried an empty mountain chair, then came a mandarin's close chair, and both without occupant.

This long procession preceded the coffin, which was borne on a bier, within a sort of dome, richly ornamented, and supported by four columns, wrapped with white silk; festoons of many coloured silk hanging from column to column, with pretty effect. It looked like a little pavilion about twelve feet square, supported on two large black timbers, round and highly polished. There were other smaller timbers across the end, enabling thirty-two men to assist in carrying it. Following the bier were a band of chanters in uniform. Then came in ten carts the true (?) mourners, draped in white.

In the afternoon we started, in carts, to visit a Lama temple of note, about a mile from the city. We went out through the Amting gate, held for a short time by the English and French in 1860. I had so often listened to the story from eye-witnesses, that I have no doubt of identifying a slight elevation upon which the besiegers placed their batteries. The guns were in position, and the Chinese notified that if the gate were not opened by a certain hour, some of the bricks would be knocked off the wall. Greatly to the disgust of those who wished to see the bricks fly, a little insignificant mandarin came with a flag of truce, bringing the key, at the last moment.

Half a mile further on, we passed what may have been earth-works thrown up for the defence of the city, or the ruins of

an old wall, as formerly, the city was called Yen-chow or K  nblai, and embraced much more territory than now.

The country here is level, till you reach the foot of the hills, ten miles off. With the exception of the vast tracts connected with temples and other parks, the land is largely under cultivation, and the crops look well. The road is sandy but good, and much used. You are constantly meeting mule carts, with two occupants besides the driver, men and women ride on donkeys, or men driving their donkeys, or camels bearing various burdens. I counted twenty-four camels in one train, and a friend passed more than two hundred between here and Kalgan.

Arrived at the temple, we left our carts and passed through several courts, clean and well kept, and planted with grand old trees. The grounds and buildings are very extensive and said to furnish accommodation for fifteen hundred priests. Though the principle building is on a grand scale, it is very dilapidated, as are most of such buildings in and about Peking. The only thing calling for special notice is a dagoba or mausoleum. It is in the midst of a beautiful park of evergreens on the west of the temple, and was erected by the Emperor in memory of a Lama he had invited here, whose body was carried back to Thibet though his clothes are buried beneath this monument. The base of this structure is seventy-five feet square, built up with blocks of stone twenty feet high—probably filled in with earth—paved on top and surrounded with a white marble balustrade. The entrance is from the South, where you pass through a white marble gateway, elaborately carved, and ascend to the top of the platform or base by several flights of steps, with marble balustrade on each side. The principal shaft rises from the centre of this platform about eighty feet high; on the corners are four smaller ones, five in all, built of white marble highly ornamented and in good taste even to a foreign eye. The first story is octagonal and one hundred feet in circumference. Some of the blocks of marble used are twelve feet long and five feet broad. On the eight surfaces of the octagonal part, are represented, in elaborate carving, eight scenes in the Lama's life; such as birth, from a lotus flower, entrance on the priesthood, and death. Each scene contains many figures, and in the last is represented his coffin. The second storey is square. The third is curiously contrived to give the appearance of having been built of large blocks with the ends projecting. The fourth is round. The fifth represent rings sometimes seen surrounding the top of a pagoda. The top consists of two elongated balls—the topmost smaller, nearly pointed, and gilded. The four small shafts are about twenty-five feet high, also of pure white marble and very fine workmanship. Returning we visited the Confucian temple and other objects of interest, of which more hereafter.—*N. C. Herald.*

#### NAGASAKI.

HER Britannic Majesty steamer *Ocean* left this port for Hongkong via Amoy at 9 o'clock on Sunday morning, en route for England on the expiration of her commission; as she steamed past the U. S. S. *Alaska*, the latter vessel manned



her yards and gave three hearty cheers, which were responded to with a will by the *Ocean*, her band playing *Auld Langsyne*.

The *Hornet*, *Salamis* and *Ringdove*, left here same time, the former vessel will accompany the *Ocean* as far as Singapore, and there wait the arrival of Admiral Shadwell, after which she will return Northwards, the *Salamis* after calling at Shanghai, will proceed to Hongkong to join the *Ocean*, and thence accompany her to Singapore. The *Ringdove* proceeds to the Yangtze ports, and will probably relieve the *Zebra* now at Hangkow. The *Midge* is expected here every hour, and is to remain for the present.—*Nagasaki Gazette*.

### SHANGHAI.

FROM Foochow it is reported that serious fears were beginning to arise in reference to the well known steamer *Douglas*, which was five days overdue from Hongkong when the

A number of ships in the harbour to-day had their flags at half-mast for Capt, Aldridge, of the British ship *Her Majesty*; who, as we learn, died to-day in the General Hospital, of dysentery.—*Idem*.

A TELEGRAM from Hongkong to-day announces the death of Captain Robertson, of the barque *Audax*, from the effects as is believed, of the poisoning of the water on board his ship, reported in the Hongkong papers towards the end of last month. We sincerely hope the wretched miscreant who perpetrated such a crime will be speedily brought to justice.—*Idem*.

IT is satisfactory to learn by a telegram from Hongkong, that the steamer *Duna* which left that port for Shanghai on the 30th ulto., and concerning which, as nothing had in the meantime been heard, the gravest fears were beginning to



VIEW ON THE CANAL AT ISHIKAWA, KANASAWA.

*Miaca* left. The latter vessel has nobly forged her way up in four days against a monsoon blowing half a gale.—*Shanghai Evening Courier*.

THE nautical triumphs of the well-known clipper *Taeping* are at an end. In a telegram received from Hongkong it is announced that she has been totally wrecked on or near the Paracels, when on her voyage from Amoy to New York.—*Idem*.

be entertained, has put back to that port, whether undamaged or disabled we have been unable to learn, though the weight of probability is, of course, rather in favour of the latter supposition.—*Idem*.

LAST night a stoker from H. M. S. *Juno* named Daniel Rowe, who had been ashore on leave, went down one of the jetties to go on board. One of the lieutenants of the ship who happened to be passing along observed that the man



walked somewhat rashly forward, and called out to him to take care, but had scarce uttered the words when the man fell over into the water. The lieutenant ran down and saw the man striking out on the surface. He called out to him, Are you all right? and got the answer: All right, Sir! A number of sampans crowded to the rescue, but ere they could reach him he sank and was no more seen. Boats have been dragging all round the scene of the accident to-day, but as yet the body has not been recovered.—*Idem.*

(From the N.-C. Herald.)

OUR Newchwang Correspondent writes, with reference to the flood of which he gave so graphic an account, some weeks ago, that over 1,000 people were then drowned, and the distress caused among the remainder has been very great. Some \$300 were collected in Newchwang, and distributed among the sufferers, and this timely charity seems to have created a favourable impression towards foreigners, among the natives. The weather has already been pretty cold—48° Fahr.; and when the next north wind comes on, frost will soon follow.

THE Peking Gazettes which we publish on Oct. 18th, are unusually entertaining. Political interest they always have, as showing the state of the country and the ways of the officials. But those of the 21st and 22nd September have a dash of romance. The sincerity of conviction with which one Lin Kwen-yi begs that a high title and an honorary tablet may be bestowed on the Dragon God, because of the eccentricities of a certain lizard in a certain pool in the prefecture of Nankang, is simply refreshing in these sceptical days. The Dragon God seems to have been coming into great favour lately; between worshipping him as a Snake in Tientsin, as a Lizard in Nankang, and canonising him on account of his careful attention to the rain wants of his votaries at Ani in Kiangsi—the Deity is being overwhelmed. If the country were more centralised, his neglect in Chihli might be held to counterbalance his good deeds elsewhere; but under the present system each province looks after itself, and the Taotai of Tientsin has lately expressed his sentiments, by taking down three cannon and firing at the God for his remissness in that neighbourhood.

Next in peculiarity, is a memorial from the Viceroy of Szechuen, claiming an honorary tablet for the God of War, on account of his remarkable interposition during a certain battle in 1860. In the 12th moon, and on the 23rd day of the moon, during a terrific storm of rain and snow, the rebels attacked during the night, a certain stockade in the district of Liang-shan. At the critical moment, when success was trembling in the balance, the rebels fled terror-stricken in all directions, madly jumping over precipices and killing themselves in multitudes. The cause was this! A dim light had appeared; and in the midst of the light the rebels saw a divine person clad in golden armour, leading a host numerous as the forest trees!

It is satisfactory to learn that the water in the neighborhood of Tientsin is at last falling, under the influence of northerly

winds. Still hundreds of thousands of starving people will have to be fed during the winter, and the foreign residents, dreading an outbreak of brigandage, have applied to the Ministers that gunboats may remain off the settlement during the winter.

A CHEFOO correspondent writes:—Communication with this port has been latterly very irregular, days without a steamer, then two or three within a few hours. The navigation from outside Taku bar, to and from Tientsin, is now a very difficult and anxious course. The announcement of the sudden death of Mr. Markham caused universal regret; and the testimony to his popularity in Shanghai found an echo in general expression here. All Consular and Customs flags were put half mast. The weather is beautiful. All southern visitors are gone, and Chefoo is settling down for winter weather. Rumour says a spirited storekeeper has taken Mr. Fuller's house on the beach; so in addition to the Hotel Pignatelli and the New Hotel, there will be a third, situated between the two. Possibly the enterprising spirit now dawning may lead to a pier on the shore of the Eastern bay, which would be a great boon. In respect of the foreign passenger traffic to and from this place, could not the two lines of steamers issue their tickets available by either line? In the long run, neither Company would gain nor lose, but the public would be greatly convenienceed, and the uncertainty of communication being done away with, traffic would increase in proportion.

It is an old saying that, when two ride upon one horse, one must ride behind. So when three ride upon one mule, either one must ride before and two behind, or one behind and two before. This is suggested by my having met in a narrow defile what appeared to be the vanguard of a regiment of the 11th hussars, but which turned out to be a matron and two daughters, in scarlet pantalettes, all riding astride on a sleek mule. For this mode of travel, truly the pantalette is a useful institution. When I first arrived I was told—if any one was seen picking up pebbles on the beach he was safe to be a visitor; now, however, Bohemians and small-footed women out of their teens, may be seen with their baskets half filled with white pebbles. One of the urchins asked me 20 *cash* a catty, and refused an offer of 10 *cash*.

CHE has shown himself more prompt to punish the crying sin of Chinese Courts than native magistrates generally get credit for. Some few days since, a respectable Chinaman became mixed up in a bit of scandal. The yamen runners got scent of the affair, and gave him the alternative of exposure or hush money. The peccant individual thought it best to pay a fair squeeze, and pawned his watch and jewellery for \$10, which he handed over. But the runners demanded \$20 more, and in the excitement which ensued, brought Nemesis down on themselves in the form of a foreign policeman, who took them up. They were tried on Monday, sentenced to 100 blows each, and ordered to return the \$10 dollars already squeezed or undergo a further bamboozing. It will be a question with the rogues now whether the judicious outlay of a portion of their ill-gotten gains won't take a sting out of the bamboo, and still allow them to escape with a balance.



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

[VOL. II, No. XII.]

YOKOHAMA, THURSDAY, NOVEMBER 16TH, 1871.

[SINGLE COPY \$1.00]



NOTHER great step has been taken by the Mikado. He has had presented to him, a number of foreign officers and gentlemen in government employ, besides a few others in foreign Legations or Consulates, who had not previously been received at Court.

It used to be believed that His Majesty sat all day long on his mats, immoveable—neither using his hands or turning his eyes. The extreme care with which he was concealed from his subjects gave rise to all sorts of superstitions concerning him, and it was even said that if he shook, it boded evil for

the country. The common people, who are ever the most credulous, firmly held that he was as a god upon earth, and venerated even those who were admitted to his presence. And although the great men of the court and of the government may have viewed him in his true character as a man like themselves, yet they never ceased to encourage the popular belief, and thus secured to him through all the centuries during which the Tycoons administered the government, a supremacy and a nominal sovereignty that not one of them dared to deprive him of. It was, indeed, an anomalous state of things, that for seven hundred years, the Mikadoes should



HE! KONICHI-WA.



exist as the fountain of all power and honour in the country, and yet not possess one atom of real power themselves.

It was the superstitious veneration for the sacred character of the Mikado that operated so powerfully in the late revolution. The rebellious chiefs obtained the flag of the Emperor to carry in their army, and even the Tycoon himself ordered it to be respected. Satsuma and his friends knew its potency and availed themselves of it; and they were everywhere successful; and when after the defeat of the Tycoon's army at Fushimi, and the virtual extinction of the office, they persuaded their Imperial Master to give audience to the foreign ministers at Miako, such was the indignation of some of the priestly believers in the divinity of the Mikado, that two fanatics from their ranks, made a desperate onslaught on the British Minister's mounted guard, in hopes of reaching himself, and so preventing the sacrilege contemplated in his being permitted to look upon the unveiled and unscreened countenance of the Son of Heaven.

Up to that time, even when a Tycoon presented himself at the palace, the half of the Emperor's body was concealed by a bamboo screen or blind let down from the ceiling, through which he could see, but his own face was indistinguishable. What were the forms and ceremonies attending any state conference, if such took place, has never been told, though mere receptions by the Mikado have been described; but we must suppose that such as led to the new order of things were of a private and somewhat intimate character. Be that as it may, the floodgates, once having been opened at Miako, can never more be closed; and we see in the receptions of this day another evidence of the real and practical nature of the changes that have been made.

Where is now the old Peacock Car, and what will be its future uses? It is said that at the inauguration of an emperor, one of the ceremonies is the measuring his height with a bamboo; and that thenceforward this is placed in a temple until his death, when it is worshipped as a spirit. If this be so with a mere measuring rod what must be the veneration for the depositary of the sacred symbols? Hardly is it likely that, after enjoying the emancipation which has been his happy lot during the last few years, and particularly of this present year, His Majesty will consent to be placed in a white norimon and be borne at a snail's pace behind the car, in solemn procession. His carriages and horses have taken the place of the old method of conveyance where there are good roads; and even a progress to Kioto we should hardly think could be made with the old appliances. He has fine steamers at his command, and ere many years are past he will have a line of railway throughout.

He is now constantly seen in Yedo streets in his carriage, and any one may look upon him who will. He is about to pay a visit to Yokohama, and foreigners will enjoy the light of his countenance; and he has gone the length of receiving the foreign heads of departments in his service. We presume that this last concession was preparatory to the visit to this port and to Yokoska, as necessarily, the foreigners will be required to attend on His Majesty, and give him any information he may wish for. He has been well advised therefore in receiving them.

The following account of the habits of the Mikado was written and published within the last three years; but however true it was at the time it was written, very little of it would apply now; and foreigners who have arrived in Japan within the last three years, and know the manner in which His Majesty is frequently seen, and the comparatively unrestrained life he leads, will hardly be able to realize that to those who arrived here but a short time before them, the Mikado was such as he is here represented:—

"The Emperor is said to have his eyebrows shaved, and to blacken his teeth every morning, which operation is effected by a mixture of sulphate of iron and some astringent bark. The state dresses of the Emperor are generally of very rich strong silk of a bright green colour. The shape, the colour, the pattern are all fixed, and not left to choice. His under garments are of white silk, and called "mookoo;" and this is the part of his dress which he never wears twice. Besides being changed every morning, there are other occasions during the day in which necessity demands a change. These white silk dresses are the perquisites of one of the servants, and are sold by him in Miako. The Emperor always uses cold water for bathing. The cups which he uses for his meals are also broken; but when it is remembered that the Chinese and Japanese style of eating requires only one cup, and this perhaps not a very expensive one, the total does not amount to a large sum in the annual budget. He is said to devote his time to business matters, with discussions upon history, laws, and religion. In times past he has taken but little part in the business of the country; but his share in this is every year upon the increase, and he is courted by those who see in what direction political power is tending. The power of conferring titles and rank may have given him an amount of occupation and an acquaintance with mankind which would hardly leave him the nonentity he has generally been described. Twelve days of the month are set apart for conversations and discussions upon the history, laws, and religion of Japan. Such spare time as he has is devoted to the composition of poetry, with music and chess. The Emperor is supposed to move out of his palace and the grounds and gardens adjoining, only twice a-year—once during spring, and once in autumn—when he goes in a covered car, enclosed by semi-transparent screens of bamboo, drawn by large bullocks, to visit the environs of Miako. This procession is known as 'Miyuki' or 'Gokowo.'

"On this state procession the Emperor is accompanied by all the high officers in Miako.

"The Emperor is supposed to be above all the kami or spirits, inasmuch as he can confer honours upon the dead; but he is not looked upon as above the "Tento sama," or Lord of Heaven, showing that a lower position is assigned to the kami (or "Shin" of the Chinese) than to the highest deity."

## The Illustrations.

### HE! KON-NICHI-WA.

WHEN the Tycoon's government dispatched the first Embassy from this country to foreign courts, the men who are now in power in Yedo wrote to him a letter of remonstrance, in which they seemed to console themselves



for the shock it was to their feelings, by the consideration of the great benefits that would accrue to the barbarians from the lessons in politeness the embassy would afford. These lessons do not appear to have taken very deep root amongst those to whom it was thought they would be so beneficial; but on the contrary, all the Japanese with whom we have come in contact have acquired our habits in their communication with us. They come up frankly with open palm to shake hands at meeting and at parting; but among themselves they adhere to their old modes of greeting. Their morning salutation is 'O'hayo' equivalent to our 'good morning.' It has come to be the ordinary salutation of country people to foreigners as they pass along the road or through the country at any time of the day—and is thus rendered about the same thing as a man touching his hat or giving you "good day" as a

mark of civility, at home. Their evening expression is "Kombanwa," and the ordinary greeting at any intermediate time of day is that of our first picture—"He! kon-nichi-wa" literally "To-day." They do not shake hands but sliding their hands down to their knees, draw in their breath at the sides of their tongue, thus making a kind of hissing noise, and utter the above words. The measure of respect is betokened by the length of time the operation takes, and the depth of the inflection of the body. As a rule, on rising to the perpendicular once more, several polite phrases are passed before general conversation commences, and one thing is particularly noticeable—that, if either party has received a kindness from the other, never mind how long ago, the first words are those of thanks, for the past favours to which the other replies, deprecating any particular merit, generally asking "what have I done to merit such thanks."

The couple who are represented in the photograph are a Nursery gardener and his wife, a comfortable couple who having made small beginnings a few years ago within reach of foreigners, have found their patronage so considerable as to render their circumstances very easy; but they live exactly in the simple style they did when they were not so well off.



MIDZ' K'WASHIYA—FRUIT SELLER.

### MIDZ' K'WASHIYA—FRUIT SELLER.

WE have already informed our readers that the street-traders of Japan are very similar to those at home. The old lady, however, depicted on this page is somewhat different. She belongs to a very numerous class, who prefer this mode of life to working in the fields. She is the wife of a small farmer; and she makes it her business to sell from door to door or to wayfarers, either fruit or cakes, or any other edible by which she sees her way to profit. As a rule the earnings are small; but there is the advantage of always being able to handle a little money—which, as a mere labourer on the farm, might never be so much as seen except just at harvest time, and oftentimes not then—for barter enters largely into the dealings of the husbandmen. They pay their rent in kind, and the labourers receive only a wretched pittance in money, over and above their

housing and food; and often they have to take all their pay in produce, and convert it into money at the shops, for themselves.

The particular fruit this woman is selling is the Kaki, or persimmon, which is as abundant in Japan as apples in England. It is an excellent fruit to dry; and packed in boxes like Elémé figs, we do not see why it should not be exported, and become as favourite a fruit in Europe, as it is among the Japanese. It is one of the few fruits, cultivated in this country that may be said to possess any flavour, and one of the more rare that the Japanese do not eat before they are ripe.

### THE MINT, OSAKA, THE RIVER FRONT.

WE have long ago given a picture of the grand entrance to the Imperial Mint at Osaka. To-day we give the general view of the building as it is seen from the opposite side of the Ocawa river. To the extreme left the guard house and engine department. Then comes the residence of the Director, Major T. W. Kinder. The building in the centre, shewing the pillared front, is the Mint itself where the principle operations are conducted. The next to that is the Bullion office, the Superintendent's, Interpreter's and



Accountant's offices. The house to the extreme right is that of Mr. C. Tookey the assayer, and Mr. Atkin the head of the Melting department. There is yet another building to the east of this, remarkable for its handsome appearance, but the river takes a curve there, and of course therefore it cannot be shewn in this picture. The grounds of the Mint, including all its belongings, occupy a space two and a half miles in circumference.

### THE REFINERY AND GAS WORKS AT THE IMPERIAL MINT, OSAKA.

THESE buildings form a portion of those connected with the Mint, and although they do not in themselves present any particularly picturesque features, our correspondent has sent us a photograph of them, taken, like that of the Mint itself, from the opposite side of the river. These works were only commenced at the beginning of this year, and such has been the energy displayed, that for some time the Mint has been lit with gas from them; a clear proof that the delays of Japanese workmen are not absolutely unavoidable.

Altogether, when the buildings and everything connected with the Mint are finished, the whole establishment will be one of which the government may well be proud.

### KOJIKI—BEGGARS.

BEGGARS in Japan are not more scarce than in other countries, and have just the same characteristics. All the tricks for exciting sympathy with which we are familiar in Europe are practised, and none can deny the race at least this extent of civilization. It used to be told to foreigners that there was provision made for all by the government, or rather by the authorities of every town and village, for these poor unfortunates; but on making the fullest enquiries in our power, we can discover nothing of the kind. Whatever is done for them is by the generosity of the charitable, and the government looks upon them, not as ronins or outcasts, but as shi-nin—dead men. Some call them hi-nin, a word pronounced very similarly to the other, but meaning, “not fit to be classed among men.”

Most of the beggars are so by ancestral descent, but, as elsewhere, many become so from gradually falling into poverty; and respectable Japanese say that when a man has once begged he rarely can be induced to work afterwards, as he can always obtain sufficient to keep life in him it, and the life is an easy one.

The poor boys who form the group on page 145, were taken just as they lay basking at the side of the temporary bridge, under which they sleep, and about which they live and move and have their being. One of them hardly ever goes a hundred yards from it, but there they remain; and probably if the bridge were not removed, they would continue to make it their home all the days of their life.

But there is this extraordinary feature about beggars in Japan. All are obliged to pay a small tax for the privilege to a kind of chief named Kuruma Jenkichi. This man resides in Yedo, and has what we may call deputies all over the country. These deputies are employed at the different gaols where capital punishments take place, to lead the victim to execution, to adjust his dress, place his head and neck con-

veniently for the executioner, support the prisoner until the sword falls, and then to gather up the bleeding trunk and head, pack them in mat sacks, and bury them. They also spear the people who are crucified; and the trifle they receive from their master for doing this duty supports them without themselves having recourse to begging. They have to make their appearance every morning at the gaol, as they never know what may be required of them; and if they neglected this duty they would sink to the necessity of asking alms themselves and paying for the privilege. It is these men who collect the contributions of the fraternity.

It must be understood that they are a totally distinct race from the Yetas, who, as workers in leather or the skins of animals, have, until lately, been avoided of all people, and made to dwell apart—outcasts from society. These have a ruler in Yedo also, who is often erroneously called “king of the beggars;” but he is in fact the chief over the Yetas. These men although so completely separated from the rest of their countrymen, that none would admit them into their houses, or intermarry with them, are an industrious race—not at all looked on in the same category as the beggars—though sometimes called Hi-nin. Lately the ban that has for many centuries been upon them has been removed, and they are now, by permission of the Mikado, placed on the same level as the rest of the trading classes.

We do not hear that anything is systematically done to raise the beggars from the depth of degradation in which they are sunk; but we can affirm that it is a rare thing to see one turned from any door without aid of some kind. When deaths occur in families, beggars congregate before the house, and at such times they are always liberally treated, and never do any, under such circumstances, go empty away. Charity withheld at such a moment might cause inconvenience to the soul that has passed away, on its passage to its new abode.

### THE VILLAGE OF TSURUMA.

THE flow of foreigners on excursions to the hills is now so constant that they would be very much missed by the tea-houses on the routes, and the inhabitants of the villages through which they are wont to pass, should they be debarred from their accustomed jaunts, and kept strictly within Treaty limits. A visit to Fusi-yama or to Ooyama, is now a thing so common that the charm of novelty is gone; and the civility and kindness that await the stranger everywhere, of themselves form an inducement to go out of bounds.

The village of Tsuruma is on the route to Tana, Mayonoshi, and Ooyama; and being about twelve miles from Yokohama, is generally made the first resting place. It is in the midst of vast mulberry plains, and the ride to it from Kanagawa would be somewhat tiresome, but for the cheerful air of prosperity and well doing that meets the eye and fills the mind. It may be considered the commencement of the nearest silk district to Yokohama.

### The Period,

NO language of ours can affect the feeling of regretful awe, with which the community has heard the death



of Mr. and Mrs. Morel. The former has been for some months a severe sufferer, and his complaint, consumption, was of such a character, that his friends have been prepared for some time for a fatal result; but not until a few days ago, did he cease from his arduous labours, as the chief of the Railway Department, and even then unwillingly. When it became necessary for him to desist from his official duties, he expressed to the Japanese authorities his desire to resign his position; but they would not hear of it; and when his medical advisers recommended him to leave Yokohama and seek a warmer climate during the winter months, the government not only gave him leave of absence but sent him a most gratifying letter acknowledging his services to them, and telling him that he would be allowed full pay during the whole time of his absence. And with that high breeding so consonant with the chivalrous character of Japanese, lest his sense of honour should be touched by receiving his salary when he was not doing his work, they suggested that he should consider himself on duty; and that if he were well enough he should make a report on the Indian railway system if he should be any length of time in that country. In addition to this they sent another letter, placing at his disposal \$5,000 as a mark of their high esteem for him. This we would be slow to mention, were it not that it forms the best proof we can adduce of the value his employers put upon his services, and their admiration of him as a man; and we may add to this that we long ago received the assurance that no man ever came to Japan, whom the authorities so thoroughly and universally respected and honoured as they did Mr. Morel. He died on the 5th of November—Sunday—forenoon, and Mrs. Morel followed him across “that unknown bourne from whence no traveller returns,” on the following morning about 3 o’clock. So sudden, so unexpected a stroke as this can but produce one feeling throughout the community; and words are powerless to describe it.

AS P. C. Hemming, R. M., was walking in the Homura Road on the 5th November, he met a Japanese who was wearing a silver chain rather showily. The policeman at once recognised it as a chain that a man named Williams had been robbed some time back. He ran for Williams who came up and also recognised the chain. He then arrested the native and handed him over to the authorities, we commend the policeman on his sharpness.

We since hear that the Japanese have offered Williams \$5 to settle the matter; he however is going through with it.

ON Sunday, 5th November, four Russian sailors made a raid on a Japanese shop and stole some gin, the proprietor and his wife ran after them; and the culprits being so closely followed, one of them turned and beat the woman severely. They have all however since been arrested and are now held for trial.

WE hear that the Yedo Races on the 5th November were well attended:

The first race Mr. Sutherland won easily on *Pinwire*. In

this race which was only for Japanese ponies by some means a Japanese mounted on an old English horse got away with the rest and was in a long way ahead but was of course disqualified, immediately on passing post his rider fell and upon being picked up it was thought he was dead, medical aid was obtained and after some time he was brought round.

The second race Mr. Sutherland who was riding *Glenlivet* when well ahead of the others coming home in the strait the horse suddenly fell with him and Mr. Gilbert who was just behind fell with his horse over Mr. Sutherland. Assistance was promptly procured and the riders picked up, it was found that Mr. Sutherland’s collar bone was broken, he was taken home and we since hear he is progressing favourably. The horse *Glenlivet* is owned by Mr. A. McKenzie of Yedo.

## YOKOHAMA AUTUMN MEETING.

### FIRST DAY.

Wednesday, 8th November, 1871.

#### 1.—YOKOHAMA CUP.

For China Ponies. Winners at last meeting excluded. Weight as per Scale. Entrance \$5. One mile and a quarter.

Mr. Morrison’s.....	<i>Chanticleer</i> .....	1
Mr. R. Field’s.....	<i>Lord of the Isles</i> .....	2
Mr. Adams’ .....	<i>Edgar</i> .....	3

#### 2.—MAIDEN STAKES.

For Japan Ponies that have never won a Race. Weight 11st. Entrance \$5. Half a mile.

Dr. Wheeler’s .....	<i>Typhoon</i> .....	1
Mr. Nicolas’ .....	<i>Marmion</i> .....	2
Mr. Morrison’s.....	<i>Dismay</i> .....	3

#### 3.—COTTER’S CUP.

PRESENTED.

For China Ponies imported by subscription. Weight as per Scale Entrance \$5. Three quarters of a mile.

Mr. Adams’.....	<i>Mongolian</i> , .....	1
Mr. R. Field’s.....	<i>Michief Maker</i> , .....	2
Mr. Ecallaw’s.....	<i>Moonstruck</i> , .....	3

#### 4.—CHALLENGE CUP.

For China Ponies. Weight as per Scale. Entrance \$5. Two miles. This was a walk over for *Shylock*.

#### 5.—NIPPON CHAMPION PLATE.

For Japan Ponies. Weight 11st. Entrance \$5. One mile.

Mr. Nicolas’.....	<i>Moctezuma</i> , .....	1
Mr. Ecallaw’s.....	<i>Samourai</i> , .....	2

#### 6.—CELESTIAL CUP.

PRESENTED.

For China Ponies. Winners at the Meeting excluded. Weight as per Scale. Entrance \$5. Half a mile.

Mr. Peter’s.....	<i>Generic</i> .....	1
Mr. Morrison’s.....	<i>Garry Owen</i> .....	2
Mr. R. Field’s.....	<i>Alarie</i> .....	3

#### 7.—FAREWELL CUP.

PRESENTED.

For Japan Ponies. Winners of the Nippon Champion Plate excluded Weight 10st 7lbs. Winners at last Meeting 14lbs. extra. Entrance \$5 One mile and a quarter.

Mr. Ecallaw’s.....	<i>Samourai</i> , .....	1
Mr. Skram’s.....	<i>Paddy Whack</i> , .....	2



THE FAR EAST.



THE MINT AT OSAKA, THE RIVER FRONT.



THE FAR EAST.



THE REFINERY AND GAS WORKS AT THE IMPERIAL MINT, OSAKA.



## 8.—DIPLOMATIC CUP.

PRESENTED.

For China Ponies. Winners at the Meeting excluded. Weight as per Scale. Entrance \$5. One mile and a quarter.

Mr. Adam's.....	<i>Southern Cross</i> , .....	1
Mr. Morrison's.....	<i>Will o'the Wisp</i> , .....	2

## 9.—CRITERION STAKES.

For China Ponies. Winners in China in 1871, or at this Meeting 14lbs. extra. Winners in Japan in 1871, 5lbs. extra for each Race won. Weight 11st. Entrance \$5. One mile.

Mr. Morrison's.....	<i>Garry Owen</i> .....	1
Mr. Adams'.....	<i>Edgar</i> .....	2
Mr. Morrison's.....	<i>Flatcatcher</i> .....	3

## SECOND DAY.

Thursday 9th November.

## 1.—SHAMROCK CUP.

PRESENTED BY W. J. ALT, ESQ.

For China Ponies. Winner of the Challenge Cup excluded; other winners 7lbs. extra. Penalties accumulative. Weight as per Scale. Entrance \$5. One mile and three quarters.

This was a walk over for Mr. Morrison's *Chanticleer*.

## 2.—NETHERLANDS' CUP.

PRESENTED BY W. VAN DER TAK, ESQ.

For Japan Ponies. Winner of Nippon Champion Plate 14lbs. extra; others 7lbs. extra. Penalties accumulative. Weight 10st 7lbs. Entrance \$5. Three quarters of a mile.

For this race 5 ponies entered.

Dr. Wheeler's.....	<i>Typhoon</i> .....	1
Mr. Skram's.....	<i>Paddy Whack</i> .....	2
Lord Baltimore's.....	<i>Adriatic</i> .....	3

## 3.—THE WARRIOR'S PLATE.

PRESENTED BY THE RACE CLUB.

For Japan Ponies ridden by native officers in the service of the Japanese Government. Three quarters of a mile.

No Race.

## 4.—BANKER'S CUP.

For all Ponies 10st 10lbs.; for Japan Ponies 10st. Winners at the Meeting 7lbs. extra. Entrance \$5. Three quarters of a mile.

For this race 4 entries.

Mr. Adam's.....	<i>Southern Cross</i> .....	1
Mr. Ecallaw's.....	<i>Garry Owen</i> .....	2
Mr. Morrison's.....	<i>Will o'the Wisp</i> .....	3

## 5.—STIRRUP CUP.

For China Ponies imported by subscription. Winner of the Cotter's Cup excluded. Weight as per Scale. Entrance \$5. Once round and a distance.

For this race 7 entered.

Mr. Peter's.....	<i>Genesic</i> .....	1
Mr. Field's.....	<i>Mischief Maker</i> .....	2
Mr. Ecallaw's.....	<i>Mostruck</i> .....	3

## 6.—VISITOR'S CUP;

PRESENTED.

For China Ponies. Weight as per Scale. Winners of 1st Race 7lbs. extra, of 2 Races 10lbs. extra. Entrance \$5. One mile and a half.

3 Entries.

Mr. Morrison's.....	<i>Chanticleer</i> .....	1
Mr. Adams'.....	<i>Southern Cross</i> .....	2
Mr. Morrison's.....	<i>Shylock</i> .....	3

## 7.—LEDGER CUP.

PRESENTED.

For Japan Ponies. Winner of the Nippon Champion Plate, or of two Races at the Meeting excluded. Other winners 14lbs. extra. Weight 10st. 7lbs. Entrance \$5. Half a mile.

5 started.

Mr. Skram's.....	<i>Paddy Whack</i> .....	1
Lord Baltimore's.....	<i>Adriatic</i> .....	2
Mr. Ecallaw's.....	<i>Samouri</i> .....	3

## 8.—HANDICAP PLATE.

For all Ponies. To be handicapped after Race No. 7 has been run. Entrance \$5. Half a mile.

These were 8 entries.

Mr. Morrison's.....	<i>Garry Owen</i> .....	1
Mr. Peter's.....	<i>Genesic</i> .....	2
Mr. R. Field's.....	<i>Ld. of the Isles (late Uhlan)</i> .....	3

## 9.—BRITANNIA CUP.

PRESENTED.

For China Ponies. Winners at the Meeting excluded. Weight as per Scale. Entrance \$5. One mile,

For this race there were 6 entries.

Mr. Morrison's.....	<i>Hard Lines</i> .....	1
Mr. Ecallaw's.....	<i>Uhlan</i> .....	2
Mr. Von Zittau's.....	<i>Exeter</i> .....	3

## THIRD DAY.

Friday, 10th November, 1871.

## 1.—HURDLE RACE.

For all Ponies. Over six hurdles. Weight 11st. Entrance \$5. Once round and a distance.

Mr. Morrison's.....	<i>Shylock</i> .....	1
Lord Baltimore's.....	<i>Adriatic</i> .....	2

## 2.—AMERICAN CUP.

PRESENTED BY THE AMERICAN COMMUNITY.

For all Winners at the Meeting. To be handicapped at the close of the 2nd day. Entrance \$10 for each Race won; (COMPULSORY.) One mile and a quarter.

Mr. Morrison's.....	<i>Chanticleer</i> .....	1
Mr. Peter's.....	<i>Genesic</i> .....	2
Mr. Morrison's.....	<i>Garry Owen</i> .....	3

## 3.—BLUFF CUP.

PRESENTED.

For China Ponies imported by subscription, to be ridden by Owners. Winners excluded. Weight 12st. Entrance \$5; (COMPULSORY.) Non-starters to pay a fine of \$10. 6 Ponies to start or no Race. Three quarters of a mile.

Mr. R. Field's.....	<i>The Mischief Maker</i> ....	1
Mr. Morrison's.....	<i>Destiny</i> .....	2
Mr. Skram's.....	<i>Marksman</i> .....	3

## 4.—COREAN CUP.

PRESENTED BY FELIX BEATO, ESQ.

For all Ponies. China Ponies 11st. Japan Ponies 10st. Quarter of a mile.

Mr. Adams'.....	<i>Southern Cross</i> .....	1
Mr. R. Field's.....	<i>Alaric</i> .....	2
Mr. Von Zittau's.....	<i>Exeter</i> .....	3

## 5.—CONSOLATION PLATE.

For all beaten Ponies at the Meeting. China Ponies weight as per Scale. Japan Ponies 10st. Entrance \$5. Once round and a distance.

Mr. Adams'.....	<i>Edgar</i> .....	1
Mr. Morrison's.....	<i>Flatcatcher</i> .....	2
Mr. Skram's.....	<i>Marksman</i> .....	3

## 6.—THE HUNT CUP.

For all Ponies. Over a course selected by the Stewards. Weight 11st. Walk over for Mr. Von Zittau's *Exeter*.

## BETTOE'S RACE

Eight ponies ran, Mr. Morrison's Betto won on *Will o' the Wisp*.

## MATCHES.

Mosstrooper vs. Moon-truck.—One Mile.  
Mosstrooper.

## THE PORTS AND CHINA.

UDON.—The vendors of this, the Japanese macaroni, parade the streets with such regularity, and are so ubiquitous, that we were led the other day to make a few enquiries con-



THE FAR EAST



KOJIKI—BEGGARS.



cerning the manufacture of it, and we elicited the following information, which may be of interest to some of our readers :

The preparation of the edible, which is usually sold in the streets of villages and towns in Japan, during all seasons of the year, is very simple. The manufacture is carried on in Kobe by six houses, who each use up some 100lbs. of flour a day. This flour is mixed with water and salt into a very thick paste. It is then well dredged and rolled out over thin, after which it is folded up something like a pancake, and cut into very narrow slices. These are boiled for about a quarter of an hour, and come out of the pot in long white strings. The mass is then divided into small portions and allowed to get cold ; and when set, it is transferred to the peripatetic vendors of this article, who, by the way, have previously done most of the work of preparation. It is only sold during the evening and night, and each of the six houses send out nightly six hands, each of whom takes out a stock of "Udon" of the value of eighty tempes, and at the same time twenty lots of "Soba," which is the same thing, but made of buckwheat flour. When these retailers have alto gether or nearly disposed of their hundred lots, they return for more, and more, and the houses generally expect to get rid of the whole stock before morning. The 100lbs. of flour makes up into about 2,400 lots, and it is asserted that it is very seldom that there are a hundred lots left over till next day.

The salesmen go round with two open half cabinet and half meat safe looking things, slung on a bamboo, with a roof to protect the carrier from the weather. Under the roof hangs a bell, the jingling of which is a wellknown sound to those on the look out for "Udon." On being hailed, the man sets down his boxes, and for a table, places a board across between them. He then takes a "lot" of the "Udon" and puts it into a basket, which he then dips sufficiently long into a bath of boiling water (which is part of the arrangement he carries about with him), till it is sufficiently heated through. He then transfers it to a cup, and pours over it some soup, —which is always kept hot,—made of seaweed and dried fish boiled together, with the addition of some soy. A few pieces of cold boiled onion tops, or a pinch of finely minced chileis, finishes the preparation of this not very expensive meal. Were labour not so cheap, we doubt if the "Udon" could be sold in such a manner for a cent a cup, but a very slight profit suffices the native dealer ; and that there is a profit, and that a fair one, is shewn by there being so many houses in the trade. Supposing the trade of the two houses of whom our enquiries were made to be taken as a fair sample of the rest, we come to the conclusion that over 14,000 hot cups of this preparation are eaten every night in Kobe and the surrounding villages. The salesmen receive one-fifth of their takings as their share of the profits, and from what we can learn, are well satisfied with the arrangement.

"Somen," the native vermicelli, is also made in Kobe and exported as far as (amongst other places), some villages, on the Kishiu coast. It is made by stretching strips of the prepared wheat flour paste over bamboo pegs, till the said slips have been drawn out into round threads about the thickness of

ordinary bellwire. These are then exposed on a frame to dry and harden. When this has taken place, they are removed, cut into pieces of equal length, tied in handles, and packed in boxes for distribution.—*Hiogo News*.

NOT long we recorded the fact that Messrs. Kirby's steamer, the *Kushomaru*, towed the little Japanese owned steamer *Crown* into Kobe. If the present tendered by the owners of the latter was not large, still it was an acknowledgement of service rendered ; but since then another steamer has not been so grateful. A few days ago, when it was blowing rather fresh, the *Kushomaru* saw another of her diminutive rivals lying like a log on the water, and waving a flag as if in distress. On coming up to the little boat, (having had to go two miles out of his way,) Captain Kirby found that she had no steam, and was in danger of being blown out to sea. A rope was thrown to her and she was towed into Kobe. On arriving in harbour the rescuers were not a little disgusted to see the Japanese Captain deliberately throw off the friendly line, without so much as a word of thanks.—*Idem*.

OUR Shanghai files contain no news of importance. The S. V. C. held their Autumn Rifle Meeting—which went off very successfully, although the shooting was not first-rate—on the 18th, 19th and 20th October. The S. R. C. Regatta came off on the 27th and 30th ultimo. The principal event of the Meeting, "The Merchant's Plate," eight-oared race, "Scotch versus English," was won by the former, after a good race, by three-quarters of a length. In the collision case, "S. S. *Kiangse* v. S. S. *Kiushiu*," the Court pronounced the former vessel entirely to blame, and gave judgment accordingly. The Autumn Races were to be held on November 2nd, 3rd and 4th. A successful meeting was anticipated.

## TIENTSIN.

October 25th, 1871.

THERE is nothing of special interest here just now. The waters are falling, but very, very slowly. The plains are still covered. It seems to be settled now that the surplus of the Yellow River has this year come to Tientsin, viâ the channel of the Eu-ho or Grand Canal. The stream which passes Chin-gan-foo and which has in recent years been its channel to the sea, has this year not risen to any great extent, and the usual floods in Shantung have therefore been wanting. We have had the plague instead. There is, however, some consolation to be drawn from the escape of the generally submerged districts, as they will no doubt be able in part to supply our wants.

There can hardly fail to be a good deal of local disorder in the North this winter, especially in the country districts.

Travelling, for example, will be much less safe than usual. I have already heard of several most daring cases of high way robbery, and the officials are sending troops to various places.

There is, of course, no lack of rumours. The latest is that Chen kwo-jui has risen in rebellion and fought three battles with Tseng-kwo-fan, in two of which Chen was



victorious. But folks are in no way excited, although it is said that a good many of Li-hung-chang's Southern soldiers have run away to join the new movement.—*Shanghai. Evening Courier.*

### HONGKONG.

CAPTAIN Hutchison, lately in command of the str. *Rona*, was yesterday (11th Oct.) presented by the Acting Vice-Consul for Russia, through the British Consulate, with a gold medal and "Brevet" from His Imperial Majesty the Czar of all the Russias, for having about 18 months ago picked up near Nagasaki the crew of the Russian steamer *Nahtka*, which was wrecked off the coast of Corea. We have heard from one who was on board at the time, of the praiseworthy promptitude and genial hospitality of Captain Hutchison, who did everything in his power to alleviate the wants of the distressed mariners, who were, when the *Rona* hove in sight, picking and eating, or trying to eat, raw sweet

subject; an answer came stating that everything was quiet there, nothing extraordinary has happened since the revolt, but the British troops are still in the Colony. The name of the corvette sent out by the Portuguese Government with troops to suppress the revolt in Goa *Estephania*, not "Telepanias," as stated in the telegram. A grand Ball will take place at the Government House on the 31st instant, in celebration of the anniversary of the birth-day of H. M. F. M. Don Luiz I." —*Idem.*

CHEFOO.—A sad accident occurred during the passage to the *Shantung* down the *Peiho*. One of the quartermasters, in trying to avoid or to mitigate a collision with a junk, got jammed between the two and crushed to death. The poor fellow will be buried here to-day. The *May Queen* is in from Australia with 400 tons of coal.—*Idem.*

TIENTSIN.—In default of the usual autumn races, we had a regatta, a few days ago, on the plains behind the



THE VILLAGE OF TSURUMA.

potatoes in one of the fields. We congratulate Captain Hutchison on this recognition of his generous service to the distressed.—*Daily Press.*

THE Macao correspondent of the *China Mail* says "The Government of Macao have not inserted any article in its official *Boletin* concerning the mutiny in Goa. I have been informed by trustworthy persons that the Government did send a telegram to Goa, via Singapore, to enquire into the

Club. It is said that the water on the Taku bar is shallowing, but that a new and deeper channel is forming. The *Millet* has got off the bank on which she had contrived to embed herself. I dare say you have heard the report that Li is discharging a number of the Foreign employes at the Arsenal.—*Idem.*

### VISIT OF THE TARTAR GENERAL.

THE Tartar General Chan-shan, who arrived by the Custom's gunboat *Pan-chao-hoi* on Thursday evening, land-



ed yesterday on his visit to the Colony, and we are glad to notice that H. E. the Lieut-Governor and the other officials have done their best to show him every courtesy. At 8 a.m. the gun-vessel saluted the British flag with 12 guns, which were responded to by the Murray Battery. He then saluted the flag of Vice-Admiral Sir H. Kellett with 15 guns, and this salute was also returned gun for gun by H. M. S. *Ocean*. At about 11 o'clock Commodore Shortt went off to the *Pang-chao-hoi*, and was received with a salute of 11 guns, which was immediately returned by the *Princess Charlotte*. At 12 o'clock the distinguished visitor landed in the Governor's barge, which was sent off to bring him ashore. He was met at the Government Wharf by a guard of honour under the command of Captain Roberts, 13th M. N. I., and on landing was received by Col Norman, C. B., by whom he was driven in his carriage to Head Quarters House. General Chang was not accompanied by his staff, but only by three or four retainers. Having exchanged the customary salutations with H. E. the Lieut-Governor, he proceeded to visit Government House and the Public Gardens, and returned at 1 p.m. to lunch at Head Quarters House, where he found the Heads of the Civil and Military Departments assembled to meet him. After tiffin the illustrious Tartar proceeded to pay a visit to the Gaol and the Telegraph Offices.

At the gaol he visited the various departments, and expressed himself highly pleased with the cleanliness and order which were displayed. The Captain Superintendent then drove him down to the office of the Great Northern Telegraph Company, where, it is needless to say, he expressed his astonishment at what he saw. We understand that he sent two messages to Shanghai, the one in English, and the other in Chinese, and expressed himself much pleased with the results. He was to have been present at a review to take place yesterday; but this part of the programme was postponed.

The gallant foreigner was accompanied by Mr. E. C. Bowra, Commissioner of Customs at Canton, and by the Viscount d'Arnaux de Limoges, who acted as interpreter. At 8.30 a.m., to-day, he visited H.M.S. *Ocean*, and we understand is on the point of departure as we go to press.—*Idem*.

WE are very sorry to learn of the disaster which has befallen the steamship *Azof* at Amoy. It seems that, sometime during the night of the 31st ultimo, the moorings of the *Azof* parted while she was in Amoy harbour, and there being (as usual) a very strong tide running at the times, the unfortunate steamer drifted on the adjacent rocks, and got in between two of those dangers which dot the Amoy harbour, where she settled. At high tide she is simply on her beam ends; while as low tide, she is resting at an angle of about 45 degrees, a little distance from the spot where the steamer Fung Shucy came to grief. The *Azof*, we hear, was laden with tea and other cargo, and one consignee has succeeded in discharging his goods from her. It is also stated that an offer has been made to the agents to get the vessel off for a sum not exceeding \$15,000, but we as yet know nothing of what is intended. The news is brought down by the Douglas, and we are assured that the same mishap might have happened to the most experienced officer on the coast.—*China Mail*.

RIOTS of a serious nature broke out at Singapore on Oct 21st. They arose out of a quarrel between two rival Chinese Societies—the Hokiens and Teo Chew. The military and volunteers were called out, and many arrests were made, but the force at first proved insufficient to check the rioters. Many shops and stores were pillaged, the rioters using large poles as battering rams to crush the doors in and then clearing out the contents.

Many of the wounded Chinese were taken to the Hospital. Only a few killed were seen, but there were many carried off. The *Rinaldo* arrived on Saturday evening; and a lot of her seamen were sent on shore to act as special constables and quiet was eventually restored.

FROM Manila we have the report of a severe storm which swept over that town and the adjoining country doing much damage. The ship *Clytie*, loading in the harbour for New York, lost her bowsprit and foremast, much damage also being done to smaller craft, cargo boats, &c.

THE Mutiny at Goa was suppressed without bloodshed, the mutinous troops returning to their duty on hearing the Governor's proclamation.

ADMIRAL KELLETT is very much indisposed, and probably will have to leave for home earlier than was expected, by the and mail, not in H. B. M.'s *Ocean* as he intended to do.

A CLAIM against H. B. M.'s *Ocean* for running down a large junk will shortly be heard at Hongkong. It amounts to \$31,420. Mr. Sharp is retained for the defence and the acting Attorney General instructed by Messrs. Caldwell and Burton for the prosecution.

H. B. M.'s sloop *Zebra* arrived in Hongkong from Shanghai Nov. 1st, she will refit and go south to relieve the *Rinaldo*, that vessel being ordered up north. There is a rumour going round that the *Zebra's* screw shaft is in such a bad condition, that she probably may have to go home for repairs.

## SHANGHAI.

THE *Daily News* states that a robbery of gold bars took place on board the *Shanse*, on her last trip down from Tientsin. Two boxes containing gold to the value of Tls. 16,000 were received on board at Tientsin, consigned to a Shanghai firm, but disappeared on the downward voyage. No trace of them has been discovered, but the police are making active enquiry.



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

[Vol. II, No. XIII.]

YOKOHAMA, FRIDAY, DECEMBER 1ST, 1871.

[SINGLE COPY \$1.00]

THE following is a short account of a trip taken into the interior of Japan, through the Districts of Sagami, Kai, Shinshiu, Joshiu and Musasai during the Summer of 1871 by three English gentlemen, and with the permission of the Japanese Government, who provided guards at every place; one of the travellers being in their service and entitled to such a mark of respect. A young Japanese officer was sent to make the necessary arrangements; and this he did to perfection. He was attended by an officer of a lower rank, who in fact acted as servant—we called him Daibutsz. Another servant attended with the party and was called Bismarek after the great chancellor.

Three ponies and three grooms, or bettoes, as they are called in Japan, completed the party.

We left Yokohama one fine summer morning, driving along the Tokaido in a carriage to Fujisawa, a station town 12 miles distant from the European Settlement. Here we took tiffin and then rode from Fujisawa to Oiyesso, our first resting place. The Tokaido in some parts was very pretty, running along parallel to the sea shore.

Oiyesso is a station town—a long straggling street. Our servants and coolies having preceded us and taken up their quarters at a dirty looking tea-house that did not suit our



THE TOWN OF ODWARA.



fancy, we enquired of the Yakunins if we could go to any other; but it seemed the town boasted of only one. Eventually we settled down for the night in a Yakunin's private house, and commenced our new life by eating our first dinner composed of a mixture of European and Japanese food, such as preserved soup, potted meats, fish with vegetables, pickled seaweed and, of course, rice, the Japanese substitute for bread. A little "Muszme" (Japanese girl) was in attendance at the rice tub—a large round wooden box, that always appears at every meal—to replenish our rice cups when required. Shortly after our repast, tired with our ride, and having nothing particular to amuse us, we were not sorry to go to bed. Eider down quilts were laid on the matting, and others rolled up for a pillow. The native pillow is a hard piece of wood with a small roll cushion on the top, covered with paper and by no means adapted to the European neck. The paper is changed every morning, or at least ought to be—but somehow or other this important item is sometimes forgotten by the Japanese. Mosquito curtains were also brought in. They enclose the whole room, are placed on the ground, the corners looped up to the ceiling by hooks, and in the morning the curtains are unhooked, dropped on the ground and rolled up. By this means the mosquitoes cannot easily get in.

2nd day—After a breakfast of Japanese *taberu*, we left Oiyesso for Mayanosh'ta. Some part of the road is very pretty, especially one stretch through a wood of very fine trees. Here our ponies were attacked by large flies, whose bites irritated them exceedingly. On arriving at the Sakawa-kawa commonly called the Odawara River, we dismounted and were carried over on a platform on the heads of four men, who, up to their breasts in one part had a difficulty in stemming the stream. The horses were led across. Pack horses are also led over, but their burdens are transferred to the platforms. The river is most ingeniously prevented from overflowing its banks by breakwaters formed of large stones enclosed in bamboo cases and giving the appearance of large fascines. Sir R. Alcock calls them stone ropes.

At the bed of the river, where the flood is strongest, these eaged stones are as long as the bamboo netting, and as strong as granite. They are from ten to fifteen feet long, three to five feet in circumference, and generally last for about five years. After crossing the river we soon arrived at Odawara, and were received at the gates by a Yakunin, who escorted us to the Honjin or Government Tea-house, which was nice and clean. Here we first saw officials meet one another, and were much surprised at the amount of bowing and knocking of the forehead on the floor.

We took a Japanese tiffin and started for Mayanosh'ta, a small village in the hills some 2,500 feet above sea level. This hill road is rough walking, being paved with very large stones; and the horses had straw shoes put over their iron ones, to prevent their slipping. We bathed in the stream at a most lovely spot, and then walked on, finding the road somewhat tedious as it led round the sides of ravines, at the bottom of which the river rushes down.

At Miyanosh'ta we enjoyed the luxury of a warm bath after our long walk. At the tea house are several of the

baths; the hot water rises from a spring close at the back, and is led into the house by bamboo pipes. The Baths are built of wood and are beautifully clean. We dined *à l'anglais*, with the addition of mountain trout, which we found uncommonly good.

3rd day—Left Mayanosh'ta about noon, after making a proper "sayonara" (good bye) to the tea house people. One of the village Yakunins came with us to show the road. We at once began ascending the hill and found it pretty tall walking, but the scenery beautiful. About 2 miles from the village our friendly Yakunin, having put us on the right way, after many bows, left us. He had scarcely gone, when the sky became lowering, and soon the rain came down in torrents; of course preventing our getting any more views of the surrounding hills and the distant valleys.

At the summit we found on the Tea house, a board over the door, with "Mashiya Sulfer bath and Hotel" painted in European letters. On entering, pretty little muszmes at once brought us Japanese clothing, taking away our dripping coats &c., to be dried. After several cups of tea we went to the bath, a large wooden shed with the hot sulphur water running in through a Bamboo pipe, and under this we sat—at first finding it rather too warm to be pleasant. The strong sulphur smell is disagreeable, but as we had an idea it would do us great and lasting good, we put up with such slight inconveniences. Some decrepit Japanese and a few Europeans were staying at the tea house, as these baths are famous for curing every complaint.

After tiffin we set off in a pouring rain to Hakoné. The walking was down hill, but the pathway was turned with a rivulet, the water being up to our ankles; and the mist prevented our seeing some of the finest scenery about this part of the country. The path brought us on to the Tokaido at the Hakoné pass, famous for the fighting that took place some three years ago, when the Mikado's troops drove the Tycoon's from their strong position. The fighting at one spot had been very severe, and the bullet marks can be easily seen in the trees; in some places the branches are completely riddled. We entered the Tokaido about one mile from the village of Hakoné, the road roughly paved with large stones making it unpleasant walking. The trees on either side were magnificent large firs and cedars about thirty yards apart and from ten to twelve feet in circumference; the hill sides thickly covered with trees and brushwood. Before reaching the Tokaido we passed a large stone idol, cut out of the solid rock, and another of bronze at the side of the lake.

At the foot of the Hakoné pass we came to the lake of that name. It is at the height of 3,000 feet above the sea level, and is about seven miles long and four broad; rugged hills surround it and nothing is known as to how it is fed or drained. The water looks black and gloomy. The supposition is that the basin of the lake is an old crater. The fish caught are not eaten by foreigners and only by the poorer classes of Japanese.

4th day—Getting up at 6 o'clock we found a dull and dismal looking morning; but clear enough to see Fuji-yama in the distance, over the hills on the other side of the lake. C. bathed but found it unpleasant, the water being shallow and very cold, the rough lava stones cutting the feet unmercifully.



Up in these hills we found a great change in the temperature, the thermometer marking 60°—a sudden change from the 90° that the last fortnight in Yokohama had accustomed us to. The people at the tea houses were very civil and obliging, and provided a table and stools for us. The only foreigners who had previously visited the lake had put up at this house, so they were acquainted with European habits. From this point we commenced travelling into districts in which foreigners appeared to be great curiosities, as will be described further on.

At noon we set off in a pouring rain for Mishima, where we were to pick up our ponies, having sent them on by the bettoes the previous day, as we did not care to ride them over the steep hills and stony road.

Ascending 1,000 feet brought us to the summit of the Hakoné mountain. On the way we had a good view of the lake, but could not see the whole extent of it, the mist preventing us. At the top it was raining and blowing very hard, the rain coming down in sheets? The rain and clouds that were rushing past again prevented our seeing the magnificent view we knew to be before us. It was a great disappointment, for we had not time to remain another day; fortunately, perhaps; as the next morning, the great typhoon which almost wrecked Yokohama, occurred, and though we felt little of it at Nûmadzû, it did great damage to the villages and trees up the mountain.

We now commenced our walk down hill. The descent is long and tedious, owing to the road being lined with large rough stones to prevent its being washed away altogether by the rains; so that after an hour and a half stiff walking we arrived at the village of Yama-naka, where we were glad to accept the pressing invitation of three very pretty muszmes to go into the tea house and rest awhile.

These young damsels quickly took off our shoes, washed our feet, and made us comfortable; bringing us some Japanese food for our tiffin. Leaving our pretty attendants we continued our walk down hill, stopping twice at the road side tea



SAWYERS.

houses to see the view. These houses have little gardens nicely laid out. At one end a small wooden *belvedere* is erected, so as to get the view to advantage; but the weather stopped our sight-seeing for the day, and it was not until we had nearly reached the bottom that we could distinguish the fields in the valley before us, with some high hills beyond and the base of Fuji yama to our right.

The lower we descended, the finer the weather became; so that when at last we reached the bottom and arrived at the village of Mishima, it had left off raining altogether and the sun came out so strongly, that we felt the sudden change in the weather.

Not counting our stoppages, it took us nearly three hours to reach the village and the greater part of that time we were going down hill. The distance in English miles would be about six—but the roughness of the road accounts for the length of

time we took over it. On entering the village of Mishima we at once discovered that but few foreigners had visited it. On crossing a good substantial wooden bridge, built over a rapid but shallow river, we came to the usual entrance to a Japanese station town, viz: a rampart, with the road turning sharp to the right then again to the left, and another rampart facing you immediately you are inside. After this slight impediment the road runs straight on as if there were nothing to alter its natural course.

The village consists of a long street. The houses looked clean and tidy inside. We were received by a Yakunin who conducted us to the Honjin, the people staring at us as we passed and crowding round the doors of the house whilst we took off our boots; but they very quickly disappeared on a wave of the fan from the official. We found the Honjin uncommonly nice, very clean, the rooms large and airy, with a fish pond full of gold fish in the centre of the house, and another outside in the garden. In the largest room there was a raised dais for great men or princes to rest themselves upon. This was appropriated to our use. Hanging up on the wall was a picture of an old man, chiefly remarkable for his grey beard and great length of finger nails.



After refreshing ourselves with tea, sweets and a melon, the latter a present from the household, we left the village, riding our ponies to Numadzu, passing a couple of rivers *en route*; then following a larger one for some distance we came to the outskirts of the town. Here we met seven Yakunins, who, directly we approached, fell down on their knees bowing their heads to the ground; after this unexpected salute they jumped up and ran quickly on before us; one old man in front of the party going ahead, and giving orders to the people; for as we rode through, men, women, and children fell down on their knees till we had passed. It was a most extraordinary sight to see hundreds of people "kowtowing" in this manner, but at the same time it was very unpleasant—so totally different to our European ideas. Every one was silent and each face was a perfect picture of meekness as we passed along. We had heard of this "kowtowing" before, but never expected to receive such an extraordinary amount of homage. All through the town it was exactly the same. Our "get up" for this triumphal entry was hardly what might be called perfect; as at Mishima we put on "waradjis" or Japanese straw sandals, leaving our shoes and socks to follow us; we also wore our water-proof coats, and our pith hats hung very limp over our eyes, somewhat spoiling our appearance; so that all this state was a little too much for such moist looking specimens of humanity.

The Yakunins brought us to the tea-house, and we made ourselves comfortable. A large crowd collected round the gateway, but an official with an iron rod about six feet in length, and with a couple of rings at the top, cleared the street in a masterly manner—far better and easier than a policeman or beadle would at home. We found the tea-house large enough to give us each a separate bedroom, and H. a suite of rooms on the other side of the house.

5th day—A very stormy and windy night, but as it cleared up during the morning we started with a numerous body guard to see the sights of the town. First we went into several shops and noticed a great difference to Yokohama prices. Then we went to the college and found some of the classes at work. In the first room they were seated before a large black board, learning the English Grammar; in another room a class was occupied with Goldsmith's Ancient Roman History, each student, and there were 120, reading aloud in his turn. Then we were introduced to the principal professors, who said "How do you do" when we entered and "Good bye" when we left, in very good English, but that was all they ventured to say in our language. Broken down European cane chairs were provided for us, but we preferred sitting on the floor comfortably, to the danger of finding ourselves there every moment. The college is in an old castle; a Daimio's crest still adorns the walls of the school rooms. Ramparts and a moat run all round the castle, and everything is kept in good order. The gateway at the entrance from the town is a very strong stone building, the gates built of wood and of great thickness, the timbers bound strongly together with iron bars.

From the castle we walked on to the hospital—a long low two storied wooden building. The patients were on European bedsteads, four or five in each room. The windows had panes of glass instead of the usual small squares covered with

thin white paper—the Japanese substitute for glass. The dispensary was full of European drugs and they kindly gave us a small bottle of glycerine which we afterwards found an invaluable present. We noticed that there was plenty of air and light in the rooms and nothing at all to offend the most delicate visitors or most particular of medical men. The Hospital when we visited it, had twenty-four patients. The whole of the expenses, we were told, are paid, by the ex-Tycoon. There is ample room for double that number of patients. We returned to our tea house to tiffin, receiving a visit from a Japanese gentleman whom H. had met some time before; he escorted us round the streets as there was nothing else in particular to visit. At the back of one house we saw a small pine tree, about 4 feet 6 inches high and spreading over a circumference of about 75 feet. We were told it was between 300 and 400 years old, the branches being trained to grow over low trellis work.

The large crowd that followed our movements made walking somewhat unpleasant, and had it not been for our guards we should have been regularly mobbed. When we went into a shop an immense crowd stood outside gaping at us, but directly we moved they retreated precipitately—the muszmes and children tumbling over one another right and left. The river we had seen on entering the town yesterday, was to-day overflowing its banks, and rushing along at a tremendous rate. The ferry boats had hard work to get across. The Japanese certainly scull these long flat bottomed boats in a masterly manner, never missing a landing place, (as we afterwards found further up country), though they may start from some point very much higher on the opposite bank.

Our Japanese friend returned to dinner with us but did not appear to enjoy it until we had chopsticks provided for him. After dinner we finished up with the national custom of drinking "saki." Our friend could not talk English or French, so H. had plenty of work interpreting our remarks to him. He was a little shy at first, but after some tea, cake, a cigar, sherry, beer and claret, he offered to take us anywhere or do anything. However at 10 o'clock he left us, not having performed his promises.

(To be continued.)

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## The Illustrations.

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### THE TOKAIDO, AT ODAWARA.

**T**IMES have greatly changed, for the worse all along the Tokaido, since the good old days of the Tycoonate; when daimios with their long trains of attendants were ever passing to and from Yedo; and the traffic between the great city and the territories of the fental chiefs kept the road crowded with passengers; shops of all descriptions flourished, and inns and rest-houses did a roaring trade. Very bare and deserted the old road looks now. Two-sworded men, who used to be more numerous than any other, are so rare that it is strange the people don't rush out to stare at them when they do pass; and the princes and their clansmen now, for the more part remaining in their own country, the large supplies they of old had to send or take to Yedo are no longer needed.



In fact where movement and bustle used to be, all is now lifeless and dull. And with the railway and the steamers to compete with the road, the whole route between Osaka and Yedo must necessarily become more and more impoverished and sombre. It is satisfactory to foreigners to know, however, that if the improvements they have led the Japanese to make, tend to the destruction of the trade in one direction, their own settlement of Yokohama provides an excellent refuge for those most affected to fly to. In fact it will simply be the removal from old homes and long established locations, to others which may be equally profitable and quite as comfortable.

The character of the houses all along the Tokaido is very much the same as those in the picture. The shop to the right, just at the entrance of Odawara, is a regular country store, where all kinds of things are obtainable, and the large wooden sign in form of a tempo—a Japanese coin equal in value of about an English penny, denotes that there, exchange business is transacted.

Odawara was a place of some note ere Yedo was built, and the Hojio family, its former owners, were great men in their day and generation. Iyeyas, the founder of the Tokugawa dynasty of Tycoons, took the castle from them, and at one time thought of making it the seat of government. He was directed by Taico-sama, however, to go to Yedo instead, and thus Yedo became the capital.

### ODAWARA CASTLE.

IN his account of Yedo, in the Quarterly Magazine, Mr. Mitford tells in a few words the history of Odawara castle. Here it says:—

“In spite of its vast size, Yedo is a comparatively modern city. In the days of the Emperor Hanazono the second, who reigned from 1429 to 1464 A. D., one Ota Mochisuké, a vassal of the ministers of the Ashikaga dynasty of Shoguns, shaved his head and became a Buddhist priest, changing his name to Dôkwan; and having determined to leave the eastern capital, which in those times was Kamakura, he came and took up his abode by the sea-shore, tradition says on the very spot now occupied by the British Legation. Pleased with the site, he determined, for he was still more soldier than priest, to build a castle, of which he laid the foundation in the year 1456. His descendants held the place until the year 1524, when Hôjô Ujitsuna, Lord of the Castle Odawara, attacked and took the citadel, which remained one of the strongholds of the Hôjô family for four generations, until in the year 1590 the representative of the house, having refused to go to Court at Kyoto and do homage to the Emperor, incurred the wrath of the famous general and statesman Toyotomi Hideyoshi, better known to Europeans as Taiko Sama, who marching eastward with an overwhelming force, destroyed him and his house. Foremost among the nobles who accompanied Hideyoshi upon this occasion was Prince Tokugawa Iyeyasu, the founder of the last dynasty of Shoguns, and him Hideyoshi, anxious possibly to remove so powerful a lord as far as possible from the Court, rewarded with the patrimony of the house of Hôjô, which consisted of the eight eastern provinces known as the Kwantô. Iyeyasu was at first minded to establish his castle, as the lords of Hôjô had done, at Odawara,

a poor position commanded by the high hills of the Hakone range, and possessing none of the maritime advantages of the bay of Yedo; but Hideyoshi wisely bade him choose Yedo as his chief town.”

### THE ODAWARA CROSSING OF THE RIVER SAKAWA.

IN the account of the excursion with which this number commences it will be seen that the writer and his friends crossed the river at Odawara on platforms carried on men's shoulders. This is the method always described by travellers hitherto; but the state of the river at various periods must be allowed for. When our photographer went to take pictures of the route described in the narrative, he found the mighty river reduced to a wide stony bed with some four or five narrow streams winding through it, and of these, three were bridged over as seen in the picture. The fascines or “stone ropes” mentioned may be seen on the other side of the river, looking in the distance like a strong fence.

### COLLEGIANS.

THE young gentlemen alluded to in the narrative as learning English Grammar, at the college at Nadzuma, are aptly portrayed by the group of them presented on page 157. They are sons of gentlemen—all entitled to wear two swords from their childhood upwards. They have emulation and perseverance to a most extraordinary degree—and it will be seen that a look of intelligence is not wanting in any of them. That superstition is not eradicated from them was, however, displayed amusingly in the fact, that the day after the picture was taken one of them sought out the artist at his hotel, and implored him to destroy the negative; as his father or teachers had rebuked him for being in the group—saying that when a man has his portrait taken he is sure to die shortly afterwards. How his petition was complied with, our readers now have the opportunity of seeing—but we hope he will enjoy a long and prosperous life, in spite of his physiognomy being sent to all quarters of the world.

### SAWYERS.

IT has frequently been remarked that the Japanese, like other Asiatics do most things in the very reverse way to that we are accustomed to. In sawing timber this rule holds. Whilst foreigners use a large saw, the teeth of which are turned so as to cut with a downward thrust from the man standing on the top of the log, the Japanese usually sit below the log as portrayed on page 151, and use a short saw, the teeth of which are set to cut with the pull downwards. They cut slowly as compared with the foreigners, but they plod along, and turn out plenty of work.

### AMISH'KI, OR THE GOD IN THE CAVE.

THE neighbourhood of Kanasawa and Kamakura, we have already described as being more visited by foreigners, than any other in the neighbourhood of Yokohama. The shrine shown in the photograph on page 154 is between the two places, and forms quite an object of interest to those who pass it.



THE FAR EAST.



AMISH'KI—THE GOD IN THE CAVE.



THE FAR EAST.



ODAWARA CASTLE.



## The Period,

### Yokohama Rifle Association.

#### FIRST DAY.

MONDAY, 27th NOVEMBER.

##### 1.—THE COMMITTEE'S CUP.

Presented by the Committee. Value \$55, in 3 prizes. 1st prize, \$30; 2nd prize, \$15 3rd prize, \$10. ANY RIFLE.—7 shots at 300 yards. Open to all comers. Entrance \$2.

Sergt. Sanders	...	...	...	17—1
Capt. Hill	...	...	...	17—2
Mr. Longfellow	...	...	...	15—3
Capt. Hill	...	...	...	17—0
Sergt. Sanders,	...	...	...	17—2

##### 2.—THE SHAMROCK CUP.

Presented by a Member of the Association. Value \$40, in 3 prizes. 1st prize, \$25; 2nd prize, \$10; 3rd prize \$5. SNIDER RIFLES.—10 shots at 200 yds. Open to all comers. Entrance \$1.

Capt. Hill	...	...	...	30—1
Sergt. Smith	...	...	...	28—2
Private Parkes	...	...	...	27—3

##### 3.—THE BANKERS' CUP.

Presented. Value \$55, in 3 prizes. 1st prize, \$30; 2nd prize, \$15; 3rd prize, \$10. ANY RIFLE.—7 shots at 400 yards. Open to all comers. Entrance \$2.

Sergt. Smith	...	...	...	25—1
Capt. Hill	...	...	...	23—2
Sergt. Sanders	...	...	...	22—3

#### SECOND DAY,

TUESDAY, 28th NOVEMBER.

##### 4.—THE ASSOCIATION CUP.

Value \$100, in 3 prizes. 1st prize, \$50; 2nd prize, \$30; 3rd prize, \$20. ANY RIFLE.—5 shots at each range, 300 and 500 yards. Open to Members of the Association only. Entrance \$3.

Captain Hill	...	...	...	29—1
Mr. Milson	...	...	...	28—2
Mr. MacMahon	...	...	...	20—3

##### 5.—THE SILVER MEDAL OF THE NATIONAL RIFLE ASSOCIATION.

ANY RIFLE.—5 shots at each range, 200, 500 and 600 yards. Open to Civilian Members of the Association only. No Entrance fee.

Mr. Barnard	...	...	...	...	41—2—3.
Dr. Dalliston	...	...	...	...	41—2—2.

##### 6.—CONSOLATION CUP.

Value \$20. ANY RIFLE.—5 shots at 200 yards. Open to all who have shot at this Meeting and not taken a prize. No Entrance fee.

Mr. Hegt	...	...	3	2	4	2	3—14—3
Mr. Hallett	...	...	2	2	4	3	3—14—2

DURING the month of August 1871 there was despatched from the U. S. Post office here, 1,964 Pkts. representing the sum of \$171.45 paid for postage.

During the month of September 1871 there was despatched 17,027 Pkts., representing \$1,529.17 paid as postage. We think this immense increase speaks volumes for the U. S. Mail route. The average receipt from San Francisco for this port, Hiogo and Nagasaki, is about 15,000 Pkts. monthly.

AN exciting race came off on the morning of the 24th November, between the Admiral's barge *Daring* of the U. S. Frigate *Colorado* and a new boat belonging to the U. S. S. Corvette *Alaska*. It was for the sum of \$1,000 and the cock of the station. This latter much coveted bird having been won from the U. S. S. Frigate *Delaware* after a well contested race at Singapore, by the *Colorado's* barge *Daring* has been held by that ship ever since against all comers. The *Alaska's* crew were so confident in the success of their boat that she was backed to win for a large sum. The course was five miles long. Both boats got away well together and kept about equal for a good distance, when the *Colorado's* boat began to draw ahead and finished a hardly contested race, winning by about two lengths. The bird thus remains with the *Colorado* and may be seen perched on the bow of the winning boat, hanging on the Frigate's quarter.

WE are pleased to announce that Yokohama is shortly to be supplied with pure water. A contract has been accepted by a Japanese man, a native of the province of Oshiu to bring water from the river Tama-gawa to Yokohama, and lay iron pipes to conduct it through the streets of the native and foreign towns. It is intended to construct a large reservoir at such an elevation that the water will have a high pressure always on it, thus giving us a valuable aid in the case of fire. The man who has the contract we hear is also the owner of some large iron works, and he has agreed to lay the pipes down in Yokohama ready for use within the space of seven months from date. This work we should think when accomplished will be an inducement to the Insurance Companies to reduce their rates, which at present are high.

THE Continental Bank Note Company at New York has completed the engraving of the plates for two denominations of national currency for the Japanese government. The bills are denominated respectively "One Yen" and "Five Yens," a "yen" being equal to a dollar in United States money.

BY the *Courier* from Hakodate on the 15th of November, we hear of the loss of the Japanese barque *Kendrie Maru*, Captain Paine, near Ke-ko-nai in Tsugar Straits, she had on board 500 passengers and a general cargo. The passengers were all saved, but the vessel and cargo are a total loss.

There was no local news at all to report, except a fire in the Japanese town which burnt down about 150 houses. The weather is fine but very cold and sharp.



**M**R. DENNISON, the U.S. Marshall, returned from Shanghai in the P. M. S. S. *New York*, having in charge the man Rogers who is charged by the Japanese with making false kinsats. The Prisoner is now lodged in jail waiting further investigation of the matter. We hear the Japanese authorities are determined to prove the case if possible and have engaged a legal practitioner to get it up for them.

**A** NUMBER of the Straits born Chinese have offered their services to the government to be drilled and formed into a local force under European officers so as to act in case of further riots or emergency. There is still a good deal of fighting going on amongst the rival clans in the villages round Singapore.

**W**E hear of a most daring robbery that occurred during the week in the R. M. Camp. New quarters are being put for some officers, to replace the huts that had to be taken down to make room for the new U. S. Naval Hospital. One of these huts being nearly finished a stove was put in it and all made secure for the night. The owner, who intended

to move in the next day, was disagreeably surprised on going in the morning to see his premises, to find the stove gone. Immediate communication was made to the police, who made active search and in the village at the back of the Camp, in a tin shop, they discovered some zinc sheets which bore the government mark. The proprietor was arrested and made to tell who he bought them from. After some time he said it was a man who lived near. He was quickly arrested and on further search being made, at the back of the tinman's house in a small shed the missing stove was found, and quickly restored to its owner. The tinman said he had purchased it from the same man. Both receiver and thief were handed over to the Japanese authorities.—*Idem*.

**T**WO of our Yokohama sportsmen lately returned from a very successful shooting excursion. They report a bag of 455 snipe, 3 geese, 1 crane, 2 quail, 2 mallards, about 20

pigeons as the result of seven days actual shooting. One thing they wish us to mention in particular was the extreme civility of the officers and husbandmen in the small villages through which they passed. To mention one instance—a wild goose flying high overhead was shot and fell in a field on the opposite side of a river along whose banks they were walking. The bird as soon as it fell was picked up by some men who went away with it, and nothing more was thought of the matter. Some time after an officer was seen crossing the river with the lost bird. He said having heard some of the men in his village had taken a bird which had been shot, he had at once gone after the culprits and having taken it from them, hastened to return it and apologise for their rudeness.

In another instance a bird was brought to them which having fallen a long way off, had been counted as lost.



COLLEGIANS, NUMADZU.

**T**HE reason given for the great stringency in the money market at Shanghai; is that many Chinese merchants have tendered for the monopoly of selling salt and have taken away large sums with them (amounting it is said to over three million taels) the privilege having to be paid for at once by the person who obtains it. Of course when it is known

who has the tender the others will return to Shanghai again with their money.

**A** LIGHTHOUSE is to be built on the White Dogs it is expected to be finished in about six months.

**D**URING the present month three ships have sailed from Macao with coolies, having a total of 856 men, all for Havana.

**T**HE P. M. S. S. Co., at Shanghai have launched a large pontoon at Shanghai. It reaches from Nanking to the Min Kong Road.

**T**HE Sultan of Borneo has ordered a wooden screw steamer to be built for him at Singapore.



TWO Europeans name King and Meyer have been murdered by their Chinese coolies at Deli in Penang. The murderers have been arrested.

THE King of Siam intends visiting India in Dec. next. He has presented one brass elephant of four feet in height to Singapore and one to Batavia; they were sent under the charge of a high native officer to their destination, in the Siamese war steamer *Enemy Chaser*. Some very handsome medals were also presented to the governor and officers at both places as mementoes of the visit of His Majesty.

MR. PAGE, with a combined European and Japanese troupe has arrived at Penang from Singapore. The troupe is en route for Rangoon and India.

THE Str. *Hector* of Messrs. Holt's line arrived in Shanghai, on Sunday morning, discharged a cargo measuring 1,220 tons and took in a cargo of 230 tons, and was despatched the same day at 4 P.M. This is indeed "quick despatch."

### TIENTSIN.

(From the *N.-C. Herald*.)

PREVIOUS to the evening of the 28th instant, we had for some twelve days very mild and pleasant weather—what American would call the Indian summer. At about eight p.m. on the 28th instant, the wind veered round from the South-west to the North, and continued so till daylight. To-day a Northerly gale has been blowing—the kind of windy weather we generally have had in the previous November months. In the river, the water has fallen from its greatest height on the 6th October, sixteen inches; and in the plain, fifteen and a half inches. In former years, after such a North gale as we have had since the evening of the 28th instant, the water in the river would be some four to five feet lower than it is to-day. If the opinion is correct which is now entertained by most people here, that the Yellow river water is now flowing via the Grand Canal past Tientsin, we shall not see the water of this river fall, up till the freezing period, but some twelve or fifteen inches more at the most; and next spring it will, with the melting of the snow and ice, and the falling of rain again, rise to the present level, and higher.

To-day is a fête day for the mercantile and shipping Chinese people, when the latter, especially, make up their accounts, and after which the Tientsin junks cease going to sea for the year. Since midnight firecrackers have been going off incessantly. Up to daylight I thought it must have been for the North wind blowing the water out of the river, but on enquiry later I learnt it was for the "Tsang-fuh-tsui-shui" fête, held on the 17th day of the 9th moon.

The Kin-lung-ta-wang snakes, (two at present,) representing the spirits of the gods of the waters, are still kept in a temple in the Northern suburbs; and every other day they are being entertained with theatricals, at which some of the local authorities assist as spectators; and from time to time they are worshipped in certain religious ceremonies by the Chinese authorities—their manner of praying for the falling of the waters. The authorities have taken no steps as yet to close up

the gaps in the banks of the river, where the waters are rushing into the plains, and I am unable to learn when they are likely to do so in a material way.

The family of Lo-hung-chang, the Governor-General or Viceroy of the province left here yesterday for Paouting-foo, which the inundation has never reached; and it is now commonly stated by the Chinese that Lo-hung-chang himself will follow in a few days. Very soon after Lo-hung-chang had taken over the post to Governor-General he commenced building river gunboats, and before long he had completed over three hundred of them. They are from 45 to 50 feet long, and are each furnished with three or four small light cannon, carrying from two three pound shot, and have crews of twelve to fifteen Southern Chinese; many of them ox-rebels, and men of that stamp. What Lo-hung-chang's idea could be in providing himself with such a fleet in Chihli, and all manned with Southern men, one can only surmise; and the surmise of the Tientsin people is, that should any disturbance arise at Tientsin, either with a Foreign Government or with the Tientsin people, the Governor-General could with safety, under the protection of his fleet, skeddadle into the interior of the province or to the next province, out of reach of his opponents. Of course in the winter, with the rivers and canals all frozen, the fleet can be of no service for moving into the interior, so it is now generally said that he provides for his personal safety and that of his family for the winter by going at once, while the rivers and canals are open, to Paouting-foo, beyond the reach of foreign gunboats or native enemies. The Tientsin population are highly amused at the care which his Excellency the brave Governor-General is taking of himself and belongings for the coming winter. He assuredly shows himself possessed of energy in this measure.

### ITS WATERS AND ITS POOR.

ON crossing over the other day, by boat, from the settlements to the south gate of the city, we had soundings of 8 and 9 feet in many places; the least depth of water we had was 6 feet. Over the old Foreign Military Cemetery, close to the south gate of the city, there is 6 feet of water. There were many monuments in the cemetery of considerable size, but only two of them are now visible a few inches above water, the ornamental upper work having been carried away by the water, as also part of the brick wall which enclosed the cemetery. None of that wall is now visible.

Entering the city by the south gate, we ascended to the top of the wall, and had there presented to our view a sad scene of misery and desolation. The inner brick facing of the wall seemed to be all gone, and with it most of the earth-work, a large portion of which had been washed down by the recent heavy rains; and with the earth, large masses of concrete which had formed the upper surface of the roadway between the two brick walls.

We walked on the top of the wall from the south to the east gate. The whole of this space was covered by mat tents. Along the south of the city, inside the walls, are two immense pools of water, together extending about two-thirds the length of the city. The other third a small one, being on rather high ground, houses are built on it on either side of the south gate. These pools of water seemed to extend in breadth towards the north to about one-fifth the width of the city. Similar pools



of stagnant water are on the north side of the city although, I believe, not quite so large—but those I did not visit. Looking over the south wall on the mud huts below, at the foot of the wall and abutting on it, we saw in almost every small court yard, a pool of stagnant water.

On the wall itself we have the poor straw mat tents—in some places a double tier of them. The account we here received, agrees with what others have been told, viz., that at one time there were 10,000 human beings living in these tents, on the city walls and about the temples. About 5,000 have been sent home by the authorities, with a supply of food, and a promise of daily rations. A quantity being sent with them for that purpose. Some of the officials on the wall said 24 catties of grain were given to each adult and 15 catties for each child, before starting. Others say only 14 catties for an adult; of the estimated 5,000 remaining in tents, 3,000 are refugees from outside, all of whom will likely be sent home; the other 2,000 are natives of the city who have been driven from their home by rains and floods.

For many of these 2,000 the mandarins erected the tents, and the female inmates and children of these, each receive daily one cake of Indian corn. This cake is said to weigh and no doubt ought to weigh 10 taels to  $13\frac{1}{2}$  ounces, but in reality only weighs even when wet 7 taels or  $9\frac{1}{2}$  oz., and when dry but  $8\frac{1}{2}$  oz.

Many of the women and children came round us when we stopped, to show us the scanty pittance they received. There seemed to be here no fear of the hated or dreaded foreigner by these poor people. On reaching the building over the East gateway, we saw sitting in a large room, two men with books and writing materials before them; only one of the men, however, was writing. The writer first filled in a form evidently copied from an old one, and next entered it into the book before him; this done he gave the paper to a man who stood beside him. This second man called out the name of the person and the number of cakes she was to receive. The paper was then handed to a third man who stood inside the door way, and who repeated the name and quantity; the paper was then handed to one of the



THE ODAWARA CROSSING OF THE RIVER SAKAWA.

numerous women or children who surrounded the doors; and with the paper she received her cakes from a fourth man, who had charge of the basket containing the cakes. I waited long enough to see three such deliveries of cakes, each time two cakes were delivered, and two minutes elapsed between each delivery. On our asking some question here, a woman made us an answer and for so doing she was turned away from the door by one of the officials, and may possibly also have lost her cake for that day.

The above account may be taken as a fair sample of officialdom on a small scale. In the first place the poor are robbed of one

third of what they are told they will receive; in the next place it takes four men two minutes, to deliver two cakes, weighing together little over one pound, and in the third place the poor can not open their mouths, without being punished for it.

Those on the wall who have erected their own tents receive nothing from the authorities. They complain of the cold already, and say they do not know what will become of them during winter. Numerous tents were on other parts of the wall, but we had seen more than enough, and did not visit them. I have seen the interior of the city pretty often, but never in such a ruinous state as



it is now in. I ought to add, that on the wall, in a good many instances, we saw cooking going on, cakes of different kinds being made, and at times pinfuls of vegetables and flour were being got ready for the inmates of the tents. There must be many cases of individual suffering, but judging from the appearance of the people there were no indications of starvation or even of want. The male part of the population on the wall were evidently getting employment, and were thus able to add to the cake their wives and children were receiving. Amongst those on the wall, in tents we noticed a good many well and comfortably dressed people; they may have been visitors.

Some plan of housing these poor people must be contrived before winter. A single night of a strong North-west wind in winter would freeze one-half of them stiff and cold ere morning. There are upwards of a thousand large grain boats, belonging to Government, now unemployed. In these the women and children could be comfortably accommodated until spring, when it is to be hoped other dwellings could erected for them.

The height and volume of the water here continue much the same as before. On the plain it is some times a few inches more or less, as it may be influenced by the wind. The water on the plain stand some 15 inches below the water in the river. Where the waters are flowing to we can only surmise. From the west we have no accounts, but trust the waters are leaving bare and dry the high lands, as they flow towards this place. We are also in hopes of yet seeing a dry path between Taku and Peking before the winter sets in. Strong northerly and northwesterly winds soon drive the water from our river, but in the case of the flat plains they will need to be assisted by the opening of channels.

Owing to circumstances, over which poor people here have no control we are much further apart in the means of the communication between Tientsin and Taku, distance of 33 miles, than you are between Shanghai and Europe or America. We have had no reliable information from Taku for many days, and and at present are entirely dependant on the tug steamer. The last news she is reported to have brought to the effect that 2 steamers were lying outside the Bar, and that for several days there had been only 6 feet water on the Bar. The *Manchu* was lying inside and could not get out, another the *Millet* had been blown ashore, and was being dug out. The Agents of the steamer Companies having 8 steamers on the line, could give no information about them. Several of them *might* have been in the same condition the *Millet* was, and the Agents none the wiser, and therefore unable to send any assistance to them. And all this it will be noticed is within a few miles of the capital of the great and civilised (?) Empire of China.

Since the foregoing was written the water at Tientsin has commenced to fall, and is said to have fallen about two feet in the river. A fall of two feet in the river will likely represent the drainage of several thousand square miles in the interior. This will allow of a small crop of vegetables being grown before winter, and possibly of a little wheat being sown, but it is feared that but little grain can be raised, when the floods have been until next autumn. From reliable information foreigners estimate the flooded districts at 20,000 square miles, but a mandarin who was a Tactai in one of these flooded districts, said the Chinese estimated that one-half the province was under water. This

would be equal to nearly 30,000 square miles. He also said that it was estimated that 200,000 peuls of grain would be required for the sufferers. Officials had been sent to Newchwang and Shanghai into buy up grain, but as yet little of it has appeared at Tientsin, and it is feared that but a small quantity of what is required will reach Tientsin before winter.

Peace or disturbance at Tientsin during winter, will depend almost entirely upon a supply of food for the poor; with an adequate supply, there is little or nothing to fear from the people at present. If they do not have a sufficiency of food, there is little doubt they will endeavour to help themselves to whatever they can lay hands on. It will therefore be advisable to again have the "inevitable gunboat" at Tientsin during the winter, in sufficient force to deter any marauding parties. To Peking I fear we can look but for small supplies of grain, notwithstanding the large quantities that are annually sent there. When we hear at one time of the whole contents of a granary being cleared out without the authorities knowing it, and at another time of several granaries which were believed to be, and ought to have been, full, but on inspection are proved to have three-fifths of their contents abstracted in a mysterious manner; and the remaining portion almost wholly unfit for human food, little dependence is to be placed on a supply from that quarter. What a godsend this flood and prospective famine will be to thousands of the officials and their underlings, what rice pickings will fall to the lot of many of them, from the highest to the lowest, and at what a price? the sufferings of their starvings poor!

As many people beyond Peking must derive their supplies of both native and foreign imports from the Capital, these heavy Octroi duties must be added to the price of the goods, and therefore greatly interfere with the extension of commerce. When the Tientsin Memorialists asked that Peking be placed on the same footing as other cities in the interior, I imagine they knew somewhat more of these duties than Mr. Wade did, when he penned the Memorandum at home. It would be a great advantage to us if we knew what the Octroi duties really amounted to, but so far, we do not know. It would seem as if the native and foreign authorities were all interested in keeping Peking closed as far as possible to foreign intercourse.

The discharge of no less than six foreign employés at the Arsenal here, is not credited with being on the score of economy, for, if report speaks true, the northern natives getting some 8 to 10 taels per month, are being replaced by men from the south, possessing but little more knowledge than those they supplant, at 50 taels a month. Had the native authorities been possessed of one part of gratitude, one would have thought they would have endeavoured to keep on the late Foreign Superintendent, who fought so hard, and so unsuccessfully for them last year. But it is believed the new Viceroy, and a southern native superintendent, both Chinese, wish to be clear of all the Tartar Chung-How's employés, and will replace them by their own nominees. These changes, to those who watch affairs in China, are not without a meaning.—*Shanghai Evening Courier*.



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

[VOL. II, No. XIV.]

YOKOHAMA, SATURDAY, DECEMBER 16TH, 1871.

[SINGLE COPY \$1.00]

## A SUMMER'S JAUNT TO SUMPŪ, FUJIYAMA, &c.

(Continued from our last.)

**S**IXTH Day. All of us up at 6 A.M., but we did not start for some three hours after, as an unfortunate delay arose about the baggage; but when we did get away it was a fine bright morning—Fujiyama not in sight though, as we had hoped it would be.

Escorted by our guard we rode through the town preceded by four officials, bareheaded, who cleared the road, all the people running into their houses and any horsemen being obliged to dismount or turn off the road. Thus we progressed in state. At every new village—and we passed through

fifteen before tiffin, so thickly populated is the country about here—we met fresh officials, generally four, who bowed down low to the ground; the relieved ones doing the same and then retiring to their own villages. All this prevented our putting our ponies beyond a walk. After riding along the Tokaido for half an hour—the road here being very good but with houses on either side, so that you could not distinguish the commencement or end of any village—we arrived at the village of Hara, and dismounted at the gardens, the show place of the village. The gardens occupy a quarter of an acre of ground perhaps; and are very nicely laid out in the Japanese style, with the usual fish-pond in the centre. It is a pretty little place but nothing very particular, though the Japanese evidently think otherwise, as at Numadzu we heard a great deal about this spot.



DOBASHI, YUMOTO.



Sitting down in a very pretty little harbour, tea and sugar-candy were brought to refresh us; and the "Visitors Book" being taken out of a grand lacquerware box, we were asked to enter our names in it. This we did. H. writing them in the Japanese characters, after ours in Roman letters. There were some half dozen English names, principally belonging to H. B. M.'s Legation, already in the book; and these were entered five years ago.

The garden is evidently a regular halting place for Japanese travellers. One spot is raised so that Fujiyama may be seen to advantage through the trees.

Leaving Hara we rode on to Yoshiwara, a village some six miles off. We were enabled to get over this piece of ground in a shorter time, as there were not so many villages and a smart trot left the officials some distance behind us. There was no danger in this, as we were certain to be met by more before entering another village. At Yoshiwara the honjin was dirty, and the tiffin bad, with still worse attendance. This place is a station town of some size, and thickly populated.

The weather not looking settled, and Fujiyama being enveloped in thick, heavy clouds, we held a council of war as to whether we should change our route; viz:—go on to Omya, a town at the foot of the mountain, or whether it would be better to cross the Fujikawa river, visiting the towns of Sumpu and Kofu and making the ascent afterwards. We resolved on the latter plan (though we did not keep to it as regards Kofu). Fortunately catching our coolies and pack-horses as they were passing through the town, we directed them to Kimbara, where we should stop for the night. Then mounting our horses, much to the edification of a large crowd assembled at the gateway, we set forth again, more officials escorting us out of the town, bobbing and bowing.

For four miles the road lay through very pretty scenery. The people at work in the fields ran into the villages to look at us as we passed. We now turned off the Tokaido—as at the usual fording place the river was too swollen to allow boats to cross—but only for a short distance, as we came to the Fujikawa river, which though much swollen from the late rains, and rushing down at a great pace did not nearly cover its bed, which appeared to be about a quarter of a mile in width. After very long rains the river is perfectly impassable and all communication between the two sides is completely shut off. This is one great drawback to travelling in Japan.

The ferry boats were long, narrow, and flat-bottomed. It was difficult work getting the ponies into them, as the gun-wales were three feet high, and the bank shelved down; but Japanese ponies will do anything; and after a little persuasion they embarked and disembarked without struggling or kicking.

On the other side of the river we were met by more officials who bowed politely and profusely. Here we saw the top of Fujiyama peering through the clouds, and its great height astonished us, as we were closer to it at this point than we had ever been; and it looked to be immediately over our heads, though we were about seven miles from its base.

Riding up hill and through a small village, where, judging by the excitement we caused, foreigners must be a great curiosity to the inhabitants, we reached the "lang town" of Kimbara. The road had evidently been swept clean just before our arrival; in fact we saw some men actually busy with their brooms as we arrived at the gate.

The inhabitants all knelt down inside their houses as we rode in, and the officials at the Saibansho or Government office ran out and bowed.

With great ceremony we were ushered into the honjin. Tea was at once brought in Kaga china cups on lacquered stands; an official bringing it on his knees, putting it down on the mat some six feet off, and pushing it gradually till within our reach; then bowing his head he retired backwards. The tobacco box was also brought in to us with the same ceremony. At the back of the house there was a pretty little garden with dwarf pines and peculiar shaped stones, more like little monuments than anything else. Flat stones were laid down on the ground, a foot apart, for walking on so as to avoid disturbing the gravel, which was beautifully smooth. Here we saw a little of Japanese life, and the care they bestow on the gardens; for a coolie and a small boy, our waiter, brought in several buckets of water and with small ladles regularly bathed every stone in the garden taking great care over the operation and doing the whole business with immense pride and pleasure.

At this place H. received a large number of visitors who appeared to come early and late, always sending in their names first, written on a tiny slip of paper. Our Numadzu guard turned up rather late in the evening, the long days' journey having kept them a considerable way behind.

Our dinner commenced somewhat badly, owing to the mixture of European and Japanese food—dishes and attendants—but knives, forks and plates were soon put aside and we had a grand Japanese meal, everything being served in the proper style. The following is the bill of fare. Giblet soup (preserved tin) fried fish, fish soup, raw fish, rice, boiled fish in soup, omelette, and several other minor dishes, with claret to help it down. An exceedingly pretty little muszme and boy attended on us.

At bed time the disagreeable buzz of the mosquitoes made us glad to creep under our nets.

7th Day. At 5 A.M. R. gave us such a capital imitation of the man-of-war boatswain's call "come rouse out" that we jumped up, and found it a splendid morning. We were close to the sea beach, so walked down to have a bathe; rejoicing that the road ran through some gardens, thus avoiding a crowd in the streets. Escorted by the small boy who came down to show us the path through the park grounds, we reached the beach, but only to meet with a disappointment, for there was such a strong surf we could only dabble about in it. The inhabitants of the nearest houses took great interest in our movements, the muszmes taking care of our clothes and towels for us. Our white skin appeared to surprise them very much.

Though we were allowed to walk down to the beach without officials we were not permitted to return in the same dangerous manner; for some of our guard arrived whilst we were bathing.



The account at the house was very moderate, and we were sorry to leave such a delightful place, but as soon as the necessary arrangements about the coolies and pack horses had been settled, a matter generally of some little difficulty—H.'s very intelligent boy "Daibutsz" invariably making a mess of the weighing of the boxes—we left Kimbara with our guard, the officials running on as usual in front, clearing the road. At one place a rope was hanging across, suspended between two bamboo poles, and though this was well above our heads, the attention of these yakumins was so great that they ran to the poles and held them back so that no accident should happen as we passed under. Okitsu, the village we were to tiffin at was on the Tokaido, so we had a pleasant ride. High hills covered with trees and vegetation lay on our right and the sea on our left,

with very pretty scenery from all points. We crossed two rivers, or rather water courses. The view up the valleys was very grand; hills rising one above the other in the distance, and Fujiyama topping the highest. When about a mile from Okitsu we broke into a smart trot, taking the wind out of our officials who followed panting and out of breath;—from their want of "condition" they showed they did not patronise the betto business very much. On entering the village, the people of course turned out "*en masse*" to stare at us. Dismounting at the honjin we changed our coats for Japanese gowns and enjoyed a cold bath before tiffin, another Japanese meal of fish and rice. Before H. arrived, the head yakunin of the town came to make a call. Unfortunately his language was so very polite we could hardly understand him. The great yakunin appeared to enjoy claret though, as he and his retainers finished a bottle behind the screen in a very few minutes, and so civilization advances.

After tiffin we continued our ride, passing a very large temple on our right, prettily situated amongst the trees on the side of the hill. Want of time prevented our visiting it.

The Tokaido with its fine old firs on either side is exceed-



KOJIKI, BEGGAR.

following our guard closely; their "getas" (wooden clogs) making a great clattering as they followed us over the stone pavement and across a wooden bridge. The town which looked of some size was clean and appeared busy; certainly it was long enough.

Turning to our left off the Tokaido, we passed down a very pretty country lane with high bamboo hedges on each side; so coming into the village of Shimidzu. There was still great excitement at our arrival; numbers of children having left the town and run across the fields by a shorter cut, to await our arrival, squatted down and formed an avenue at the entrance gates. Our officials stopping and bowing low before a small gateway in the principal street showed that we had arrived at our tea house.

We were much disappointed at finding we were not close to the sea beach as the Japanese map had led us to believe we should be; so after seeing our horses stalled, we set off for a walk, preceded by an official and followed by a guard of six.

It was unpleasant, going about like prisoners, but it would have been much more disagreeable without a guard, as we

ingly attractive between Okitsu and Shimidzu, running along a level plain with Shimidzu bay on one side and splendid rice crops on the other—the hills at some distance from the road. Our police were exceedingly careful to keep the road clear. A poor old woman was knocked down by one of the officials in consequence of her getting in his way in her anxiety to see us. At a distance of eight *cho* from Shimidzu—36 *cho* go to a *ri*, the latter equal to about 2½ English miles—we entered a street, the commencement of the town Ojiru. At this place crowds of people lined the streets as we passed through, and the farther we advanced into the town the greater were the numbers, but everything very orderly and quiet; in fact, the people appeared more frightened than anything else. As soon as we had passed, they all ran out of their houses, the children



should inevitably have been mobbed, no doubt good naturedly, but unpleasantly.

Walking down to the river we took a boat to get clear of our numerous admirers and also to see if we could find another tea house on a cleaner if not a grander scale than the one selected, but we were unsuccessful. The village lying away from the high road is evidently not much patronised by visitors. Probably the Japanese do not enjoy a trip to the sea-side so much as we do.

Directly we got into the boat, a remarkably crank one, by the way, an official jumped in and came with us. All along the banks the townspeople ran to look at us. Leaving Shimidzu about a quarter of a mile behind, we came to the mouth of the river, and to the bay of the same name. We found the bathing not worth the trouble of undressing for; the water was not three feet deep several hundreds of yards from the shore. Whilst at this place our guard overtook us coming down in a large boat to see that we came to no harm. On our return we landed and walked home through the streets. We saw but few shops, and the few there were had nothing particular in them. The people appeared very poor, and their houses dirty and untidy.

The evening we spent quietly enough entertaining the yakunin of the house, who seemed to be remarkably partial to saki and sweets. We found at bedtime, that "Daibutsz" had indulged somewhat freely in the national beverage, so we had a slight difficulty in getting our beds made up; but though "Daibutsz" gave us some trouble at night, he had behaved very valiantly at our dinner hour, when two of our body guard allowed their curiosity to exceed their good manners, by first of all coming in and sitting down on our matting, and afterwards asking R. to give them some fish. R. took no notice of their request, but turned aside. "Daibutsz," seeing this, at once asked who they were, and what they were doing there? And as they naturally could not give satisfactory answers, he ordered them to go outside, where a wordy war ensued, but we did not see them for the rest of the evening. Daibutsz being in the government employ, actually had the power to turn these town officials out, though they were of higher rank than himself.

At Shimidzu we found the people most inquisitive and anxious to see us; for the whole time we remained there they occupied every chink and occasionally knocked to show their displeasure at our not making ourselves more public.

8th Day.—It was raining hard before breakfast, so we sent our "rio-gakes" on to Sumpu early, that we might find our dry things there on arrival. The wet weather was a great disappointment, as we were afraid it would mar our triumphal entry into the town. On the gateway being at last opened, we found our horses and bettoes standing in the street, the centre of attraction to a large crowd; but our shyness having by this time left us, we mounted and rode off as if we had been accustomed to this style of admiration all our lives.

Riding along the same pretty lane of yesterday afternoon, we came once more to the Tokaido, the rain leaving off

just as we left the town Ojiru behind us. Then we just had a glimpse of Fujiyama, but the clouds were still hanging so low over the hills, that we were glad to find that we had not made a mistake in coming on instead of probably wasting our time at Maurayama. About one mile on the road we came across Tea plantations, the adjoining fields having a border of the same shrubs. Some of the branches were quite clear of leaves, where they had been picked for the market.

The last night's rain had made the roads very heavy, perhaps more so for our foot-guards than ourselves. Between Shimidzu and Sumpu, a distance of three ri, the scenery is good; the Tokaido, with fine trees on either side which afford shelter from the burning sun, runs through a large valley principally cultivated with paddy. The hills in the distance with a single row of trees at the top reminded us of the Inland sea; the slopes being cut in ridges and cultivated in the usual Japanese fashion. Passing through a small village and turning a corner brought us to the town of Sumpu, at the gates of which we were received by the town officials. Our guard were left a long way in the rear by our taking a smart trot of a mile or so. Conducted in a royal manner through the streets, the people being kept back, and the dogs (of whom there appeared a great number) being driven aside, we arrived at our resting place. On dismounting, the officials circled around us, bowing to the ground. Our guards turning up one by one and out of breath, were quickly revived when we presented them with a little saki. Our tea-house did not suit us at all, being small, dirty and dark; and looked out on to the main street where a crowd collected immediately we happened to show ourselves. All this was a great disappointment, as we had been repeatedly told we should get everything nice at Sumpu. The screens dividing the rooms were old and worn out; the garden was not as tasty as usual; in fact Kimbara had spoilt us, and turned our heads.

When H. arrived in his kango we asked him if he thought we could go to any other tea-house (there being no honjin in Sumpu). He said, yes; so we prepared to start, but a difficulty arose H's boots having been left behind by Daibutsz at Shimidzu. We had noticed that H. had made great improvement in his English since we left Yokohama, and now an instance occurred of proving it more forcibly. "Hang Daibutsz," was uttered by our trusty yakunin, thereby showing that he was a complete master of the language. A pair of boots were soon obtained and we started off, attended by three officials and ten armed guards to look out for another hotel.

Walking up the principal street, a fine broad one with good shops, one or two being entirely devoted to European articles (principally English), we turned first to our left, then to our right in such quick succession that it was impossible to know where we were. All the streets run at right angles, some of them at least half a mile in length; so after two hours of walking and trying the patience of our guardians, who behaved most civilly and kindly, we returned to our first resting place and found, after all, that it was the best in Sumpu. C. being a little seedy, R. and M. after the important work of selecting some ducks for dinner, started for another walk in the town



and tried to pick up some curios, but could find nothing that was not much cheaper and better in Curio Street, Yokohama. The only thing we did purchase, besides some sheets for use at hill tea-houses, was a dozen of Flower's bottled ale. The linen shop we patronised was a fine large one with a long frontage consisting of narrow bars of wood-work, nothing being exposed to public gaze to tempt buyers. On the matting where we sat to make our purchases, were six Japanese at a short space from one another, each with his tobacco box and measure before him, and attended by a small boy to bring him the different stuffs required. Whilst we looked at the cotton, (a Manchester mark was on the bale), they brought us tea. Some 100 or 150 people collected outside, giving the officials plenty of work to keep the streets clear.

The remainder of the street was devoted to fruit and vegetable shops. A little further on we came to a "riogake" shop. The riogakes are two bamboo baskets, of sizes sufficient to hold all the clothes required for travelling any distance or length of time. They are carried by one coolie who slings them on a tenbin across his shoulder. We bought some, so that each might travel with his baggage, independently of the other. As it was now dark we thought it advisable to return to our lodging, where we found Bismark had cooked an old duck into a decent stew.

9th Day.—After breakfast H. said he had received permission for us to visit the ex-Tycoon's castle; so at 9.30 A. M. we started and found it close by, surrounded by a large moat full of lotus plants in flower.

Crossing the bridge over the moat, we arrived at the principal gateway, but here we were requested to wait a minute or two, and in the pouring rain we became acquainted with Japanese etiquette of some sort or another. The gateway was a fine strong erection with massive wooden gates. The outer castle walls were about 24 feet high. The masonry looked strong, and capable of resisting anything the Japanese might bring against it. No mortar of any kind appeared to bind the stones, which are dovetailed into one another. When we were permitted to enter, we found the town offices on our right, and the moat just in front of us. Walking round two sides of a square we arrived at the school, a large wooden, two storied building. At the entrance we were received by the dons, professors, &c., one of whom said "How do you do?" and another greeted us with "Welcome." They conducted us upstairs, where we were received by the director of the school in a comfortable room, the table covered with red baize, and wooden banches; here we smoked and drank tea, asking questions through H. We learnt that "there are 500 scholars, but they were away for the holidays. They learn English, French, and Mathematics." The English professors, who spoke in broken English, had not the most intelligent faces, but the director was the nicest looking Japanese gentleman we had yet seen; his hair, though somewhat long, was cut in the European fashion, and was well brushed off from his forehead. After a walk round the different school rooms, and writing a variety of compliments with chalk on the black board, we left; but before doing so saw that the upstairs rooms were furnished on the English national school princi-

ple, and the lower rooms in the Japanese style, every pupil having his own little table raised about a foot from the ground, and a well worn book, full of black pages, which is used for writing the characters over and over again for practice, until the book becomes useless.

After this minute inspection and another cup of tea, we left, highly pleased with the educational department. As in this, so in other large towns, the government is encouraging the youthful population to learn foreign languages, and it only requires Englishmen and Frenchmen to associate more with them so that they can learn to speak their languages, which at present they learn to write and read only. It is to be greatly hoped that in the revision of the treaties which is to take place in the summer of 1872, treaty limits may be removed and freer intercourse allowed. The government is now beginning to see the immense advantage that their country has been reaping for the last eleven years from intercourse with the western powers, so that now we may safely say that Japan can never again be isolated from the rest of the world. They are forming a navy on the English system, and their army, which is entirely vested in the hands of government, is trained on European systems. With a coinage too of their own, struck off at the Osaka mint, they may hold up their heads and look proudly to the future.

Leaving the college we continued our wet and dismal walk, our guard having by this time increased to twenty, (looking uncommonly miserable under their oil paper rain coats and umbrellas), until we arrived at a gate, inside of which was another moat surrounding a second strong wall. We wanted to go inside, but they told us the bridge was broken down; so we did not see the Tycoon's palace—or rather the ruins of it, for we were told it was burnt to the ground about 18 years ago. All this looked very extraordinary. First, the bridge having broken down; and then the fire having burnt the castle; so that we began to doubt the existence of any such building. Most likely they did not wish us to see it. The whole affair was a great disappointment. We had expected to see what no other European eyes had looked on—for they assured us we were the first foreigners inside the castle. We came away with the impression that we had seen nothing, and that the ex-Tycoon had hardly behaved civilly to us. This, however, was explained afterwards; when we heard that the ex-Tycoon lived in a small house in the hills. The outer moat appeared to be only about 25 feet wide, the 2nd 20, and the inner 15. During the afternoon we took a walk to see the river at the other end of the town to which we had entered, and found it considerably swollen by the late rains, the stream running very swiftly so as to prevent all communication with the other side—about a quarter of a mile distant; but these rivers being very shallow fall as quickly as they rise. The hills in the distance again reminded us of the Inland sea scenery. We returned by a different road partly across the fields, and through a street at least a mile in length.

Sumpu is a large town, with a population, according to a Japanese account, of 10,000 inhabitants; but that is much under the mark. 30,000 would be a better guess.

(To be continued.)



THE FAR EAST.



MYANOSH'TA.



THE FAR EAST.



Idol of Jesso Sama, Lake Hakone.



## The Illustrations.

### YUMOTO.

ALL the pictures in our present number were taken by our artist, at, or on the route to, Hakone. That on page 161 will be interesting to the many excursionists who have penetrated thither. Under the old *régime* no foreigner could have wandered so far in that direction with safety, unless armed with a Government pass, and attended by a strong guard; but now ladies as well as gentlemen take a trip to Myanoshta and Hakone as a common thing; stay at the tea-houses as long or as short a time as they like; wander whither they will about the hills or upon the high road; and the natives are always glad to see them.

Yumoto is a village among the hills a little before Myanoshta is reached. The stream running down from the hills, and here crossed by the bridge known by its native name of Döbashi, affords to occasional anglers very fair fishing, and mountain trout is one of the delicacies to be enjoyed by the visitor.

### KOJIKI, OR BEGGAR.

THE beggar whose verisimilitude is given on page 163, was taken in this neighbourhood. He is a miserable looking being, who says that he was originally a sendo, or boatman, at Yokohama; but an accident, by which he lost one of his eyes and was otherwise severely damaged, deprived him of the power of earning his livelihood, and reduced him to the condition of beggary.

### MYANOSHTA.

THIS is a favourite spot among the Hakone range of mountains, to which many of our townspeople resort for pleasure or for health, during all seasons except the winter. It has a most excellent tea-house, where visitors are made as comfortable as they can be, in this land of the Rising Sun, at a hotel. Attached to the house are hot water sulphur baths, the water bubbling up from a spring at the back of the house, and led into it by means of bamboo pipes. "The baths are built of wood and beautifully clean; and some foreigners have derived a good deal of benefit from their use. The roadway through the hills is very rough; but ascending with what celerity we may, we at length come to Lake Hakone.

### IDOL OF JESO SAMA, LAKE HAKONE.

EMERGING from a fine avenue of trees, we come to the shore of lake Hakone, and upon a solitary idol, Jeso sama; a deified being who is supposed to keep the roads to Heaven and Hell. He is one of the roknjizo, a photograph of whom in the shape of six idols under a shed by the roadside, we recently gave our readers. Sometimes they are clustered together in that way, and sometimes they are met with singly as in the present instance.

Hakone pass is that through which the Tokaido is cut; and formerly was the great "searching place, where all persons travelling to and especially from Yedo must submit to rigorous examination. With the changed rule, and the abolition of the daimiates,

this is no longer necessary, and we have never heard of any foreigner being subjected to the operation. It is interesting to observe how similar all things in Japan were up to four years ago, to what they were as described by Kaempfer in 1691. It was the same at that date as it was up to March 1868 and perhaps a little later.

### THE LAKE, FROM THE TEA-HOUSE AT HAKONE.

THE lake is nearly at the top of the range, at an altitude of over 3,000 feet above the level of the sea, and surrounded by hills variously estimated by tourists as 500 to 1,000 feet above the level of the lake. Kaempfer says in his account of the journey of the Dutch commissioner from Nagasaki to Yedo, "At a village hemmed in between a lake and a mountain, the lake itself surrounded in every other direction by mountains not to be climbed, was a narrow pass. Upon the shores of the lake, were five small wooden chapels, and in each a priest seated, beating a gong and repeating a *nimadu*. All the Japanese foot travellers of our retinue, threw them some *cash* into the chapels, and in return received each a paper, which they carried bare-headed with great respect, to the shore, in order to throw it into the lake, having first tied a stone to it that it might be sure to go to the bottom; which they believe is the purgatory for children who die before seven years of age. They are told so by their priests, who, for their comfort assure them, that as soon as the water washes off the names and characters of the gods and saints, written upon the papers abovementioned, the children at the bottom *feel great relief*, if they do not obtain a full and effectual redemption.

### COUNTRY SHOP ON THE TOKAIDO.

HERE may be had anything country people may want. Rice, paper, shoes, hibatshis, crockery, teakettles, pots and pans, lanterns, straw horseshoes, candles, drums, everything in the general way, and at prices that seem very low to those accustomed to Yokohama rates. The principal trade, however, is in the articles of consumption such as rice, soy, saki; and in straw shoes both for man and beast.

## The Period.

### THE GAIETY THEATRE.

THE large audience who on the night of the 6th December attended the performance of the Yokohama Amateur Dramatic Corps, on the occasion of the opening of their winter campaign, must have been satisfied that, in spite of all the sinister rumours that have been current from time to time since the close of the last season, the members of the corps, although reduced by the retirement of several of their number, are quite able to sustain the well established character of their association. Messrs. Doleful, Newcome and Warrington are hosts in themselves, and Messrs. Wright, DeBrowne and Oddson will be valuable aids to them. Julia Brani is always up to the mark, and is the only one left of the lady imper-



THE FAR EAST



COUNTRY SHOP ON THE TOKAIDO.



sonators who were original members. Of the others who took the female characters last night, one exhibited, without exception, the best acting of a lady's part by a gentleman that we ever saw.

The two pieces chosen for the opening night, were "Cool as a cucumber," and "Ici on parle français." Both of them light farces, but notwithstanding anything we hear to the contrary, the best kind of thing for the corps as at present constituted to present to their patrons. They are well equal to the creditable production of such pieces, but they have not the material for what has been so much asked for, the more ambitious comedies; and burlesques though very enjoyable occasionally and for a change, require an enormous outlay to put them on the stage with anything like effect.

In "Cool as a cucumber," which was played first, the whole piece rests on the shoulders of "Plumper"; all the other characters are but to give him his situations; and consequently they are beyond criticism. If we say then that with one exception they were satisfactorily played, we have said all that is necessary. The exception was a lady new to the boards, and probably with a little experience and care she may correct her present imperfections, and be a fair representative of the fair. But she must study her action and her poses as well as her voice and delivery; and avoid the angularity and awkwardness, her nervousness rendered too noticeable last night. Mr. Wright too must disguise his voice as well as his person, and be more alert at taking up the dialogue. Mr. Newcome and Julia Brani, as old Barkins and Wiggins were as good as the parts allowed—but Mr. Doleful as Plumper was most excellent. Only now and then he got on bad terms with his hands and arms, and did not seem to have made up his mind where to put them; but as a whole his performance was admirable. As we have said the piece depended almost entirely on Plumper, and that he was so well up to the mark, it implies that it was a success.

The second piece, however, was of a more ambitious character, containing as it does, seven characters, four of which are important ones. The plot of "Ici on parle français," is so well known that it is useless to relate it. The piece is such a favorite, that whenever a small company combine, or private theatricals are got up, it is almost unvariably one of the most popular stock pieces. The great hit of the evening was made in it last night, by Mrs. Trotter who took the part of Mrs. Spriggins. This was one of the best make-ups we have seen; but the acting was so natural, so easy, so unexaggerated, and shall we say, in many little touches so elegant, that we were fairly taken by surprise. The part is one that many persons would carry off entirely by burlesquing it. Mrs. Trotter did not for a moment lose sight of the fact that she was "a descendant of the de Pentonvilles, and never condescended to compromise her high descent. The wave of her white hand, when she left the stage, deprecating the indignity she was put to in having to attend to the wants of "lodgers," was a point as genuine and as perfect as the most experienced actress could have made. The whole house re-echoed with peals of laughter at every word she spoke, and it was the most unforced, legitimate success we ever saw made by an

Amateur in a lady's part, here or elsewhere. It was a peculiar character, and we shall be curious to see whether other specimens of femininity can be as well represented by Mrs. Trotter.

Mr. Warrington as Mr. Spriggins was what he always is—extremely well "got up," extremely "well up" in the dialogue, and "all there" in the action. It was not the part for which Mr. Warrington was originally cast, and he took it only after he had studied one of the other impersonations. But whoever is responsible for putting him to the inconvenience of learning two parts, is so far entitled to the thanks of the audience, that he actually appeared in the part that only he, of all the *troupe*, could play properly; whilst it gave to Mr. de Browne a character in which he really may be said to have made a new *débüt*. He looked the Frenchman; and his assumption of the character was so good that all who had seen him in other parts, could hardly realize it was the same man. He threw himself *con amore* into the part, and was fully appreciated. Mr. Oddson perhaps slightly over-coloured Major Rattan; but if so it was a fault on the right side, as if not played with spirit and a certain degree of "bounce," it would be a very insipid part; and that it was not. Miss Brani had again but a small part—and to Miss Matthews and Miss Kenworthy, we can only advise that they observe how ladies comport themselves in every day life, as Mrs. Trotter has done, and try to copy from nature. Then we may hope to give them another time more praise than we do at present.

Mr. Michel's amateur band kindly lightened the intervals very agreeably.

ON Saturday evening, a little before 6 o'clock, a fire broke out in Yoshiwara, Yokohama, which in a few minutes spread with the most astonishing rapidity, and burnt with a fierceness such as we have not seen equalled since the day of the great fire of Yokohama, in November, 1866. It broke out right in the centre of the district, and is said to have been originated, like the terrible conflagration at Chicago, by the upsetting of a kerosine lamp. The wind was very light at the time and what little there was, happened to be from the northward, thus carrying the flames away from the settlement; but it did its office in throwing the sparks across a canal that bounds Yoshiwara, and caused the houses on the other side to ignite. Fortunately those were bounded on the other side by paddy fields, so that there was nothing more to burn. Everything in the shape of a building, however, with the exception of one small fireproof godown, from the block in which the fire broke out, to the paddy fields, was completely levelled to the ground; so that when we visited the spot yesterday morning, it looked like a large block of land with a black mark all over it. No sticks standing, nor aught but the charred debris, to shew that dwellings had been there.

The rapidity with which the flames spread may be imagined from the fact, that they seemed to those who saw them first from the Bluff, to burst out all over the block, from one end to the other, almost simultaneously, and further that the fire had burnt itself out in little more than two hours. Yet this time sufficed to destroy some hundreds of houses;



THE FAR EAST.



LAKE HAKONE FROM THE TEA HOUSE.



though it left the occupants but small time to get any of their goods and clothes to a place of safety. We regret to add, too, that, as has always been the case when a fire has occurred in a similar locality, the loss of life has been very considerable. Whether any were burnt to death we have not learnt with any certainty. But many were drowned in their efforts to cross the canal, either by being crowded off of the unrailed bridges, or by the upsetting of the punts in which many attempted to reach the other side of the water. The canal was being dragged for bodies during the greater part of yesterday; and under one shed, we saw no less than fifteen—men, women and children—who had perished. In the name of humanity we must protest against the cruelty of leaving unrailed, the bridges by which the canals that enclose these localities, are crossed. It is bad enough that they are so few, but as they are used only on the occasions of fires, and experience has shewn that conflagrations may be counted on in such places with unerring certainty, surely the expense of hand rails to the bridges might be borne ungrudgingly. But life, especially of the lower orders, is little thought of in Japan.

By daylight on Sunday morning, many of those who had been burnt out had already obtained lumber, and were fencing in their allotments, and by night, some had a decent shelter on the debris of their old houses.

About twenty bodies are reported to the authorities as found.

A beginning has been made to light the settlement at night—although a very small one. The lamps in front of Bank Buildings, No. 60, were lit last night for the first time; and we would that all our citizens would shew at least as much appreciation of our local necessities as Mr. Kirby has done in this instance.

A native girl fell into the creek last night, and was drowned. She fell in, owing to there being no railings on the Homura side. When taken out of the water she was quite dead.

THE St. Andrews dinner at Hongkong came off on 30th Nov. with great success. 72 persons sat down, the Hon. W. Keswick in the chair.

THERE is a rumour that Bishop Alford will soon return to Hongkong.

MRS. Yelverton has been at Canton and will shortly leave for Foochow.

THE *Tiptree* hulk, had upwards of 350 tons of coal taken out of her between sunset of 12th December and sunrise next morning, about 160 men being at work all night. This was rendered necessary by her having sprung a leak, and the pumps could not overtake the water that flowed into her hold, so long as the coals were in her.

THE "Hare and Hounds," meet of on the afternoon of 13th December, the first of the season, was in all respects successful. Messrs. Wright (R. M.) and Hamilton were the hares; and having the usual fifteen minutes start, they managed to make a capital course for the hounds. The hares occupied only 55 minutes in the run, and the first of the hounds exactly one hour. Mr. Sandwith (R. M.) and Mr. W. Brent were the first two in, Mr. Dunlop and several others close up. There were very few of the field who gave up the chase, and all who came in managed to put in an appearance within some ten minutes or so.

This day the first "paper hunt" of the season took place.

THE Japanese Steamer *Vulcan*, Captain Carter, arrived in Sinagawa on the night of 13th December from Hakodadi. Capt. Payne late of the *Kendrie Maru*, came down in her and we learn from him of the safe arrival at Hakodadi of the P. M. S. S. *Ariel*. There has been no fall of snow yet, the weather has been fine and clear.

THE *Chieftain* (formerly H. M. S. *Mutine*), was offered at auction on the 14th December, by Mr. E. Wallace, and was bought in—the highest bid being \$10,000.

MR. MUTZU, the Chikenji of Kanagawa, met with an accident on the 13th December, by being thrown out of his carriage, the horses of which ran away. He was severely wounded in the head, but we hope less so than was at first reported. A gentleman who was with him was very little hurt.

ON Wednesday night, the 13th December, the first of a contemplated series of recreative evenings took place at the Royal Marine Camp. The programme consisted of a few readings and songs by some of the officers and non-commissioner officers. The chair was occupied by Col. Richards, who expressed a hope that the men would come forward and offer to do what they could for the general amusement of all, during the winter that was before them. Last night's entertainment was eminently successful; and we shall expect to find these evenings largely attended and much enjoyed by those for whom they are got up.

THE Paper Hunt on the afternoon of 14th December, was a capital one. Between twenty and thirty met, the majority of whom followed the whole way, some few only being brought up by various difficulties on the route. Old *Antelope*, capitally ridden, was the winner, but closely followed by some rare good cattle piloted by Messrs. Wickers, Mollison, Glenny, Marks and Capt. Snow of the Royal Marines. The latter rode *Mongolian*, one of the subscription China squad, which has evidently fallen into good hands, and shewed well throughout. There was no prize yesterday; but the next chase will be for a cup. We have not yet heard on what day it is to take place.



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

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## A SUMMER'S JAUNT TO SUMPY, FUJIYAMA, &c.

(Continued from our last.)

**F**IFTH Day. With a great struggle we turned out before daylight and found an unpleasant surprise awaiting us; for having arranged our Rio-gakes and stores the previous night so as to have no trouble in the morning, we found that H. had discovered late at night that the pack-horses could not travel the same route as ourselves, so provisions for three days had to be unpacked and a small supply of clothes put up into separate boxes to meet our requirements in the hills; this of course prevented our leaving so soon as we had wished. Before finishing with

Sumpu a short description of "mine host" may not be out of the way. He was a good, stout, clean-looking Jap, with a peculiar twinkle in his eyes and a self-satisfied look on his face. Whenever he was summoned into "our presence" he appeared at the door crouching down, his head close to, and the palms of his hands on, the matting, approaching us step by step on his knees, and drawing his breath in through his teeth in a hissing way; then stopping on the next mat lower than the one we sat on, he would keep his head down until spoken to, only slightly raising it when he answered. The interview being over he would retire, crawling backwards, still making the hissing noise between his teeth. He was most civil and obliging, getting all we required. Afterwards we found it was a private house. At 9 o'clock we left Sumpu passing the castle (the moat of which was filled with; Lotus plants, some of them in flower, white and pink, the leaf



KANASAWA.



being about seven feet in circumference, the flower a foot in diameter and consisting of some fifteen leaves), and then by a road parallel to the Tokaido, but at the back of the town and in the direction of Okitsu. The morning was fine after the night's heavy rain, but the clouds hanging over the hills foretold a wet afternoon. We pushed on as quickly as we could as we had a ride of 28 miles before us. The ride from Sumpu to Oshima was very pleasant, the scenery beautiful, but as usual the people in this district who had never seen foreigners, ran across the fields to reach the streets; and in one village where a stream ran through it, sat down on both banks and on the planks forming the bridges. The effect produced was strange and picturesque; as we advanced, the centre of the streets became crowded, but the guard kept them clear until we passed. Looking back at the village from a short distance the faces gave one the idea of the Grand Stand on the Derby day, at the cry "hats off," as the horses are coming in. The wonderful order the crowds are kept in speaks well for the "Home Department" of the Japanese Government. It is extraordinary how soon one gets accustomed to being a man of mark. In most of the villages we passed through, the houses had nice little gardens attached, with different kinds of flowers, but no attempt is made to grow vegetables as our cottagers do at home; for out here every article of food is bought; the vegetables for consumption being grown in the fields and brought in to be sold wholesale in the markets. For at least two hours we rode along the valley, the paths being very circuitous, first leading straight to the hills, then turning off exactly in the opposite direction; until we began to think H. had been playing some trick with us; for we had retraced our steps almost to Okitsu. At last a turning brought us to the foot of the hills, where we entered a fine glen, and soon found we had to dismount and walk, handing our horses over to the bettoes, who as usual were close at our heels. At one spot the children had collected together amongst the tobacco plants and when we came up to them, they all fell on their knees, producing a very attractive scenic effect amongst the large leaves. Still going up hill, passing on the way some very nice bits of scenery, with small streams rushing down the sides of the thickly wooded slopes, we came to a house a little off the road that we fancied must be at the top; so here we stopped, drank tea, smoked a pipe, and enjoyed the view—the towns of Ojisu and Shimidzu at the bottom and Sumpu in the distance—the ships in Shimidzu Bay looking very small and only distinguishable by their one mast. On finding we had at least another 800 feet to reach the top, we said "good bye" to the owner of the house, who had received us so kindly, and walked on. The ascent was by narrow winding paths; so with our four guards, and two yakunins, our horses and bettoes, we must have made a pretty picture, the hills thickly wooded and the paths for a great distance entirely overshadowed by bamboos, orange trees, &c., wild flowers covering the banks, and adding to their beauty. In some of the open spaces the sight of the various shaped hills, the peaked ridges covered with trees in all directions, had a charming effect. When at the summit, there was a splendid view of

the other side of the hill—a very pretty valley down below, the village of Oshima and the river running down, with another range of hills rising straight up on the other side of the river. We were uncommonly glad when we did reach the top, for it must have been at least 2,500 feet above sea level. The sides of the hills were covered most thickly with trees and vegetation. We passed through orchards of the wax tree loaded with berries, the tea shrub, bamboo, beech, nut, pines, firs, &c.

When we first entered the hills, two men with sickles ran on in front, cutting down all the branches that were liable to come in our way, a piece of politeness we appreciated, as the pathway did not appear to be in much use and the bushes were much overgrown.

The descent of the hill was hard work as there were no regular pathways, but only a rain track, and that very steep. The stones were uncomfortable to our feet as we only had straw *warajis* on; so that at the bottom we were glad to mount our horses, though we found we had but a couple of hundred yards to go before the officials stopped at a large temple gate, and falling on their knees, signified we were to remain there. Inside the gate we walked up through a fine open court with a large bell on our right and a dwarf pine with other trees on our left, until we came to the temple itself, and found two very clean looking rooms at our disposal. We had picked up a sharp appetite, and ordered a Japanese tiffin; but as the priests had nothing in the house, they very kindly sent into the village, and in a few minutes, all the paraphernalia of a Japanese kitchen and dinner table were brought in from some house or other, and we were soon satisfied.

During the evening we discovered that the large bell mentioned above, had a magnificent tone, and that it was rather too close to us to be pleasant; but it was not struck after dark.

The Japanese do not toll their bells as we do, but strike them on the outside with a long billet of wood that is suspended by two ropes horizontally from the belfry, and when they require to toll the bell it is drawn some two or three feet away and then let go; the sound produced is much softer and more mellow than when the clapper is of metal. We remained here for the night and a very wet night it was.

11th Day.—We had come up to the hills expecting to rough it out considerably, and were most agreeably surprised at the pretty scenery, the nice temples, and—the good food we were able to buy. We had prepared ourselves for the very reverse. After dinner the previous night we were "At Home," and received two yakunins who appeared to have an excellent appreciation of foreign manufactures, in the shape of whiskey and water. These were the gentlemen who made all the arrangements as to our movements from place to place. They presented us with their visiting cards in Japanese characters on small slips of paper, and we returned the compliment by giving them ours. Our guests having left about 11 p.m., we all retired to rest and slept soundly. R. getting up at 5 o'clock and taking an early morning walk without any of the guard, took an opportunity of bathing in a stream in spite of a crowd of villagers who took a lively



interest in the proceeding. C., whose personal appearance naturally attracts the attention of the fair sex, also became a public character during his morning "tub"; for every chink and crack in the door and walls was taken advantage of by the delighted eyes of the village matrons and muszmes. The temple we stopped at was a large one, and must have been built many years ago, as everything about it looked old and venerable. On entering the porch, answering to our front door, we turned to our left, the first room like a double drawing room without doors partitioned off at pleasure with sliding paper screens, instead of folding doors; this was our apartment. Next to this room was the temple with its idols and shrines, all complete. Beyond that was another room similar to ours; but on turning to the right on entry were the kitchen, bath-houses and priests' quarters. Our guard,

which on leaving Sumpu, was reduced to four, was located in this part of the house. The priests would not allow our food to be cooked in the usual kitchen, so charcoal stoves were brought into the front verandah.

While Bismarck and Daibutz were engaged packing up, a crowd of Japanese sat around them delighted to be allowed to help, as they were thus able to examine the different things, a corkscrew appearing to surprise them more than anything else.

We left the temple at 10 o'clock for Shishi-barra,  $4\frac{1}{2}$  *ris* distant. The whole ride was most delightful—up and down hills, and over some charming valleys. At a short distance from Oshima we came to a river that we had to cross, and as there was no bridge and it was much swollen by the late rains, we had to dismount and were carried over on a rough wooden litter by eight men, who were in some parts up to their breasts. It could only have been through constant practice that they were able to keep their feet against the stream, the breadth of which was about 80 feet. The horses were divested of all their trappings and led across a little



TEA HOUSE ATTENDANT.

higher up. The three bettoes with the saddles, all came over on one stretcher, laughing and enjoying their ride immensely. During the remainder of the day's ride we were continually crossing streams on the most shaky of bridges composed of two poles thrown across, and about two feet distant from each other, the pathway being interwoven with twigs and small branches, covered over with a slight coating of earth. The ascent over the different hills was not so severe as the previous day, the scenery consisting of the usual hills of all shapes but not so thickly covered with trees.

At mid-day we stopped at a roadside house and refreshed ourselves with tea, sweets and pipes in the true Japanese style. Here R. made the unpleasant discovery that his pony had a sore back, his betto having neglected to look after it properly; but the other two bettoes were soon hard at work putting some extra pad-

ding on, and so temporarily getting over that difficulty. Riding up a very steep hill but doing it easily, the road being cut in ramps, we reached a gap at the top, from whence we had a good view of the country, with Fujiyama in the distance—the base and top being clear, but the centre part covered with clouds. There was a small temple at this spot and it was evidently one of those show places that so delight the Japanese. From everything looking so bright and fresh we made up our minds that we were to have a continuance of fine weather, so after smoking a pipe in honour of Fuji we rode on, arriving at Shishibarra, a very pretty village situated in a small valley, about two o'clock. We stopped at a nice clean house with a larger garden than usual in front, and on the other side of the road was a high bank covered with shrubs cut in fancy shapes.

After tiffin we thought a bathe in the river would do us good, so getting into Jap dress we strolled out, our appearance collecting a crowd of followers. The officials who soon caught us up, took us to a very pretty waterfall, with a pool of water that looked deeper than it really was. The large



branches overhanging were soon swarmed by the villagers, who occupied every available space to see the graceful performances of the foreigners; and we hope we satisfied them, for they all laughed heartily and appeared greatly amused.

Returning home we found a sad disappointment awaiting us. Bismarck and the provisions had arrived safely enough but unfortunately the duck that we had somewhat counted on to provide us with another good dinner died on the road. As it was his second day's journey, his life must have been very tenacious, for the cruel way they carry poultry makes it wonderful that they can live an hour. The wings are twisted in the sockets, then tied together and hung on the pack horse or coolie's pole. After this sad occurrence we always had our fowls killed before starting, much to Bismarck' and Dai-butsz' disgust, for they rather enjoyed their meal of the unfortunate duck, and hoped for more.

The house we stopped at was very comfortable. It was a private residence; the government being enabled to order any man to prepare his house for guests travelling with an official pass.

12th Day.—Up at daylight; as we had arranged the previous night to alter our course and try to get Fuji-yama over, or rather under our feet, off we started at 7 o'clock, the sun just coming out and clearing the rain and mist that had been hanging over the hills. A short ride brought us to the top, whence we had a magnificent view of the surrounding range of hills with the valley at the base of Fuji below us, and the mountain right in front, looking unpleasantly high. The descent was very steep and rough in places but the horses managed every difficulty aided by the "Hé" "Hé" of the bettoes; and when in the valley we had to ford a winding river a dozen times at the least. We passed several villages *en route*, in one of which some feast was being celebrated, as long strings were stretched supported by bamboo poles along each side of the road, with small paper lanterns at about every six feet, each lantern bearing a picture on it of some quaint and peculiar shaped animal. When we came in sight of the Fuji-kawa (river), we found that we had to cross it by a suspension bridge built entirely of bamboo—the Japanese call it Take-no-hashii. The Japanese are naturally very proud of this work; and they may well be so. It is the only one of the kind in the country, the river being too broad and swift to allow of bridges being built except at enormous cost. At this place their ingenuity is displayed to perfection and it is a sight well worth seeing. The surrounding scenery is very pretty, the river running down a lovely valley, the hills covered with trees on each side, of great height rising abruptly from the banks. One feature connected with the scenery of Japan is worth mentioning, viz: that the foliage does not strike Europeans as strange or tropical—they would generally recognise all the trees; the most notable peculiarity being the bamboo growing amongst our well-known trees with occasionally a palm or banana here and there; the chesnut, hazel, lime and beech are plentiful, but the wax tree is very tropical in appearance. The bridge we had to cross was about 100 feet above the river and its width a single span of 60 feet. It is made by the bamboo being twisted into a sort of rope and a single plank is laid on it, to walk over upon.

The bridge shakes and sways very much as any one crosses; and there being no railing of any sort at the side it looks more unpleasant to cross than it really is. The best method of getting over is to look straight to your front and walk quickly—to double across perhaps is better, though of course nothing can prevent its swaying from side to side, in rather a disagreeable manner. The bridge is about four feet wide, not a bit too much for any one who may possibly lose his head; as the river rushes below over huge rocks, in a very uninviting way; and a fall might prove dangerous.

The horses could not come over the bridge, so were ferried across lower down. After more "up and down" work we reached Omiya about 11 a.m. The tea-house was small and bad, the populace noisy and dirty; the tiffin spoilt by a Jap, who knowing a little of European habits, had been turned into a cook for the day, and who refused to let us have anything in the Japanese style. Omiya is at the foot of the mountain, so that when we left we may say we commenced the ascent of Fujiyama. The 2 *ri* to Maura-yama is a very gradual ascent and through highly cultivated land. Instead of finding a town as we had expected, Maura-yama was a small place with only a few houses, but with two large temples prettily built, surrounded by fine fir trees. We stopped at the tea-house and after some difficulty made them understand that we wanted to go up at once; but somehow or other, what with getting the guide and the necessary things, we did not start for an hour. Still the afternoon was fine, and we hoped to get half way up before sunset; but in this we were disappointed, for the rain commenced about half an hour after leaving, and continued during the remainder of the evening.

We found the first two *ri* easy enough walking; the ascent being gradual, over a sloping plain. Here we started a pheasant out of the bushes but saw nothing else. At this distance a coolie overtook us with a letter from H., trusting "we would come back at once, as it was dangerous to go up" &c. but of course we did not follow his advice; recommending him in the answer "to come up as quickly as possible." Our guide told us the only foreigners who had gone up Fujiyama by this road were the English, French, American and Dutch Ministers. Lady Parkes accompanied her husband, and walked the greater part of the ascent, a feat any lady might be proud of. As it was getting dark, the pathway difficult to distinguish amongst the trees, and the rain still pouring down, our guide proposed that we should stop for the night at the first house we came to; so as soon as we reached it, we took his advice and dried our dampish clothes over the wood fire. Directly the coolies arrived we commenced cooking our dinner which consisted of soup and spatch cock; and we turned in early so as to be out at daylight. The wooden hut that we had so fortunately come across was about 30 feet long, 12 feet high and 10 feet broad, with a thatched roof; the doorway dividing it into two parts. On the right the household and coolies were located, and the left side we took possession of. The door was not on the usual sliding principle, but let down from the roof, where it was hanging, and when not required was kept up by a bamboo pole. We made a total of twelve in this small space, three foreigners, two bettoes (who came for pleasure), one



guide and six coolies. There being no chimney in the hut we were somewhat smothered with the smoke from the wood fire we had made on the ground, as we found the usual charcoal fire of no use to dry our clothes and cook our dinner. However we cleared the smoke out by bed time and slept soundly till about 2 o'clock, when the moon shining brightly woke R. who started off for the summit, accompanied by a coolie.

13th day.—The rest of the party did not leave the hut till sunrise, when the morning was clear and bright after the rain. The walking soon became stiff, and a harder piece every now and then made us stop to look at the scenery; but we could not see much, as thick white clouds were hanging over the valleys. After an ascent of some 20 steep steps covered with pilgrims' cast-off warajis (straw shoes) we arrived at the half-way house, standing amidst some fine trees with a small wooden temple at right angles to it. Here we breakfasted, and after half an hour's rest, started off again, finding the road more difficult at every step. The pathway too, was merely rough lava, the small pieces making it rough for the feet—on emerging from the wood we came to a small stone-built cabin, unoccupied, but with a fire place in the corner, in which we rested a moment and looked at the valleys below, or rather beyond, the white clouds, and the hills we had come over the last few days. We had then thought them quite high enough, but from here they appeared mere dwarfs. The top of Fuji looked quite close, but as we heard it was still some 4 *ri* distance, we trudged on, experiencing great help from the long stout wooden staves we had bought at our sleeping huts. The pathway now took a zig-zag form and was very rough in some places. We stopped at two more of these cabins; at one the coolies breakfasted and at the other we refreshed ourselves with tea, cold rice and some sweets. The latter were of a very doubtful manufacture, one being made of hard dried peas and burnt sugar rolled into a ball. This kind of food hardly did us any good, for the tea was mere hot water; and altogether we regretted afterwards having allowed our appetites to tempt us with such an extraordinary mixture when we had hard work to get over. Higher up we came across a large patch of snow, the remainder of last winter's fall, and frozen hard. Though the sun was shining upon it the rays had no effect. There is a certain amount of vegetation after leaving the wood, consisting of small shrubs and occasionally a blade or two of grass, up to very near the summit. Before reaching the half-way house we saw a great many pine trees standing at the side of a ravine without a single leaf, the branches quite bare and the trunks white;—probably this was caused by the wind rushing down the mountain side. On leaving the last stone "shanty," the guide told us that we had still one *ri* to walk before reaching the top, and it certainly was the hardest piece of the whole distance. There was no pathway; and nothing but literally climbing over the huge rocks enabled us to accomplish it. We reached the summit at about 11 o'clock. Here we found R.—who had seen the sunrise, walked through the dangerous hole (dangerous to Japanese only) and round the crater—resting in the tea-house before returning. He advised us to walk round the crater at once, before the

mist ascended from the valleys and spoilt the view; so taking his advice, though much against the desire of our wearied legs, we started off. The distance round is about three miles—an unpleasant addition to the journey already and yet to be performed. It is rough and unpleasant. At one spot the guide showed us where, only a few days before, a yakunin and servant had disappeared inside the crater. It is supposed they were blown down by the strong wind generally blowing up there; such an accident occurs very rarely.

The view from the summit is grand in the extreme, fortunately we had a very fine day not a cloud above, but below on the S. and S.E. sides the valleys were covered with thick white clouds that appeared to overhang them. The northern side was clear and we saw the lakes at the foot distinctly. Walking round to the Yokohama side we tried to make out the settlement, but could not; neither could we distinguish the shipping in the harbour.

The crater is an immense hole, not so deep as we had expected; though we were unable to form any exact idea as to its depth for we found everything so deceptive to the eye at such a great height. One side of it was covered with snow; the rest appeared to be small and dusty clinker. There are three tea-houses, one at each place facing the traveller as he arrives at his destination. The ascent from Maura yama is considered the longest; then comes the ascent from Yoshida and Subashuri, the latter being the one that foreigners are permitted to patronise.

The Japanese had a map of the country which includes the 13 provinces seen from the top of Fuji-yama. We took it on our trip and found it tolerably accurate.

We saw one or two small bronze idols and a small row of huts, at which the guide wished us to buy something to commemorate our pilgrimage; in fact we rather grieved him by not doing so, but we felt that if once we stopped we should not be in a hurry to move off again. On reaching our tea-house we found R. had already left, and after some soup we followed—not a minute too soon as it was getting uncommonly cold and an unpleasant chattering of the teeth and general shaking of the body warned us to descend to warmer regions as quickly as possible.

In another fortnight after our visit all the men living up the mountain would leave, no more supplies being sent up; and pilgrims anxious to make the ascent would have to take their own supplies of water, fuel, etc. At 3 o'clock we began our descent, travelling over the ground as quickly as we could, but getting a fall every now and then, just to keep us awake to the fact that there were 21 miles before us ere we reached the inn at Maura-yama. Stopping at one of the stone huts we met the interpreter H., Daibutz, and the remainder of our guard and yakunins. They had left Maura-yama at daylight but appeared to have had quite enough of Fuji-yama; for they returned with us instead of going to the top. We met a great many pilgrims of all ages clothed in their white dresses, going up and down, and were much astonished at the number of old men with white hair: they all carried their own small supply of provisions at their backs. We especially noticed one couple on our road up, probably a father and son from their likeness—the former looking the



THE FAR EAST.



KATASEH



THE FAR EAST.



TEA HOUSE, MYANOSHITA.



fresher of the two by far. They reached the top some time after us, but remained only a very few minutes when they commenced the descent by another route. Whilst walking down we saw a shadow of the mountain reflected in the sky, formed by the sun setting on the other side; it was very striking, but lasted only a few minutes. The Japanese were delighted; as they told us it was a sign of fine weather: in which prediction they may have been right for we had no rain for many days afterwards. At one of the stone cabins we found R. rolled up in his quilt, fast asleep; but he started off after giving us some quinine wine, which took away our unpleasant agueish symptoms. As we were a good deal tired and it was getting dark, we determined to stop and sleep at the hut for the night, the only disagreeable thing being that we had no food. However, we managed to get a small cup of rice and tea for supper, and slept tolerably, but the coolies and guide annoyed us, as they appeared to keep awake all night to talk.

14th Day.—When we woke we found a beautifully clear bright morning, the valley below still hidden by the white fleecy clouds. When in the wood we were glad to get under the shade of the trees as the sun came out very strong during the rest of our walk down, and we hardly envied the task that lay before several pilgrims we met ascending the mountain. Whilst passing through the woods we heard the scream of the monkey, and occasionally the note of some birds. At the top we had seen swallows and hawks, the swallows flying high enough to justify the idea of fine weather. Before getting out of the wood we met our ponies which had been sent on to meet us, and glad we were to mount once again. We arrived at Maura-yama about 12 noon, having come down very leisurely. Hot baths and some tiffin soon put us to rights; but we all three came to the conclusion that we should not be in a hurry to try the ascent of Fuji-yama again; and that if we did so forget ourselves, we would try the Subashiri side, the easiest route and always available to foreigners. The bettoes were not in the least tired with their walk, and the guide and coolies appeared as fresh as ever, probably from being accustomed to frequent ascents. The coolies did their work in splendid style. There were six of them, fine stout young fellows and full of muscle.

Our luggage, consisting of the provisions, two thick quilts, and a flannel coat a piece, rolled up in the water-proof paper, made a load that ought to try any man; but it did not appear to make the slightest difference to them. They generally ran on in front of us, making a great noise and singing; the first one commencing and the remainder taking up, not the song, for it could hardly be honored with that name, but—the prolonged shout that is considered musical in Japan.

They carried their load on a wooden frame that fitted on their back, with one leg of it longer than the others so that they could rest it on the ground when they themselves stopped. We could strongly recommend our guide, "Shinjoin" by name. He is a merry, light-hearted companion, but has not the slightest idea of distance. We found he was not above fasting any kind of European wines; champagne or gin will suit him equally as well as, or perhaps rather better than, his own native saki. He lived at the tea house we stayed at, and hinted that he had a marriageable daughter, with whom

he was willing to part for 100 rios. We tried to persuade the interpreter to close on such very favorable terms, for the little muszme was uncommonly pretty; but our friend said he could not afford matrimony. The rest of the day we remained in-doors lying down on the quilts, resting our wearied limbs, and trying every means to comfort our sun-burnt legs. We had tucked up our trousers to above the knee, the previous morning, to avoid the wet whilst walking through the wood, and had forgotten to lower them again, so the sun which we did not feel until actually at the top, scorched us and made our existence for the following week miserable. Our feet too were somewhat tender, as we wore (by recommendation), the Japanese socks and warajis. The socks are somewhat different to English make, the large toe being honoured with a partition to itself. It is made of thick cotton linen, with a thicker worked sole, it does not come above, and is fastened with two strings round the ankle. The warajis or straw shoes are fastened on the foot, two straw bands passed up between the big and second toe, round the ankle, through a band at the heel and then brought to the front and tied. As soon as one gets accustomed to the socks the straw up between the toes is not felt, but at first it is a little uncomfortable. The number of straw shoes each of us wore out, going up and down was five; though they last much longer than one would expect of straw. In wet weather they soon fall to pieces, but they are cheap, one halfpenny a pair being the general price; and the making of them gives employment to a large number of the poor people, who will also make a piece of rope out of straw by a few turns of the hand in a moment. It is always necessary to see that the warajis are put on properly as the straw is likely to become loose, and if allowed to work *over* the toes, becomes unpleasant for walking. Before coming to the wood, the sword grass grows very high in some places, and it would be impossible to try any other than the regular pathway as the brush-wood is so thick. There are all kinds of trees in the wood, but small pines only, higher up. The shrub from the bark of which the Japanese manufacture their paper is plentiful on the plains. It is not unlike the rhododendron, but the leaf is smaller and of lighter green. We found the *puna* or rarified air at the top a little against fast travelling, and had short intervals to pick up breath; otherwise we did not find it unpleasant at the height of 14,000 feet above sea level.

Fuji-yama is indeed a grand mountain as viewed from every point. It stands out boldly and clearly, the peaked cone, though looking as if it had been broken off at the top, rises well out of the surrounding hills, and can be seen when on board ship at 80 miles distance as the crow flies. The Japanese pay it great respect; not the smallest being that it appears on nearly every picture or work of art of any sort, size or description. It is entirely volcanic in formation, but no eruption has taken place for upwards of a century and a half.

The pilgrimage is only made during the months of June, July, August, and a part of September; the snow, with the exception of these months, covering the top prevents any ascent.



THE FAR EAST.



KUSHIGOI, ON THE SANDS NEAR YENOSIMA.



Capt Baird, H. B. M.'s 42nd Regt., is stated to have made the ascent in April 1871, but to have found great difficulty from the snow. No guide would go with him, and he was accompanied by a Japanese boy, one of the Club servants, who broke down on the way.

In the winter months Fuji-yama looks its best at sunrise when the snow looks red. Later on it turns a golden colour, and about 10 a.m. on a fine day it stands out one mass of white, and appears very much larger and also very much closer. At sunset it is lit up and becomes a sight well worth seeing and once seen can never be forgotten.

(To be continued.)

## The Illustrations.

### KANASAWA.

THE most familiar of all places of resort for foreigners taking excursions from Yokohama, is Kanasawa; and the general view of it given on the first page of this number is one of the best that can be obtained. All who know the locality will at once recognize from whence it was taken.

### KUSHIGOI.

IS a fishing village on the sands, *en route* from Kamakura to Yenosima, and

### KATASEH.

IS the town on the mainland, off which lies the Island of Yenosima.

### MYONOSHTA.

HAS become one of the most favourite haunts of foreign excursionists, lying as it does among the Hakone ranges. The Tea house has been described in former numbers of our paper as most excellent in all respects.

### ASHI-NO-OYU.

IS the bath house near the top of the range that boasts the board described in the narrative of the trip to Sumpu, &c., with the inscription "Mashiya Sulfer bath and Hotel." It is the small board, seen in the picture by the door.

All the places presented in this number have been so recently alluded to by us, that they require no further description.

### IN AND ABOUT PEKING.

(N. C. Daily News)

TO the traveller who for the first time visits this great city, the Temple of Heaven is an object of great interest. In our wandering about the city, from the wall, and other points, its round dome-shaped, blue-tiled roof had often been seen. But since the refusal to admit the great American statesmen, it was supposed no foreigner could gain admittance for love or money. What was our joy to learn, that a friend possessed a secret by which he had introduced several parties. His plan was to rise by daylight, reach the entrance early in the morning, before the officials were astir; the scr-

vants, who keep the grounds and walks in order, are very glad of the fees, and readily admit our friend, whom they have always found orderly and well disposed.

Some of us were as pleased with idea as children, waking nearly every hour in the night, to enquire if it was time to start. At 3 o'clock we were all up, took a hasty breakfast, and were soon seated in the mule-carts, the *sine qua non* of all Peking travelling—it is a city of such magnificent distances. We were some three or four miles from the entrance, by the ordinary routes, but we frequently came upon ponds of water, rendering the streets impassable, and turning back and going round through other streets consumed much time. At length the entrance was reached, at an early hour in the morning. The gate-keepers, though they have no objection to the fee, find it convenient to profess great reluctance, in short declare that it is impossible. This enables them to reap a richer harvest, the foreigner bidding higher and higher. On this occasion, they objected to the ladies being admitted. But our irrepressible guide having paid a good admittance fee for the whole party would listen to nothing of the kind, and the carts were permitted to drive through the first or outside gate.

We now found ourselves inside of a wall above fifteen or twenty feet high, upon a paved road, leading through an open field or pasture. Upon the right was a large herd of bullocks feeding, from which are selected the annual sacrifice. After a half mile we passed another gate, in a similar wall, and the road now wound about through a deep cypress grove, for about a quarter of a mile, when, ascending a little elevation, we passed another and the last wall and gate.

Immediately before us stood the Temple of Heaven, in all its grandeur and beauty. It is built upon a raised, circular terrace, about one thousand feet in circumference. There are three flights of nine steps leading to the top, with hand some marble balustrade on each side and surrounding each of the three terraces. Upon this altar is erected in the centre a lofty temple. It is circular, and the domelike roof is covered with blue tiles. The windows are shaded with blinds composed of blue glass rods. The interior is as dirty as all the other temples in and about Peking.

On the east is a winding covered passageway or corridor, leading to the slaughter-house, where the victims are prepared for the sacrifice. Thirteen bullocks, without blemish, are selected, killed and dressed. Here are four large deep iron caldrons for heating water and a brass vat large enough to receive the ox entire. The hair is removed by scalding and scraping, and one ox is offered as a whole burnt offering, while the other twelve are reserved for a feast. South of the Temple of Heaven, is the altar where the sacrifice is consumed. It is a circular brick structure, about twelve feet high, with flights of steps on the east and west. In the centre is a grate for supporting the fuel and offering, and on the north side, at the bottom, an opening for applying the fire and admitting air to support the flame.

The imperial worship is performed annually at the winter solstice. The Emperor proceeds in a cart, drawn by an elephant, to the fasting hall near the Temple of Heaven, where he spends the night in fasting and prayer. In the morning, clothed in his sacerdotal robes, he goes in the elephant carriage to the Temple of Heaven, at about half-past five o'clock. Standing in the midst of his high officials grading off into outer circles, according to their rank; just as the torch is applied to the sacrifice, he kneels, and with him all his attendants, offering adoration to High Heaven, acknowledging his inferiority to Heaven and to Heaven alone. There are large seven censers ranged along in a row, to the east of the altar, where silk, &c., are offered. A broad paved road leads to the open altar about half a mile directly south of the Temple of Heaven.



THE FAR EAST



ASHI-NO-OYU.



The open altar consists of a triple circular terrace 210 feet wide at the base, 150 feet in the middle, and 90 feet at the top. The terraces are each about six feet high and surrounded by a white marble balustrade highly ornamented with carving. The platform is paved with marble stones, forming nine concentric circles. The inner circle consists of nine stones, cut so as to fit with close edges round the centre stone, which is perfectly round. In fine weather the ceremony is performed here, instead of in the Temple. There are the same number of censers, and the altar or furnace for the burnt offering on the south side. Broad flights of steps with marble balustrade lead from this platform to the north, south, east and west. Paved roads lead off in each of these directions, through elaborately ornamented gateways. This altar is surrounded by a high red wall, covered with blue tiles; about thirty yards off is another wall of the same style. The altar and temple occupy an open space, half a mile long and half as wide, in the midst of a dense cypress grove.

On our way back we passed the fasting hall. It is located between the grove and entrance, and just now is undergoing repairs. The building is of a light pink color, resembling in style and size some of our fine buildings in Shanghai. It is surrounded by a wall and moat, though the wall is low and moat narrow.

We had a good jolting as we passed through the city gates and reached our lodgings at half past nine. If you get the Emperor's ear, pleasant initiate that the pavement in the city gates needs a little attention. It is said the Taotai's translations from the *Daily News* and *Herald* are made to suit Imperial cars before they are sent to Peking.

#### A GOLDEN DOME.

THE King of Burmah, who is an enthusiastic Buddhist, has presented to a pagoda, at Rangoon, a gorgeous dome, framed of iron but studded with gold and jewels. The following account of it, is taken from the *Rangoon Gazette*.

"We would advise those of our readers who would retain a favourable impression of Burmese workmanship, to rest satisfied with such a view of the ornament as may be obtained from the head of the wharf, at which distance it looks tolerably well. A closer inspection will utterly destroy the illusion. The foundation of iron is badly worked up and rough as it probably left the blacksmith's fire. Over this rugged surface there is in many places only a thin and badly laid wash of gold, while those parts which are actually plated appear but little better. The gold plate is fastened to the iron framing with copper and other nails whose heads shew out dark and distinct, although the precious metal itself is in great part tarnished to a deep red, and everywhere bent and battered like the sheathing on an old hulk. In many places it is so loose that the Burmese have been obliged to tie it on with wire, the fastenings of which add to the general wretched appearance of this much-vaunted ornament. The rubies and other precious stones which are placed in the lower rings of the *htee* are set in a manner which reminds one of Birmingham rings manufactured at a couple of shillings the gross; but coarse as is the execution of the whole affair, its worshippers are already pressing round in sampans, to bow down before it with looks of unfeigned admiration. The only good pieces of workmanship that we could discover were the bells which are intended to be hung at the top; these bear in Burmese the names of their respective donors, and one of them in particular has a beautifully clear and mellow tone. The rings of which the lower part of the structure is composed will be landed separately, as their united weight would be too much to deal with at one operation. The lowest and largest of these weighs, we are told, nearly eight hundred-weight, and this is the only one which will offer any difficulty. We were shewn one place on the bottom ring, where a Burmese visitor at some station

beyond our frontier had torn off a small piece of the gold plating; the poor wretch was at once taken on shore and decapitated."

It was a belief that the metal dome was similarly enriched, which led to the destruction by the Taepings, of the porcelain tower at Nanking.

#### NOTES OF A WALK IN HUPEH, &c.

WE commenced ascending a long and narrow defile, the lower part of which had gateways across it at intervals. In some places here the top of the cliffs appeared to be 100 feet above our heads. My gaze had been fixed on the heights above for some time, and on coming to lower ground, I was surprised to see a young lady almost beside me. She was walking alone, and was tall, young and good looking; she was well dressed and had on her head a neat and pretty little knot made of black silk crape with a rosette at the side which she wore somewhat coquettishly on one side of the head. At the top of this defile was the village of Wu-shikow where we arrived at 10.10 a.m., 20 li from Yea-shu-chin. Here we saw it was the fashion to wear hats somewhat similar to that of the lady in the defile. Leaving the village we ascended ground still higher, but the road was on a level with the open fields. On our way north, we came to a small hill, apparently an artificial one. Beside it stood two small temples, in one of which were figures of gods and goddesses, of which one was evidently the goddess of children, for they were here very numerous. In the upper part of the building, next the door, were two dragons of great size, their united length extending to half the length of the building. Close to the mouth of one of the monsters was hung up a young woman, likely of frail virtue, one of whose little legs the dragon had snapped off, and had also torn her entrails and pierced her forehead. Some compassionate individual thinking she had been punished enough for her crimes, had tied up the jaws of the monster with iron wire, and had left them in that state. Opposite this wretched little woman, stood, on the ground, under the protecting care of the other dragon, a good and virtuous little woman, who had been blessed with two children, one at her feet, the other at her naked breast. I was very sorry for both the women, and was somewhat at a loss to know on which to bestow most pity.

These temples were about 15 li from Un-shi-kow; and from the top of the hill there, which was about 60 feet high and the highest point in the district, we had a most extensive view of the Yellow River and of the numerous wind-like ravines between us and it, on the south; and of the Tai hang-shan mountains on the north. Had the day been clear, the view would have been a very fine one. The hill on which we stood, on a close examination, seemed to be entirely composed of those strange shaped pieces of rock, called from resemblance to pieces of ginger, "Stone Ginger." They are met with in all parts of the soil, and must have been plentiful, indeed, to have formed a hill of this size; the fields around were covered with them, and large heaps of them were lying at the ends of the fields. In some places these strangely shaped stones were used as the foundation courses of houses; in other places they were used in building dry stone walls, some of them being as much as 15 to 18 inches long, 6 to 8 inches broad, and 5 to 6 inches thick; most of them, however, were only a few inches in size, and some not half an inch. From this hill we descended north-westerly towards the valley of Tsai-Yuen, and shortly after leaving the hill came to rocks of red sandstone, and other pieces of a whitish colour, either white sandstone or this stone-ginger, most likely the latter.—(*Courier*.)



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

[VOL. II, No. XVI.]

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[SINGLE COPY \$1.00]

## A SUMMER'S JAUNT TO SUMPU, FUJIYAMA, &c.

(Continued from our last.)

**F**IFTEENTH DAY. Having recovered from our fatigues of the two previous days we left Maura yama (English translation "town on the hill") for Hara intending to stop at Kamedì to see the water-falls; and after a pretty ride through small woods with the open land well cultivated with the tea plant, paper shrub, tobacco, Indian corn, potato, cotton and rice, passing several temples and a small pagoda built amongst the trees *en route*, we arrived at the village of Kamedì. We were received by two yakunins who escorted us to a water-fall about 80 feet high and 30 feet in breadth, formed into horse-shoe shape by the

constant rushing of the water for generations. We could see nothing of it until close up. This fall is from a small river that runs into a larger one from which there is a greater fall over square solid rocks. We were next taken to the Kamedì falls and found them well worth visiting; a large semi-circular basin formed by the wear of the water. There are two large falls, one called the male, about 12 feet broad and a large body of falling water; the other called the female—a delicate showery spray of a fall and much narrower than the male. Each of them was about 100 feet in height—the basin all round dripping with falls of different sizes too numerous to count, and impossible to describe. The top of the basin is wooded with trees and shrubs; the sides as perpendicular as the front of the semi-circle are also wooded with the same shrubs. The water coming between the shrubs and trees has a very nice effect, especially as you come on the scene suddenly and without any warning. We bathed under one of the



YENOSIMA.



smaller falls finding it a very violent kind of shower bath, and the water remarkably cold.

Bismarck as usual was at his post, and we picniced under a small mat shed at the edge of the fall, "roughing it out" on spatch-cock, soup and rice, with a little sherry, to the great edification of the invariable crowd of country people. Whilst at tiffin the clouds cleared off Fuji-yama, so that we had a magnificent view of the mountain, seeing the side up which there is no ascent—and on this side vegetation appeared to rise higher than on the others. The sun too came out and lit up the falls, so that we saw them and the surrounding scenery to advantage. This place was one of the prettiest bits of the whole trip—a description cannot give the faintest idea of it, but all who can should visit it and they will find that it well repays the trouble of travelling so far. At the Maura-yama tea house the waterfalls are painted in panorama on the screens of one of the rooms, and it was from this we took the idea of visiting them. The village of Hara is but a very short distance from the falls and on arriving at the tea house there we found three red blankets laid on the matting in the largest room, at our disposal. With dinner we closed a delightful day's journey and one that we much enjoyed.

16th Day. We were all out at 5 A.M., and before breakfast bathed in a stream so shallow that we had to lie down full length for the water to cover us. The water rushes down very swiftly and is exceedingly cold but very clear. They told us it came from the melted snow of Fuji. Our informant was one of the officials who spoke a little English, having been to Yokohama, and he consequently thought a good deal of himself. The tea house we stopped at had previously been a government building; and unlike most Japanese houses, was walled up inside about 5 feet high, with wooden bars to look through, the height from outside being about 7 feet. This proved no obstacle to the curious villagers, who scaled the walls in turn to look at us. A dirty hand would be seen clutching a bar to hold on or get up by, and we found a gentle tap on the knuckles with a thick stick our best protection from their inquisitiveness. About 9 o'clock we set off for Nambu, the town where our heavy baggage had been sent on to from Sumpu, so we looked forward to this happy meeting with great pleasure; more especially as now that business was over we should be able to indulge in many luxuries that we had given up for Fuji-yama; and it was indeed a weight off our minds.

Shortly after leaving the village we suddenly came in view of another very fine waterfall. It seemed bursting through the trees, the sides all around covered with verdure, the total absence of rock, generally seen at falls, giving this one a beautiful and novel effect. We then crossed a narrow bridge without any railing, over a river, the water one hundred feet below us, and dashing impetuously over the rocks. The descent of the river was very great, as a short distance above it ran at the same level as the road. We descended from the hills into the valley by a succession of drops; for the hills here are cultivated in plateaus one above the other. The villages in the valley we passed through were very numerous, the people everywhere awaiting our arrival in groups, squatting down as we passed. Taking a sharp turn to the right as we rode down the valley we commenced a stiff bit of hill

work, but at the top we were rewarded by a fine view of the valley we had just left below, with the river rushing down, the water shining brightly in the sun.

The ride down this hill on the other side was long and tedious; the pathway just broad enough to walk down and a step in the wrong direction would have caused an unpleasant fall of several hundred feet. At the bottom of it we found the road continually crossed a river, until we left it to ascend another hill. When at the top of this we saw the Fuji-kawa river winding about in the valley below. We walked on, (for riding was impossible up and down these hills) to the village of Toshima. Here we had to cross the river in a ferry boat. The stream was not deep but very swift, the boatmen touching the bottom with their long bamboo poles which bent under the boat as the tide and their help took us across. The horses having now become quite accustomed to the rivers and boats, came over very quickly, but of course delayed us a little. We now rode into the village of Mazowa, which was close by. Here we were very glad to find Bismarck had already arrived, as we were tired and hungry after the long distance with a burning sun over our heads;—but we picked ourselves together over the inevitable spatchcock, and left after tiffin for Nambu, a distance of about three ri ( $7\frac{1}{2}$  English miles). At the top of a steep hill we had another fine view of the Fuji-kawa below us, its immenso bed occupying the whole valley. The river is very shallow, but runs with great speed shewing that its source must be at a great height above sea level.

After riding along the bed of the river and through several villages we reached Nambu, a small town with a long narrow street with the usual crowds on each side of it. On dismounting at the tea-house we found it very nice and clean, plenty of room but divided into two parts one of which we took for ourselves and reserved the other for the interpreter and suite. The matted portion at the end of the room, which was higher than the rest of the floor we turned into our smoking and reading room, the lower we kept as a dining room. The first things we saw on arrival were our *rio-gakes* (pronounced *riogake*) and provision boxes, and to our joy found all right with the exception that our clothing was slightly spoilt by mildew; for at Sumpu we had to pack up our wash clothes as they were returned to us—wringing wet. When the Japanese understand how to wash and dry European clothing, travelling will be more comfortable—at present it is advisable either to wash your own or go without. Our "roughing it" was now over, and we did not part with our kits again. Bismarck provided us with a grand dinner, and Daibutsz waited on us or rather superintended the waiting of four wretched boys who were impressed for the occasion. Most comfortable beds were brought in in due time, with silk gowns for coverlets; this we thought a good sign and trusted that as we neared the silk districts we should always be treated in the same pleasant style, but as it turned out afterwards, "we never saw the like again."

The Japanese bedding consists of a thick quilt of wool covered with silk or cotton, about the size but not so thick as a small mattress. Generally another is given to make up for blankets, &c., and the class of natives met at the tea-houses, lie down to sleep in the same dress as they wear





A TYCOON AND HIS WIFE—FROM A JAPANESE PAINTING.



during the day. The bedding is not changed until absolutely necessary, consequently sleep is often chased away by lively visitors. The sheets we bought at Sumpu proved to be of great use and were a great comfort.

17th Day.—We all passed a most comfortable night under the silk gowns, and did not hurry out in the morning, as we intended to remain at Nambu for the day to give the horses a complete rest, the hill work having tired them much. About 8 o'clock our interpreter came in to say that our guard would be relieved by a new one from Kofu, and the Tsuruga guard would return to their own district. This was in consequence of our getting into the province of Kai when we crossed the river on the previous day at Toshima. We took the hint and invited the two officers in to say "good bye," and thank them for the protection they had afforded us.

The two yakunins came in, seating themselves opposite to us, and at once commenced to smoke their pipes, so that they should feel quite at home during the interview. Our preparations for their visit, though somewhat hurried, were, to say the least, very appropriate and tasty, for on one tray stood a bottle of Moselle and Claret, a plate of biscuits on another, and grapes on a third. This surrounded a centre piece or small table holding two bundles of Manila cheroots, a piece of gold leaf tobacco, and a plate of sweets. Then the conversation commenced by R. telling them that we desired to express our thanks for their great help, etc., etc. This was translated to them; and tea was handed round, then a small cup of claret but they did not appear to relish the latter. Their answers were "expressive of great regret at leaving; and they begged us to remember—that we were the first Europeans they had ever been mixed up with, and trusted we would forget any little things that might have gone wrong, as they did not quite understand our habits and customs." We told them we were much obliged for everything they had done, and requested they would accept as a parting present the bottle of Moselle, the two bundles of cigars and packet of gold-leaf tobacco, to relieve the monotony of their homeward journey. They accepted these magnificent gifts with some little hesitation, and retired, one carrying the Moselle and cigars, the other the two cups of claret; both bowing to the ground. On rising, the one with the cups in his hand raised the claret as high as his head, performing this difficult feat without spilling a drop. These officers told us that they would before returning to Sumpu, take the opportunity of being so close, and visit some noted temple in the locality.

After breakfast we received the guard, nine in number. They came in and squatted down in a semicircle; the senior on the right. H. explained to them how much obliged we were to them, and while this was going on, Bismarck opened a bottle of gin giving each a small cup, which even when diluted with water appeared quite sufficient to render them very talkative. Before they retired we presented them with three rios fastened up in a piece of paper, with fish and wine written on it in Japanese characters. We were much amused at the rios being tied up in paper, but were told it was "Japanese custom." It appears that though not above taking money, they always hide it as much as possible as they consider it "filthy lucre." One of the guard, a cheeky-looking rascal, spoke a little English, and took every opportunity to air and

improve it; for on the day we left Shishi-barra and whilst one of our party was sitting down and watching his pony ferried across the Fuji-kawa, he asked this guardsman in the purest Japanese, the distance to Omya, the reply was "Ni-ri two piecee" at the same time two fingers were held up to explain the doubt if any. At Shishibarra when we passed the tea house at which our guard were accommodated, this gentleman ran out saying "aha cigar, wine, wire in;" laughing heartily at his own joke. His comrades, looked at him with great respect thinking he was a learned scholar.

The guard walked well, keeping pace with us up and down hill, though they were encumbered with their two swords. Their uniform was of a very light material and of several patterns, principally dark. One of them wore an Alpacca tunic with small brass beads for buttons. Their hats were all different, some wearing the large Japanese bamboo hat, others a black waterproof, while another had the figure one (1) painted conspicuously on the front of his golgotha, ornamented with a telling white border round it.

The remainder of the day we devoted to exploring Nambu, also paying a visit to the stables and a celebrated temple. An attempt to catch fish in the river with a small hand net proved very unsuccessful.

18th Day. We left Nambu at 7 o'clock; the morning fine and bright, commencing our journey, a distance of 9 *ri* to the night's resting place, by ascending a hill by a long and narrow path winding round some very pretty ravines; the Fujikawa running down the valley and the hills on the other side beautifully wooded, looking much higher than those on our side of the river. We crossed several small streams running into a larger one that eventually found its way into the Fujikawa round some point that we could not see.

After leaving the valley and its strong water courses, the path led up hill, when we arrived at a fine temple gateway, but no temple in sight. This we found to be the entrance to the town of Minoba. Here we were met by a young priest with two officials, the priest taking command of the party and not leaving us till we had seen Minoba and were some distance on our road. On entering it we rode through a splendid avenue of fine old fir trees, and after crossing a rather rickety wooden bridge at a great height over a stream, we entered the high street of Minoba. At about every twenty feet the road is a step higher, making both riding and walking unpleasant. We stopped at a shop and bought some pilgrim's beads. They were remarkably cheap and made of wood. We hung them round our necks whilst in this sacred vicinity. The town is a long straggling street, prettily situated under the high hill, but beyond that there is nothing to say in its favour.

We now passed under another gateway, larger than the previous one, leading into a good sized courtyard with large fir and cedar trees all round, and a flight of steep stones standing a short distance back; the road was on the right of the steps and wound up the hill, so that in riding up we crossed the steps several times and congratulated ourselves at not having to climb up these many hundred steps as the poor pilgrims had; but our visit appeared sufficient inducement for many villagers to toil up, and we trust that they were as well satisfied with the visit as we were.



When at the top of the steps we looked down on to the village, and must have been at the least some 1600 feet above it. The people down below looked very small, the men were not distinguishable from the women, all appearing the same size as children.

The temples are large buildings, built of wood with thatched roofs. Entering the gateway we found ourselves in a square about the size of St. James' square, London, with three large buildings facing us, two of them temples.

On our left were small Joss houses and on our right refreshment stalls, and the road to the priest's quarters.

Taking off our shoes we went into the temple on the left, but did not see very much to strike us, the principal idols being an elephant and a tiger.

The gilding and carving was pretty, but we saw no bronzes, and nothing else struck us but a couple of natives at their prayers. The floor at the entrance was strewn with cash, which the Japanese leave when they visit a temple to pray.

Turning our steps to the other, it was the larger of the two, and appeared to be more patronised by devotional pilgrims; as on entering we saw the seats and tables for the priests arranged behind a bronze screen; but the large gilt case on the altar was locked.

We enquired of the attendant priest if we could see the inside, and he told us that we should in a very few minutes; so to wile away the interval he brought in a tobacco box and commenced smoking. We followed his example sitting down on the matting in front of the altar.

The crowd who had collected were on each side of us, laughing, and talking; a few pilgrims praying filled up the rear, making altogether a strange sight in a temple.

In a short time we heard the tinkling of a bell followed by the beating of a drum; and the buzzing noise of the crowd, (who appeared to become suddenly devotional) ushered in the high priest, an old man whose face was wrinkled with age. He was dressed in a long red gown with a broad gold sash with the Mikado's crest worked on it in several places, and carried in his hands a gilt box containing the key.

Without any attendant priests he walked in very slowly, his head bowed down.

Going up to the altar he put the key in the door of the case and unlocked it; then he lit two Japanese candles, a work of some little time as he only had a flint and steel to strike a light with. The candles of this country are just a shade superior to our rushlights; the wick is made of bamboo shavings and the light they give is very poor; snuffers are not required, as the wick breaks off very easily.

As soon as the cabinet was opened we saw a screen with the Tycoon's crest on it: this the priest rolled up exposing to view the face and body of a man in a sitting posture with his hands crossed. The figure was life size and represented some "good old god."

On the figure being seen by the crowd, they became wonderfully excited and repeated their prayers as fast as they could possibly rattle them out, at the same time rubbing their heads between their hands. Our attendant priest was kind enough to show us how to use our beads and repeated the prayer

slowly that we might follow him. It was: "Namu miyo hoo rengekyo;" meaning simply, Omnipotent ruler of Heaven and earth. This they gabbled over and over again as fast as they could, as if the favour of the God depended solely on the number of repetitions of his title. The noise made by these prayers being repeated was something wonderful; it increased, however, much more when the priest with much ceremony proceeded to let down the screen and close the doors; the excitement reaching its climax when the door was locked. Then the noise ceased, and every thing was quiet for a moment, but only for that short space of time; for then these energetic devotionals rushed, helter skelter, one over another, laughing and chattering, to the door.

During the ceremony an old lady solaced herself and husband who sat on the ground beside her, by beating on a drum and repeating a few words until tired; then the husband took up the gibberish; but the old woman stuck to the drum all the time.

The head priest retired with the same ceremony, carrying the key with him, the big drum beating and the bell tinkling.

The temple is very prettily decorated inside, the crest of the Mikado, in gilt, filling up the ceiling, each crest forming a square; and the pillars supporting the roof are all gilded.

The bettoes and Bismarek seemed very glad of the opportunity to say their prayers, and appeared to be very devout during the exposure to view of the idol. One of the bettoes who was suffering from bad eye sight, took the opportunity of visiting a neighbouring temple, as he was told it would cure his complaint; when he turned up again he had two large pieces of plaster on his forehead, one over each eye; but unfortunately his religious friends could not cure him, as before the trip was over, he became quite blind.

The forms that the high priest and people went through, reminded us of the Roman Catholic religion, but the Japanese appeared to be more energetic in their manner; they do not say any prayers except when they go on a pilgrimage or visit a temple or shrine. It is remarkable that their religion should be so similar in many respects to the Roman Catholic; and perhaps stranger still that the Jesuit priests who visited Japan in the 17th century should have found so many things akin to their religion, though they were among the first foreigners who visited Japan.

Since the Mikado has come into power the Buddhist religion is being abolished and the original religion of the country "Shintoism" more firmly restored. The idols and temples of the former are being destroyed, but the people look on carelessly, perhaps knowing it is useless to kick against the pricks.

From the temple we were conducted to the priest's quarters, crossing a bridge over a ravine on our way. From this point the scenery was lovely; the hills rising in all directions far above, and covered with cedars and pines. Every here and there a break in the ground showing a patch of red sandstone added to the beauty of the view. At our back was a pretty pagoda, the hills rising straight up to a height of three or four thousand feet above sea level. Then at our feet far down below was the village of Minoba with the river rushing down the valley. The day being



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MATOYA.



THE FAR EAST.



HIGO LIGHTHOUSE.



fine added to the many beauties of nature so that we shall not forget this lovely spot for a long time to come. The priest's quarters were large and had another small temple behind them. As soon as we were seated, tea and sweets were brought in. Amongst the best some dried preserved ginger, a very excellent condiment. We next went "by request" to visit the bones of a celebrated old saint. We entered a round built chapel with a circular cabinet in the centre of the inner room, with five or six gold doors, which, when opened, showed in a cylindrical glass case, some very worn bones in very small pieces.

A priest sat in the corner all the time reciting some prayer in a most disagreeable falsetto voice, but always finishing his phrases in a deep bass; so that it was difficult to believe there were not two men. To make things worse he seemed a little short winded and to break down at each close, and then to recommence with great vigour. This, however, is merely the accepted style of Japanese, either in prayer, song, or recitation. Incense was being burnt all the time we remained. The entrance to the inner room led through two passages; the floors of beautifully polished wood; the outer room appeared to be used as a temple, for there were all the priests books and paraphernalia on the matting. Four life-size stuffed figures in chain armour stood on guard over this precious spot, armed with long spears and swords.

We now thought we had seen enough of the temple, so did not visit the pagoda: but saying farewell to the priests and thanking them for their very great kindness and civility, we rode on, leaving the place highly pleased. We had come considerably out of our road to visit it as H. was anxious to see it. He also was satisfied. Our attendant priest came some distance with us, not leaving us till he had written our names on his fan. Our road ran for 2 *ri* along the side of the hill, then through a village and across a river in a ferry boat. The stream here runs so swiftly that, to prevent accidents, they fasten a piece of rope (and very slender it looked) through a pulley on to the bows of the boat, keeping one end on each side of the river, where it is hauled taut or slackened as required. Our horses were led across.

We stopped to tiffin at the village of Kirishi (cutting stone), in a temple, and were watched by a very disorderly mob, who inconvenienced us to a greater extent than we had hitherto experienced.

We rode on in the cool of the afternoon to Kagikasawa, a village 2 to 3 *ri* off passing some nice scenery, and crossing two rivers *en route*, arriving there about dusk.

19th day. Whilst H.'s pony was being shod, we walked out to see the village and river. Nothing can be said about the former as it is like all other Japanese villages; but the latter had lately been under repair, its course altered, and the new embankments looked strong enough to resist the great gush of water that must come down from the hills in the rainy and winter seasons.

The course had been altered to protect the town, and a great saving of land was thereby effected. The banks were made of large stones and earth, interlaid with brushwood, with the large stone fascines, similar to those mentioned when crossing

the Odawarra river, laid at right angles to the sides where the greatest force of the water would come. The corners were made very strong and small breakwaters were placed in the centre of the stream so as to break its force. Then again the level was altered and the water would have to fall some three or four feet before entering the straight bit running parallel and ultimately into the Fugi-kawa.

Whilst walking across the fields to the river we picked some of the kaki or persimmon fruit and enjoyed it very much; its taste has a mixture of the apricot and mango flavour. The Japanese dry them and pack them in boxes and they make a very good preserved fruit. They also eat them green, when they have about as much taste as an unripe apple.

The fruit when ripe is of the same colour as an apricot and about as large as an egg plum; the skin is smooth outside but rough to the tongue.

At the end of the village we mounted our horses and set off to Kofu. The pathway runs through a large valley surrounded by hills, the Kemposan or crystal mountains in the distance. Paddy fields were on either side of us, the crops looking good, and promising a rich harvest.

The demand for rice must be something wonderful, and the government until lately would not allow it to be exported for fear of leaving the people without their prime staple. It is much larger and finer than the China rice, and more glutinous when cooked. The paddy was in some places just commencing to turn yellow, but it must have been an early crop as the harvest does not come on before November.

We also saw the cotton plant, growing about two feet high with a pretty yellow bell-shaped flower; the cotton forming inside the flower in three pieces, in which are the seeds. The cotton when ripe is white and fluffy, about the size of and something similar at a distance to the silkworm cocoon. The plant grows in patches and resembles the sweet potato. When the cotton is ripe it is picked and laid for several days in the sun to be dried before reeling; a work generally left to the old women of the household.

Before entering the town of Kofu we met our new guard, consisting of three yakunins, one mounted on a seedy chesnut pony. Our new friend was dressed in a badly made black cloth tunic and trousers, the tunic with a very high stand up collar. He wore a leather belt round his waist, and a pair of Blucher boots with paper strings, his thick worsted socks hanging over them outside. His get-up certainly was not soldier like. Although the weather was very hot he wore thick worsted gloves and used an umbrella instead of wearing a cap. He told us he had been guardian to Mr. Adams and party when they were investigating the silk culture in 1870. The other yakunin, a good looking young fellow of about four and twenty, was dressed in Japanese costume; whilst the third with a face badly marked with small-pox and a very seedy dress carried a long white worsted glove on his sword handle, making it look at first sight as if he had been blessed with a spare arm and hand.

On crossing a stream we entered Kofu and passed through several gates, but saw no guards. A moat surrounds the official quarters.



The streets were wide and clean; in fact, in riding through them we saw enough to give us the idea that the town was much superior to any other we had visited, and the people did not crowd about us so unpleasantly.

As we rode through we heard the rattle of wheels in the houses, and saw people winding the silk off the cocoons and then off the cards on to four cornered boxes.

Kofu is really a smaller town than Sumpu, with a population of only about 15,000. It is the principal town in the district of Koshiu. All the returns of the last named district come into Kofu and are sent on to Yedo. The name signifies head city.

A tribute or tax of 300,000 kokus of rice or their equivalent in silk, cotton or minerals, is sent yearly from here into Yedo, for the government.

We found our baggage awaiting us at a nice hotel in the main street and were received in a truly feudal style. All the heads of the household bowed down to the ground as we walked through to our quarters, which were at the back of the house, and only joined by a small wooden bridge. A road passing through the centre of the house to the fire proof godown, separated us from H and our suite.

We refreshed ourselves with grapes, a fruit that this town is famous for, as it supplies the Yedo market; but we were a little early, the fruit not being quite ripe.

Before dusk we took a walk into the town and looked into a few shops, and enquired at one which was full of European goods if he had any English beer, but much to our regret we found that he had returned it all to Yokohama not having any sale for it. Kofu is very prettily situated at the foot of some hills, and you cannot walk through any of its streets without seeing some hill in the distance. Kemposan mountain is at the back of the town, Fuji-yama towers over another range giving a good idea of its great height; and the newly discovered crystal mountain fills up the other side of the valley.

We had now arrived at our furthest point, and we had to consult the maps as to our homeward route, as we wished to avoid the roads in the treaty limits as much as possible.

20th day. After a cup of chocolate and milk, (a mixture strongly recommended to travellers, as the small half pound tins of chocolate and milk are so easily carried, one tin *per diem* sufficing for three persons, and giving enough for an early and second breakfast) we all started for the river to try our luck fishing; but though we bought rods, flies, and tackle besides trying to throw the native hand net, the fish would not be caught by us; yet the Japanese were catching them all round us, and one of our attendants netted a large number of small fry. After a couple of hours *sport* (!) we returned to the tea house, thinking it the wisest plan to buy our fish for breakfast instead of running the risk of going without. The fish hooks of Japan are similar to ours *minus* the barb.

We returned by a different road to our hotel, seeing on our way some pleasure gardens, and a temple turned into a barrack. The soldiers, dressed in every fancy style, ran out to look at the foreigners, saluting us in the European manner. The weather was still very warm; the days hot and the nights had not commenced to get cool; so there was some excuse for us

that we remained in doors till the evening, when we walked out to see the vineyards. These we found at the back of the town on the slope of a hill, covering a space of 100 acres; the vines about 5 feet high trained on and running over a wooden trellis work supported by upright poles.

We had a fine view of Kofu from the hill. The town ran a long way down the valley, a portion of it surrounded by an embankment with old trees growing on it; the castle, a tumble down looking building, stood some short distance outside the town. The tops of the mountains on which crystal has lately been found were hidden by the clouds. This mineral is only worked in the winter, all the labour being required in the fields during the summer months. We passed in the streets a great many silk merchant's shops, in most of which they were busy at work—some 20 reels on one wooden shaft, set in motion from the centre by a coolie turning the handle; muszmes and boys watching to see the silk did not break or get entangled. We naturally wanted to see this machinery (of the rudest kind) in motion, but whenever we stopped to look at them they stopped to look at us, and it was strange if they would go on whilst we remained near.

(To be continued.)

## The Illustrations.

### YENOSIMA.

THE "Island in the Bay," which has been more than once mentioned by us lately, forms our first illustration in this issue. It is, as all our local readers are aware, an island only at high water, being connected with the mainland by a bank of sand, traversable at all times except at the very top of the tide. The island is a very favourite place of resort for Yokohama residents who wish for a few days change from the turmoil of the settlement.

### A TYCOON AND HIS WIFE.

WE recently spoke of the state of Art in Japan, and had but little to say in favour of Japanese artists on the score of light and shade or of their knowledge of perspective. The photograph on page 187 is a copy of two paintings on silk, by a Japanese artist, of a Tycoon and his wife; the originals of which are exquisitely executed in point of richness of colouring and minuteness of detail. They were painted by an artist named Kimbey, who recently produced a pair of pictures representing a Mikado and his wife, if possible even more minutely worked up than these. Unfortunately the colours, beautiful and delicate as they are in the paintings cannot be reproduced by photography; but the patient pre-Raphaelism of the artist can be shewn. It is exhibited in every portion of the picture, but especially in the pattern and texture of the dress of the lady. The likeness to the late Shiogun, Yoshihisa, commonly spoken of by the title he bore before he became Tycoon, Stots'bashi, is very strong; but we doubt its being intended for him, for the simple reason that he did not marry a daughter of the Imperial house; and Japanese officers tell us that the dress worn by the lady is only worn by relatives of the Mikado. The preceding Tycoon was married to a sister of the then ruling Mikado, so it may be intended for him. The dress worn by the Tycoon in the picture is a dress of honour presented to him by the Mikado, and in the original is a very delicate and soft puce colour. The screens are ornamented with the old Tokugawa *mon* or crest. The



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GATEWAY AT NAGASAKI.



days of the double government have passed away, and Stots'-bashi, now generally spoken of as Keiki, is in retirement as a private gentleman at or in the neighbourhood of Sumpu, in the district of Tsuruga. But a representation of the kind of appearance he and his predecessors presented in full ceremonial attire, must still prove interesting to our readers.

The artist, Mr. Kimbey, has other pictures of a kindred character for disposal; and those who would like to possess good specimens of Japanese Art, should become possessors of them.

### MATOKA.

WHILST the special correspondent of the *Japan Mail* was a passenger on board the steamer *Thabor*, on its last round of visits to the light-houses on the Japanese Coast, in order to make a report of their condition and all connected with them for the government and for the *Japan Mail*, our photographer went to obtain views of the Light-houses for the government, and whatever views he could besides for the "Far East." We are sorry to say that, whilst we were enjoying the brightest of bright weather here, the elements were so far against him in almost every place the steamer touched at, that he succeeded in taking very few views besides those he was particularly engaged to take; but of the few he succeeded in getting we present three to-day.

Matoka is a village on the coast, near which a light-house is to be erected, but of which no progress is perceptible at present. It will form a link between the light at Cape Idzu and that of Oosima.

### THE LIGHT-HOUSE AT HIOGO.

THIS is a very useful light which has been in working order for many months. It is built of kiaki, and stands near one of the old Martello Towers, so well known to all visitors to Hiogo.

### GATEWAY AT NAGASAKI.

THE last illustration in this number is a very old gateway in Nagasaki. It partakes more of the Chinese than Japanese character, which fact may have arisen from the great intercourse there formerly was between China and Nagasaki.

### The Period.

THE following names of the Embassy just departed, will be interesting and useful for reference to many of both of our local and home readers. The list is official, and the titles as given by the Japanese themselves.

H. E. T. Ewakura,	Ambassador, and servant,
H. E. S. T. Kido,	Vice-Ambassador, and servant,
H. E. J. T. Okubo,	do. do.
H. E. J. H. Ito,	do. do.
H. E. J. M. Yamagutsi,	do. do.

T. Tanabé, 1st Secretary, and servant, N. Ga, 1st do., and servant, G. Fonkotsi, 1st do., and servant, Watanabé, 2nd do., and servant, S. Komats, 2nd do., and servant, T. Hayash, 2nd do., and servant, K. Nagano, 2nd do., and servant, K. Kawazi, 3rd do., and servant, M. Ikéda, 4th do., and servant, T. Ando, 4th do., and servant, Gov. Nakayama, Attaché, and servant, Woutsumi, do., Yassuba, do., Nomura, do., Yashnkawa, do., Kumé, do., T. Takassaki, Commissioner, Hon. Higashiknzé, do., Itsntszi, Attaché, Murata, do., Hon. Sasaki, Commissioner, Hiraka, Attaché, Okawutsi, do., Nakano, do., F. Nagano, do., Général Yamada, Commissioner, Harada, Attaché, Hon. Hida, Commissioner, Oshima, Attaché, Wurio, do., Hon. M. Tanaka,

Commissioner, Wakayama, Attaché, Oki, do., Abé, do., Tomita, do., K. Suguiyama, do., T. Yoshio, do., F. Tanaka, Commissioner, Nakashima, Attaché, Kondo, do., Imamura, do., R. Wutsumura, do., Nogayo, do., H. Madénokozi, Imperial Student, N. Matsugasaki, do., Nishikinokôzi, do., Omura, Visitor, Matswura, do., Yougawa, do., M. Môri, do., Jushi Mayéda, do.

AFTER several postponements, the long talked of visit of His Imperial Majesty the Tenno or Mikado to Yokoska, has really taken place. On New Year's day, early in the morning, the Japanese ships of war at the Yedo anchorage, got up steam, and made preparations to receive His Majesty and to escort him to the Imperial Dock Yard and Arsenal. About 11 A.M., the distant booming of cannon pouring forth a general salute, proclaimed to us dwellers in Yokohama, the fact of his having embarked, and shortly afterwards, the smoke of five steamers could be seen from the Bluff leaving no doubt that the ruler of Japan had actually embarked, and was on his way to perform a state ceremony, publicly—the first time he had ever done anything of the kind. For some reason, best known to the Japanese authorities at Yokoska, the courtesy usually accorded to the Press, was withheld—and we were unaware that any person would be admitted to the Dockyard on this auspicious occasion. The kindness of a gentleman connected with another branch of the government service, however, supplied information of the coming event to one who gladly availed himself of an opportunity to go down, and who has kindly given us the following short report:—

On Monday, 1st January, 1872, the Docks at Yokoska were visited by the Mikado. Preparations had been made to receive His Majesty at noon; but at that hour, there was no other sign of him than a signal at the Signal Station signifying that "four steamers were in sight." On this there was great excitement; a guard of 150 soldiers were drawn up at the landing place, and numbers of steam launches and boats were to be seen hurrying about, going as far as the point and then returning at full speed, giving the anxious and expectant crowd the idea that the ships were close by. However it was not until half past two o'clock that the *Rojo-kahn* (*Joshii-maru*) anchored, when the French man of war that happened to be at Yokoska awaiting her turn to be doeked, dressed ship and saluted.

The space in the harbour is very limited, and the Japanese men of war, having overcome the difficulty of finding room and anchoring, &c., "dressed ship" and manned yards in capital style.

The Mikado's flag or Imperial standard, a gold ball on a red ground was flying at the main of the *Rojo-kahn*, and shortly before 3 o'clock this flag was transferred to his barge and he was rowed to the landing stage, where all the officials were drawn up ready to receive him. There appeared to be some confusion as to the barge finding the right landing place; but when once alongside His Majesty stepped ashore, and passed through the line of Japanese officials who had prostrated themselves on the ground as he approached them. His Majesty was first escorted to the house immediately opposite, where several presentations took place, the guard all the time standing at the "present" and their buglers sounding a most discordant call which lasted for some minutes. As the Mikado landed, the *Rojo-kahn* saluted. As soon as the presentations had taken place the Mikado commenced his tour of inspection, first of all visiting the shed containing the steam hammer. A raised dais having been prepared for his use, as soon as he was seated a piece of hot iron weighing about half a ton was drawn from the furnace and the hammer was brought to bear upon it. No great effect was produced; as either the iron was not hot enough or the hammer not up to full working power, the iron was therefore returned to the furnace, and a bottle with a cork just in the neck was



placed under the hammer, and the workman showed easily the titanic power that could forge an anchor, could also cork a bottle. The Mikado did not appear to be particularly astonished during these operations.

From the steam hammer the Mikado visited the smithy, where several pieces of work were shown him, and a deafening noise was made for his benefit, whilst several red hot bolts were driven into some boilers in course of construction at the yard.

After the smithy the casting department was next visited. Two huge cauldrons of liquid iron were drawn from the furnaces and poured into the mould ready to receive it. After this a casting was made in Japanese characters "May the Mikado live a million years," and another cast was made of his crest. Here there was some little excitement. The mould must have been damp, as a slight explosion took place and red hot pieces of metals flew about in all directions, covering everyone, and causing a general stampede. For some seconds afterwards the visitors were clearing the hot iron off their persons; the Mikado, who came in for his full share, amongst the number. One of the officials near him, at the explosion held up his cap to save the Mikado's face.

From the casting house the party proceeded to the lathe department, and the Mikado did appear to be much interested in the various machines. Several pieces of the iron shavings were handed to him for his inspection, and he looked well into the whole working of the machinery.

After seeing the whole of these workshops the Mikado embarked in his barge, and landing further up, proceeded to the bungalow on the hill prepared for his reception; his black pony, a very quiet looking one, several large bamboo baskets and a new woolen table, following him up the hill.

On Tuesday His Majesty was to finish his inspection of the Dockyard, to lay the foundation stone of a new dry dock, and witness the floating out of dock of the P. & O. hulk *Tiptree*, and also the launch of a steamer, besides visiting the remainder of the work shops. He returned to Yedo on the following day. The weather was magnificent during the whole of the three days, and we think His Majesty must have enjoyed his trip very much. With the exception of the steam hammer's imperfect work on the block of iron, and the slight accident in the casting, all was successful; and we hope that this will be the precursor of many a similar public appearance of His Majesty.

The Mikado is about 5 feet 9 in. in height, and if he cannot be called handsome he has a dignified carriage. His face is a fine open one with a high forehead, but a large mouth somewhat detracts from its perfection. At a distance he appears to be about the middle age, but on closer inspection his real age (about 21) becomes manifest. His hair was brushed up to the top of his head and hidden in a peculiar kind of head dress (*kamuro*) fastened by a band round his forehead, with two black top knots standing up about 6 inches from it and turning over outwards; the whole appeared to be made of crape lacquered over. He was dressed in white, his hakama's (trousers) of a red colour, and as he walked along his hands seemed to disappear in the huge folds. He wore a very large and massive gold chain with ornaments; and we must not forget a pair of long polished leather boots. His walk is not good, as he turns in his toes and shuffles along in an uncomfortable looking manner.

His Majesty returned the respectful salutes of the foreigners in a very gracious manner, though he did not appear to notice the crowds of Japanese who all fell on their knees on the approach of one they of old had been taught to regard as a deity.

The Mikado was attended by a large number of native officials, and also by two youthful pages dressed in European style, their clothes made of violet coloured cloth, and their neckties of the most extravagant colours.

The impression produced on all who saw His Majesty was decidedly good, and foreigners were particularly pleased with his appearance and his bearing.

#### "THE FESTIVAL OF DAI-JO-YE—OR AS IT IS SOMETIMES CALLED ONA-ME-YE."

**N**I-NI-GHI NO MIKOTO was the grandson of the Great God shining in Heaven (*Ama-terasu-omi-kami*). He was the first of his family who descended to the terrestrial globe, and the country of *Toyo-ashiwara no Mitsu-ho*—the ancient name of Nipon—was assigned to him by his grandfather the Great God. It was also decreed that his descendant should govern this country for ever. Before leaving his former abode he was blessed and presented with some ears of rice gathered from the garden of *Tnn-iwa* in Heaven.

He descended at the Temple of *Toka-ehi-ho* in *Hiuga* and sowed there the rice seeds. On the crop coming to maturity he tasted the rice first grown and much enjoyed its relish; which circumstance is the origin of the festivals of *Ona-me-ye* and *Nee-nam-é*—*Ona-me-ye* being the most solemn festival, celebrated only once in the beginning of the reign of each of his descendants; *Nee-nam-é* being that which is held every year.

The 17th day of the present month is the day appointed throughout the country for this great Festival *Ona-me-ye* when His Majesty the Tenno will present offerings and pay devotion to the Great God and the other Gods in heaven and earth.

On the day following His Majesty on his high throne will partake of the rice first come to maturity in the year, and will entertain all his officials at a banquet; which feast is called *Toyo-akari-sechi-ge*.

This grain having been bestowed in this manner, on the country by the Divine Ancestor of the present Emperor, and as it forms one of the principal supports of man and preserves him through the longest life: with the utmost thankfulness for the generosity of his ancestor, His Majesty takes the most gracious care over his subjects and considers this duty the most important of his sovereignty.

This Festival is considered so sacred that the Tenno keeps it with the greatest veneration.

It is therefore ordered that at the appointed time all the people under his jurisdiction shall rest from their labours, shall pay their devotion to the local deities and shall praise the virtue and the goodness of his glorious ancestor. And shall also give thanks and congratulate themselves on the prosperity and welfare of the present peaceful reign.

#### OFFICERS OF RELIGION.

11th month, 4th year of Meiji.

**O**N the night of Saturday the 30th December, the store of Mr. Hohnholtz on lot 31 was totally destroyed by fire. The origin of the fire remains doubtful. Mr. Hohnholtz had gone to bed, and so had a friend, the captain of a vessel in the harbour, who was to sleep at his house; but they were awoke by finding their rooms full of smoke, and on jumping out of bed, discovered that it was all they could do to make their escape. The loss is, we believe, covered by Insurance.

**A**N alarm of fire was given on the morning of the 5th Jan., at about 9 o'clock, at No. 58—but before any serious damage was done the flames were got under.



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

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## A SUMMER'S JAUNT TO SUMPŪ, FUJIYAMA, &c.

(Continued from our last.)



WENTY first day. During the forenoon we made up a mail and sent it off to Yokohama, writing our letters on the long scroll of Japanese paper, commencing at the end and unrolling it as required. We soon became accustomed to writing with Japanese pens which are nothing but paint brushes of different sizes. The mails are sent in from Kofu to Yedo twice a week by runners who get over the distance in a very short time. The postman, who is generally divested of all clothing save the loin cloth, so that nothing shall impede his movements, carries the mail bag at the end of a short bamboo pole over one of his

shoulders, and trots off to the next station, where another man is in readiness; and so over the whole distance. At night time an attendant runs with him carrying a lantern. After tiffin we walked out to see the castle, which we found as the interpreter said "out of repair." No one lives in it now except a porter at the gate.

The moat surrounding the castle is full of lotus plants. On crossing a very dilapidated wooden bridge, the guard told us to be careful of the snakes, and hinted that wild animals in the shape of foxes were occasionally to be seen amongst the ruins.

Inside the gateway was a piece of grass land with a large house standing in the centre of it but slowly falling into decay. The gateway was wide and strong made, of stout timbers, the shape of the gate following the shape of the wood. The copper bindings had been torn off in the same ruthless manner that all castles have been stripped since the commencement of the revolution.



SHIMODA BAY FROM THE QUARRIES.



The castle walls are strongly built and a terrace surrounds the edifice, with small holes every three or four feet for arrows and guns to be discharged from.

The citadel is in a very decaying condition; trees having fallen and broken the walls down in many places. Grass and weeds grow everywhere, giving a very untidy appearance; in fact the whole place is allowed to go to ruin.

We enjoyed our walk however and came away with the impression that probably once on a time the Japanese made some use of their castles, though they do not now-a-days. In the outer court-yard were several bronze guns on their wooden carriages, nicely fitted up.

From the citadel we had another bird's-eye view of Kofu at sunset. It looked a very straggling town. The houses are principally two storied; and the large number of fire proof godowns make the place resemble a Chinese town.

Kofu appeared to us to be full of luxuries, for we bought a large lump of Fujiyama ice weighing 15 pounds for 1 boo (a shilling); and the river fish were excellent. They were very like trout, but not marked with pink spots. Our washing too was done capitally; and we enjoyed our two days stay immensely.

Finding that our money was likely to run short we applied to our interpreter for assistance; and as he had particular orders to help us with everything in his power, we soon found an officer waiting on us from the official quarters wishing to know what sum we required. We asked for and obtained in a very short time, fifty rios, on the understanding that the money should be repaid on our arrival in Yedo. We found this officer very intelligent and gentlemanlike; so that when he asked if he could in any other way assist us in Kofu, and at the same time mentioned that we had not seen that part of the town set apart for the amusement of the people, we accepted his kind offer and started off with him at 9 p.m. in kangos. The officials preceded us accompanied by men carrying lanterns, then came another carrying a long iron rod with two rings on the top. After this we followed in Indian file at the usual kango trot, men with lanterns bringing up the rear. This was the first time we had ventured out of doors after dark, so we were especially on the look-out, but met with no mishaps; the only thing that startled us being a drunken fellow who staggered past close to us making use of anything but polite language. However, the guard kept him from coming too near. This fellow was not indebted to foreign intercourse for his fondness of liquor; for few, if any, had visited that district.

To each kango a lantern was suspended; so we could see where we were going; but the distance though only ten cho appeared much longer; so that our limbs were somewhat tried in the native chairs, especially those of our party who were rather long in the leg. A large display of lanterns looking very pretty in their different colours told us that we had arrived at the entrance gate; and besides, the officials all crouched down bowing their heads to the ground in the Japanese style, as we passed through. We were taken straight up through the principal street or row of houses, followed by a crowd of laughing muszmies and men, the noise being

increased by their clattering over the stony street in their wooden clogs. Having arrived at the largest and finest Tea house in the place, we alighted and entered, taking off our shoes at the doorway. We then followed an official who led us upstairs. At every turn and corner there was a lighted candle and an attendant, so that we had no chance of losing the way; in fact the whole of the arrangements were decidedly feudal.

As soon as we were settled on our mats, the attendants brought in trays containing hard boiled eggs, fruit, sponge cake "castara" (for which the Japanese are famous but which cannot be obtained up country, except in the large towns), and several other Japanese dishes. Hot saki (wine) was also provided in the usual narrow porcelain bottles. But we had come prepared; for, knowing that the Japanese were very fond of drinking one another's health on these festive occasions, we had brought some brandy; and very useful we found it,—as part of the entertainment seemed to be wholly devoted to drinking saki.

As soon as our friend the officer had settled the style of performance to which we were to be treated, a large number of muszmies were ushered in, and it was intimated that we were to select one, and that this damsel would then attend on us during the evening, and see that our tobacco pipes were filled; that we had plenty of food; and that our saki cups were kept replenished. At first we found it somewhat awkward to pick out one as we were afraid we might wound the susceptibilities of these young ladies; for we naturally thought that they all regarded themselves equally good looking and pretty. The officer noticing our hesitation, at once came forward. Thinking we were not satisfied with the half dozen sent up by the manager of the tea house, he clapped his hands and ordered that a fresh supply be immediately sent up for inspection. This strange proceeding was repeated three times, and neither the muszmies or people of the house appeared to be the least astonished at our taking some little time over the selection. We learnt afterwards that it is the custom at these tea houses always to keep their prettiest attendants in the back ground, hoping that the visitor may not be too particular in his idea of beauty. As we were with a high officer, of course we had to submit to anything he proposed or recommended. When a selection is made the master of the house kneels down before the fortunate young lady, bows his head most humbly, and intimates the choice of his guest; the damsel then has her tobacco box and pipe brought to her, and she attends on the guest as before mentioned. Those not selected then retire.

The costume of these muszmies was peculiar, for they dress with a good deal of colour. Some of them were in green and gold kimonos (dresses), others in red, whilst other dresses had as many colours as the rainbow in their material. Whilst sitting down they never showed their hands, always keeping them under their aprons. Their faces were painted and powdered most wonderfully, and their lips of a bright scarlet colour. In their hair they wore large pieces of tortoise-shell like long pins standing out about a foot on each side of the head, three on each side and another large comb on the top.



As soon as all the little preliminaries had been settled, a fresh half dozen muszmies appeared accompanied by an elderly lady with black teeth who carried a samisen; the girls seated themselves in a row and commenced the game of "chon kina," a game of forfeits; but not before we had been treated by the married lady to some most wonderful and discordant notes on the samisen, preparatory to that instrument being set to the right pitch for an accompaniment to the game.

As soon as one song was finished another was commenced, so that we began to feel a little tired of them; more especially from their all seeming the same tune or no tune to our ears; from our knowing so little of the language, and the interpreter having gone to sleep early in the evening, we lost a good deal, no doubt. Between the songs we were supposed to regale ourselves with sweets, food, or saki.

During the evening's amusement we learnt the Japanese manner of what would answer to our custom of taking wine with a friend. It is this:—if you wish to drink with any one you hand him the cup (first of all dipping it in a bowl of water placed on the table for that purpose) the geisha then fills it with saki, as it is the height of impoliteness to fill your own cup, your friend drinks and hands it back to you saying, *Gohempai itashimasz'* (I return you the cup). The girl refills the cup and you drink, then dip it in the water again and commence with another friend until you go the round of the table. Larger glasses are brought as the evening advances; the guests then challenge each other to drink three or four cups successively, and the one who drinks the most with the least effect is considered the greatest. We found this rather an annoying custom, for all the Japanese in the house wanted to drink with us in turn, in order to taste the foreigners saki, which they did not appear to relish so much as their own, though they smacked their lips and bobbed their heads, expressing many thanks for our extreme kindness.

The game of forfeits being over, the players retired to make room for the geisha (persons with accomplishments) or



JAPANESE MATRON.

singing girls, four in number. Two of them were very pretty. The leader of them was a nice looking married woman who turned out to be great fun. They were all dressed in dark gowns set off by pretty coloured obis. These girls had no paint or powder and were nice and fresh looking, quite different to the others with whom we had such a difficulty as to selection; for the paint and powder spoilt instead of beautified them. Each geisha brought in some sort of musical instrument or other, and we were again treated to a little more tuning and pitching of notes; but when all was right they sung a very pretty song accompanying themselves. The verses all appeared to commence and end with a very high note, and a violent application by one of the performers on a miniature drum with the parchment tightened up as much as possible. Though we were probably the first for-

eigners who visited this portion of the town of Kofu, for the Japanese are particularly jealous about foreigners visting these places of amusement, we met with great kindness and civility. The only thing we could complain about perhaps was their extreme inquisitiveness. This however was pardonable and they were not in the least bit rude. Our entertainment was somewhat long, for we were unable to leave till nearly 3 A.M., when we returned to the tea-house in our kangos. The way home appeared much shorter; but that may be accounted for by our going fast asleep, though how we ever managed to coil ourselves up so as to sleep comfortably is a mystery; but no kango has ever appeared so comfortable or capacious since. Kango travelling is cheap up country. We only paid one boo for each kango and we kept them six hours.

22nd day. A decided change in the weather had taken place during the night, and the morning was damp and gloomy—an unfortunate occurrence, for we had a seventeen miles ride to our night's resting place.

R. having explained through the interpreter to the Government officials that we did not wish to return by the O-mi-



caido, or road in the treaty limits, and that the other leading through the district we had permission to travel, was very hilly and likely to knock ourselves and horses up, the officials were kind enough to give us permission to return to Yedo by the Nakasendo; so we had about fifty miles further to travel before we reached the turning point at Shima-no-suwa. We were delighted at receiving permission to do this, as we were thus enabled to see Asama-yama or the burning volcano, and several towns and villages in this silk district.

At 9 o'clock we showed ourselves to the crowd who had patiently waited ever since 7 A.M. outside the tea-house, and mounting our horses we started for Daignoharra, the weather having cleared up to a bright fine day.

We stopped at Takasima, the first station town, and found our baggage waiting at the Saibansho. The yakunins tried hard to make us stop and take tiffin at the honjin, but as soon as we saw our traps off we followed. The village was a long street, and crowds of pack-horses were resting on either side.

The road after this ran a long way in the course of the Fuji-kawa river, and was difficult and disagreeable travelling for our horses, knocking their feet about dreadfully. There was but little water in the river; yet this road in the rainy seasons is not passable.

After this rough bit we managed to get over the distance quickly, arriving at Daignoharra about 1 o'clock, quite surprised at the rapid travelling after 10 days crawling on the hills—in fact we came in so fresh that we proposed to go another couple of *ri*; but the yakunin persuaded us to remain, as we were at the best tea-house of the two and the rain which was commencing threatened to continue; so we took his advice and went in for a Japanese tiffin with great relish. The scenery between Kofu and Daignoharra is very tame; the valley cultivated beautifully, but the hills small in comparison to those we had left.

As the rain had cleared up we took a stroll before dinner into the village. It was a very poor looking place, the houses dirty and miserable, and the inhabitants, a wretched-looking lot; they were all crouching round their fires, as the evening was damp and chilly.

All the roofs were of wood covered with large stones to guard against the typhoons blowing them away; none of the houses had thatch roofs.

There was nothing of interest to look at but the ordinary temple which we did not examine. We called in at one house to look at some crystal and would probably have purchased it, but our cavalry guardsman would not allow us, as the owner wanted such an exorbitant price. He took the man's name in order to report him to the officials—a very unusual proceeding in this country; for generally the guards wink at the high prices and pocket the sum over and above the ordinary market price as "squeeze pidjin."

23rd day. We turned out early and sent our baggage on to Shima-no-suwa. H. with the two yakunins also went on before breakfast to the next station town to make the necessary arrangements, as we should then enter another province, that of Shinshiu.

Before they left, we bade them farewell and thanked them for their kindness in guarding us &c.; at the same time presenting them with a basket full of mushrooms (value one *rio*), and the only thing to be procured in the village. From the appearance of the mushrooms they must have required the most delicate cooking and *piquante* of sauces to render them at all palatable.

The tea house was a very large one: our suite of apartments three rooms nice and clean, with very handsomely carved wood-work around the ceiling; but from the cobwebs about, no yakunins can have visited the place for months. We were somewhat annoyed by the crowds of villagers, (for they could not all have belonged to the household) who watched us closely, more especially at meal time—the use of the knife and fork greatly exciting their curiosity.

On leaving Daignoharra the road ran for some distance through an avenue of fine old cedar trees, and continued so until we arrived at the station town. Here H. asked us to stop; so we dismounted and followed him into the tea house, finding a room prepared for us, with three chairs placed round the tobacco box. These chairs were of Japanese make, high backed, red coloured, lacquered, copper ornaments, and leather seats; the front and back part closing up when not required. We were told they were only used by priests when performing religious services for the dead.

After half an hour we started off again, shaking hands with our departing guard who were now relieved by Shinshiu men.

The Mikado is evidently "trying which is the best pattern uniform for his troops" as our new guards were dressed in every style. The officer was in Japanese costume; one man had a black coat, black and white checked trousers, native socks and straw shoes, with a common European umbrella; another wore a light blue jacket, scarlet waistcoat and grey trousers; whilst a third was altogether dressed in black clothes. The favourite head-dress seemed to be a soft black "wide awake." Later in the day we were joined by another soldier who wore a black alpaca tunic, scarlet waistcoat, and a pair of velveteen trousers. They were all armed with a sword, and one gentleman in authority had a small pistol tied by a piece of string round his waist; and of this he was very proud.

We commenced the day with four, but our guard increased by dusk to fourteen; they were all small men, five feet being the average height.

Riding on we came across a real bit of English scenery with the first piece of pasturage we had seen in Japan. It covered the side of a hill, a few fir trees being dotted about; and the grass looked good. The haymaking season appeared to be on: for all the grass was being dried on the roadway in the sun, a narrow space being left in the centre for traffic.

Before reaching Kanasawa we passed through a village decorated and dressed out very prettily. At the entrance there was a large triumphal arch made of bamboo and covered over with the branches and green strips of fir trees—down the centre of the street was a row of trees, and between every three a post, each post surmounted by an umbrella; long pieces of coloured strings covered with coloured paper or shavings cut into various shapes and sizes, were suspended



and attached to each post or tree, and numbers of lanterns were also hanging up for the night's performance.

A large imitation fire bell and hammer made of bamboo was in the centre of the street at the top of a high post; the ladder was also of bamboo; banners of various colours and several Japanese devices set off the whole affair.

A small theatre was also erected at the end of the village. The people not only in this but in many other villages were in their best dress, evidently going to enjoy this festival.

The women and muszmies were painted and powdered and their hair dressed in a wonderful manner. They looked very pretty all dressed in their brightest colours; red seemed to be the predominating colour for the unmarried and white for the married womens' petticoats; these bright colours setting off their own and the men's dark gowns.

Since leaving Sumpu, with the exception of Omya, Kofu, and some smaller villages, we noted a marked difference in the appearance of the people. Off the Tokaido they seemed to us much dirtier, their houses not so neat, and they almost looked as if they belonged to a lower class—probably the scarcity and bad quality of food, together with their poverty, makes the change.

In one village the people would all crouch down as we passed, while in another a noisy rabble would crowd us, following as closely as the guard would permit.

The women generally were much frightened at us and would run out of the way when they saw us riding along the road; and as is usually the case with women, would run backwards and forwards across the road only just making up their minds as the horses' heads would come up to them.

We arrived at Kanasawa at noon and stopped at the honjin for tiffin, remaining two or three hours to rest, as we were tired with the long ride; the sun having been very strong all the morning.

Kanasawa is a long straggling single street prettily situated, with hills on every side and the valley well cultivated with paddy.

When we had but two more ri to Shimo-no-suwa, C's pony threw a shoe, so he had to walk the remainder of the way; R's pony also broke one of his fore shoes in the morning; these accidents were unfortunate and obliged us to remain next day at Shimo-no-suwa.

Just at the point where C's pony came to grief the lake came into view, and the sun setting cast different shades of light upon the surrounding hills, adding to the natural beauty of the scenery.

On turning into the town of Takasima we saw a street a good quarter of a mile in length before us, with all the inhabitants standing outside their houses. As M. was riding his pony he entered first, then the two bettoes with the ponies followed; R. and C. on foot bringing up the rear. This strange sight astonished the townspeople, who evidently could not understand why we walked. Having by this time become accustomed to the curious eyes of a crowd we walked on looking as bold as prisoners possibly could look in a strange country, our guard surrounding us completely, two in front, two on each

side and two following, all preceded by two of the town officials. It was a novel scene to us to see these hundreds of faces from a distance, the crowd dividing on each side of the street as we came up, then closing again as we passed, but everything most orderly and quiet: in fact the officials appeared to stop all talking as we passed.

The street was broad and very clean, a wooden bridge crossed the river, and the shops appeared good.

At the honjin we found our baggage was inside, but that our horses could not be shod in the town; we therefore continued our walk to Shima-no-suwa, much to the disappointment of the honjin proprietor.

In the next village to Takasima we saw some hot sulphur springs, the water too hot to be pleasant for bathing, though the villagers have a good sized bath-house—not very tempting to English eyes.

The distance from Takasima to Shima-no-suwa was double or appeared double the distance the Japanese described it; and it was dark before we reached the latter place—with our guard of fourteen all carrying lanterns.

The tea house was small and dirty; but after knocking away the screens we made a better sized room, H. going to the honjin close by.

Before dinner, wishing for a hot bath, we were escorted by the officials to a large clean bath-house close by, the hot water smelling slightly of sulphur being brought direct from the spring through a bamboo pipe.

The bath was three feet deep, and nine feet square; the water so hot that at first it was unbearable, but patience overcame that difficulty. The usual crowd stood at the doorway, and when that was shut they climbed up the walls and inspected us though the wooden bars at the top, laughing heartily at our finding the water warm. The bath we used was a special one reserved for the better class of villagers, but there were two more under cover, and another, with only a mat roof, in the open street; this however does not prevent people of both sexes bathing in it. It seemed wonderful what a length of time the natives were able to remain in the water.

One gets accustomed to most things, and by the time we reached Shima-no-suwa we thought nothing of bathing in public or being assisted in our ablutions by others of the opposite sex; nor indeed were we surprised at this place by the young ladies emerging from the baths and clothing themselves in the open street. They never use soap, but scrub themselves in the bath with their small towels for a very long time, and only use one towel, about the size of a pocket handkerchief; but after a bath they dry all the water off the body, wringing the towel again and again, afterwards washing it; and finish up the performance generally by tying it round their heads.

24th Day. As soon as it was daylight we went out to inspect the honjin as our night's rest at the tea house was much disturbed, we were rewarded for our pains by finding a nice large clean house; so we moved our traps over at once.

In honour of our arrival at the honjin the garden waterfall was turned on and trickled merrily over the rocks, whilst we remained but on our departure the following day, it was at once stopped.



THE FAR EAST.



MARTELLO TOWER AT HIGO.



THE FAR EAST.



A GAME AT FORFEITS.



The bettoes took the ponies to the village smithy at an early hour and though the old blacksmith had never before made a pair of shoes he turned out several sets in a very good style and one of the bettoes put them on very fairly, at least none of the ponies suffered afterwards from having their hoofs cut to be shape of the shoes instead of the shoe being made to fit the foot, evidently Japanese ponies are accustomed to rough usage of every description for they did not go lame as we feared they would, though we travelled over some very rough and stony roads afterwards.

When at Takasima honjin we saw three European cane bottomed chairs; these they very kindly sent after us, also a piece of sponge cake and some sweets, that we had bought there. As yet we have lost nothing, one or two things that we have left behind having always been sent on after us. A few days ago a small comb was left at a tea house. It was brought on by a coolie who overtook us when some ri from the village. A Japanese pipe worth about ten tempos, was dropped one day, but this was found and restored to the owner.

In the afternoon we went on the lake in a boat that from its shape appeared likely to capsize any moment. These lako fishing boats are about fourteen feet long, flat bottomed, and the gunwale hardly twelve inches above the water. As to width, two men sitting down fill up all the available space. Our guard of five who tried to get into our boat until we objected, took possession of another boat and appeared to enjoy the affair.

We were sculled about by a feeble old man who apparently had great difficulty in making his oar work properly as we would suddenly start off and as suddenly stop again with a jerk, finding the cause of this to be the breaking of the straw rope which the boatmen fasten over their oars to the thole pin, but a straw mat at the bottom of the boat always helped us out of the difficulty, for the boatman would take a wisp of straw between his hands and manufacture a fresh piece of rope in a minute.

The lake is about four miles long and three broad or perhaps more, in the form of a square; the hills surround it on all sides, the villages running all round and built down to the water side; several streams supply the water which is a dark and black colour, and the only outlet forms the river Okinkawa, one of the largest rivers in this part of Japan. There were several fishing boats on the lake, the men catching the fish with nets. The fish appeared to be of a sort very much resembling our dace but much coarser; we did not find them good eating, but the villagers appear to like them.

The departmental town of Takasima looked very pretty from the water, especially the official quarters that were in the old castle.

The word Takasima means departmental town. Kami-no-Suwa the lower town, and Shima-no-suwa the town on the lake. Returning from our trip on the water we saw a little of the silk process; first, the winding from the cocoons and then the raw silk previous to being sent to the Yokohama market.

25th Day. On leaving the pretty village of Shima-no-suwa at 8 o'clock, we commenced our homeward journey giving our-

selves nine days to reach Yedo by easy stages, for we were just 180 miles from the capital.

The road lay up hill, and soon became tedious work. The morning was fine and though the sun was hot, a nice breeze made it pleasant for riding. After 2 ri the road became so steep that we had to walk up the Wada pass; at last finding ourselves at the top—about 4,000 feet above sea level, there we rested a few moments enjoying the cool mountain air and a pretty bit of scenery, the latter not very extensive, however, as there were so many hills in view.

At this point our guards left us and we were not troubled with any others all the way home, the village officials being thought sufficient.

As soon as we had rested ourselves and horses, we began the descent, which was very long but not so steep as the ascent, the hills were covered with grass which the peasants were cutting and coolies carrying away in heavy loads on their backs.

Lower down the trees were growing in small clumps, with thick brushwood.

About half way down we stopped at the first of six tea houses and refreshed ourselves with tea and very cold spring water. Here we saw the commencement of a rivulet that at Wada, a few miles down the valley, was a very respectable sized trout stream.

Nearly thirteen miles from Shima-no-suwa we stopped at the station town of Wada a small place but prettily situated.

We had sent on the previous night to say we were going to stop for tiffin at the honjin, and found the Japanese food much better than usual, a delicate omelette and some young ginger being among the delicacies.

Mr. Adams and party had stopped last year at this honjin, which is a good sized house, with several suites of rooms running a long way back, and the usual small garden at the end; the innermost room, in addition to the raised dais, had two extra pieces of matting for some great daimio or other. We did not desecrate it, but contented ourselves with the lower room which was quite as clean and comfortable.

At Shima-no-suwa and all along the road we saw the mulberry trees, or rather shrubs, for the stumps of the trees are visible above the ground, but the shoots are cut down every five or six years, as the leaves when young are better for the silkworms.

The mulberry shrubs were either growing in patches or plantations or forming a hedge round the gardons; with such young trees of course there is no fruit.

On leaving Wada we rode smartly through the valley to Naka-kubo our resting place for the night and as we approached we were very glad to find what a pretty spot it was; the houses built at the foot of a hill, thickly covered with firs, and the rich cultivated valley below through which the trout stream, mentioned before, was running—but the village and inhabitants looked very dirty as we rode through, and the honjin was worse in fact so bad that we looked for another tea house, and not finding one, rode on another five miles to the next station town.

The first bit of the road was very stiff, but at the top of the hill we found a tea house built in a good position for a view of the valley below and Asama-yama in the distance. We



THE FAR EAST.



GRAVES OF THE HEROES, NAGASAKI.



waited some time patiently watching the clouds gradually lift off the mountains but they only did so partially.

We could not see the top, but the side in view resembled the sharp outline of Fuji-yama.

We were unable to find out for certain whether the mountain was still burning or not; as one man said "it was," another said "only a little" while a third said "it was not." We did not see any smoke whilst in the neighbourhood.

Sending our ponies on by the bettoes, we walked down the hill and arrived at the gate of Achida, the village where we hoped to find a better roosting place than the one prepared for us at Naka-kubo.

The street was somewhat narrow and the houses of a poor description but clean-looking; the roofs were all weighted down by large stones.

Feudalism exhibited itself strongly as we walked in after the village beadles, for all the inhabitants came out in front of their houses crouching down and bowing low. Wearied travellers as we were this slight mark of attention amused us and put us in good humour.

We were glad when we reached the honjin, for though it was small it was clean, and we looked forward to dinner, which having enjoyed we felt comforted.

Mosquitoes of a gigantic and very ravenous tribe annoyed us exceedingly during the evening and through the night, for the curtains were a good deal out of repair and let them in apparently in hundreds, much to our discomfort as may be imagined.

*(To be concluded in our next.)*

## The Illustrations.

### SHIMODA BAY FROM THE QUARRIES.

AT Shimoda, the first Treaty Port, under Commodore Perry's treaty, are the granite quarries from which was taken the stones for the construction of Rock Island Lighthouse, and for macadamizing the streets and making the drains of Yokohama. It is about the only use to which the original open port was ever put, as its commerce is nothing, and its harbour bad.

### JAPANESE MATRON.

THE dz'kin or cloth worn by Japanese females round their heads in winter, has much the same effect in the streets as the yashmak of the Turkish women. It is so arranged that it generally hides all but the eyes, and these are always in the Japanese, as black and bright as jet. The object of it is only warmth, and not, like the Turkish covering to screen the wearers from public admiration. It is the only kind of head covering adopted by womanfolk here, and if they do not wear it, they put nothing on their heads, but are satisfied with the thick and glossy hair with which nature has endowed them.

### MARTELLO TOWER AT HIOGO.

THERE are two of these at Hiogo; one roofless, close to the lighthouse, and the other much nearer to the foreign settlement. Although pierced for guns and standing within low

ramparts, we doubt if either has ever been put to any use; and certainly they would be very ineffective now, either as means of offence or defence. When it was determined to erect a lighthouse at Hiogo, it was proposed to turn one of these towers to account, by adding to its height and placing the lantern on the top; but the government objected, and preferred that the old edifice should be spared. So time is allowed to work its ravages on the two structures, and they will soon be among the ruins—the few stone ruins of Japan.

### A GAME AT FORFEITS.

IN the narrative of the trip in the interior which is continued in our present number, allusion is made to the entertainment afforded to the travellers at Kofu, in the shape of a game of forfeits. It will amuse some of our readers to learn that there are schools at which all such games are taught, and the avidity and cleverness with which they are played by old and young of both sexes are very remarkable. They are generally rhythmical rhapsodies in what musicians would call two-four time; and the words having but little meaning simply mark the time. That which engages the girls in the picture is one of the most common. The players sit opposite to each other and utter these words:—

Yoi, yoi, yoi,  
Yoi kita, yoi yasano  
Koi, Koi, Koi.

They clap their hands at every repetition of yoi, throwing them into certain positions on the other expressions. The idea is that there are three characters, a man, a fox and a gun, the girl at the left has her hands in the position of shooting, the other throws up her hands by the side of her face and in this position represents the fox; and when they come into this position the one that represents the gun has beaten, and the other instead of saying koi, koi, koi, says hé, hé, hé, bowing her head slightly at each, thus acknowledging that she has lost. If both at yoi kita, yoi yasano put their hands in the same position, they do not go on to the koi, koi, koi, but drop their hands with the back towards their knees and the palms uppermost, saying "a iko;" and sometimes skilful players will go on for some time, neither getting the advantage—and then they will become loud and increase the time until they are going *prestissimo*. It is highly diverting to onlookers, and the merriment and peals of laughter which accompany it on the part of the players as a forfeit is made, are exhilarating to a degree. The samisen (guitar) is rarely used for this game, but some of the more elaborate ones especially that of "chon kina" are nothing without the music.

### GRAVES OF THE HEROES, NAGASAKI.

The tombs depicted page 205 are erected to the memory of some of the heroes of the civil war. Their remains were removed from the places of original interment to this cemetery, because the government deem it well to have their loyalty and bravery proclaimed in the most public manner possible, to their honour, and for the encouragement of others to follow their example.

For instance the first grave is to the memory of Choyo a Choshu leader who, though 71 years of age, fought with *all the*





BRIDGE OVER THE DRY RIVERS AT KOBE.



daring of 20. His hair was quite white; but he always had it painted black when he went to battle, lest the enemy should deem him too old and feeble to be attacked. He fell in the great attack on the castle at Hakodadi, and his remains were removed from there to Nagasaki last year.

#### NAGASAKI.

THE British Bark *William Turner*, from Shanghai, arrived off this port on the morning of the 17th instant, and was towed up by the steamer *Argus*. She has made a remarkably good passage, having left Shanghai on the 14th, and the Lightship on the 16th, and has brought over a large number of live stock, consisting of Pigs, Sheep, Rabbits, Buffalo, Geese, &c., chiefly on Chinese account. The *Costa Rica* also brought a large number.

Several hundred sheep are now in the settlement, for which no purchasers can be found, and the holders are determined to wait until the Japanese new year festivities are over.—*Nagasaki Express*.

#### Burning of the S. S. "Orphan."

THE S. S. *Orphan*, owned by Messrs Boyd & Co., was on her passage from Hiogo to Nagasaki. On Thursday the 11th instant about 20 minutes before 8 o'clock P. M. the engines were stopped for the purpose of coming to an anchor for the night; and in about five minutes afterwards the fire was first observed, which spread with such rapidity that before the boats could be lowered the flames were already through the side ports and upper deck, and burnt the clothes of some of the people who were in the cabin. A boat put off from the shore to render assistance, but was of no use. Landed, and went off again about midnight, but could not get near the wreck owing to the burning fragments floating on the water. Went off again at daylight with the steam launch, and twenty Japanese boats to try to get her ashore, the fire having caused the anchors to drop and keep her stationary. Found that she had burned to about four feet below her usual draught of water line. By cutting away the port cable the weight of the starboard one capsized her, and she immediately sank in about ten and a half fathoms of water, Isaki bearing N. W. by N. distance one and a half mile, being nearly mid-channel for navigation of vessels. Buoyed the wreck by making fast the burnt stump of the foremast by a stay, which shows about four feet above water, and also placed there a large piece of timber about six feet long. Landed on Isaki where we remained nine days and received great kindness from both Europeans and natives. We also went over to Simonoseki where we also received the greatest attention from the Japanese officials who offered all the assistance in their power to render.

Two Japanese, a fireman of the steamer and a woman passenger, unfortunately could not be rescued, who, it is supposed were asleep at the time of the occurrence, and were suffocated.

All the witnesses spoke in high terms as to the attention and treatment received from the Europeans constructing the light-house and the native officials there and at Simonoseki.

The poor little boy so much burned was the son of the woman passenger who was lost, and is a case deserving of the aid and sympathy of the Europeans. No one on board had time to save an article. The P. M. Str., *New York*, Captain W. G. Furber, took the survivors off from Isaki on Saturday morning, by whom and his officers they were well provided for during the remainder of their passage to this place, where they arrived last Saturday evening.—*Idem*.

A Court composed of Marcus Flowers, Esq., H. B. M's. Consul, President, assisted by Capt. Grange and Allen, as nautical assessors, was held at the British Consulate on the 22nd inst., to enquire into the circumstances relating to the loss of the British Steamer *Orphan*. The finding of the Court accorded with the evidence; and exonerated the Captain, Engineer, Mate, and Crew from blame. The auction of the wreck of the S. S. *Orphan* was attended by a very thin assembly, and she was knocked down for the sum of one Mexican Dollar; but we hear that the purchaser has received several offers for her—one as high as \$50.—*Idem*.

THE last arrival of live stock does not appear to have come yet. In addition to those brought by the British barque *Gipsy* which arrived on the 22nd inst., we hear that another vessel is expected. Cattle and Poultry in the hands of the Chinese are reported to be dying in considerable numbers daily, chiefly owing to the insufficient shelter given to them during the late severe weather, aggravated no doubt to a great extent by neglect and short allowance of food.—*Idem*.

#### SHANGHAI.

A report of a "Striking Strike" at the Arsenal reached us this afternoon. It would appear, that early on Tuesday morning, Fung, the Mandarin in charge at the Arsenal, struck one of the minor Mandarins and the foreman shipwright, and later in the day ordered them to be imprisoned for insubordination. The consequence of such proceedings was, that 600 of the *employés* "knocked off work and left the yards, refusing to return to duty until the prisoners were released, and some amends made them for the assault. This demand was, however, refused by Fung for three days, when, convinced that the strikers were determined in their resolve not to "turn to," unless it was complied with, he released the prisoners yesterday, and, we believe, a pecuniary reward has been given to hush the matter up. The workmen resumed work this morning.—*Shanghai Evening Courier*.

A very successful sham fight came off on Friday, between the S. V. C. and a body of marines and blue jackets from H. M. ships *Juno* and *Curlaw*. The latter represented the enemy, and starting a little before the Volunteers took up a position behind the bamboo copses and grave mounds near "The Lawn." Here they were discovered and attacked by the Volunteers, and gradually retreated fighting to the Bubbling Well, where peace was made round a cask of beer.—*N. C. Herald*.



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

[Vol. II, No. XVIII.]

YOKOHAMA, FRIDAY, FEBRUARY 16TH, 1872.

[SINGLE COPY \$1.00]

## A SUMMER'S JAUNT TO SUMPŪ, FUJIYAMA, &c.

( *Concluded.* )

**T**WENTY-SIXTH Day. It was raining hard when we left at half past eight o'clock in the morning, not at all a pleasant prospect for another twenty three miles ride. The first part of the day's journey was up and down hill, the mist preventing our seeing either the view or Asama-yama. On the flat roads we got over the ground quickly, crossing a broad river by a very narrow rickety wooden bridge and passing through several towns and villages, one of the former being a departmental town, of some size and importance.

Japanese towns and villages are not seen to advantage on a wet day. No one is about; all the houses and shops have their paper windows and shutters closed; the gutters are turned into streams, and the rain from the roofs runs off into spouts, that, projecting some feet, empty themselves into the roadway, giving a shower bath to the unwary traveller. In the departmental town we saw no human beings about, but the ducks appeared to enjoy themselves immensely. We had sent word on to Oiwake the previous night to prepare tiffin for us. As, however, we arrived there very wet, we would not stop but pushed on to Karu-ye-zawa.

Stopping a moment at the next village some bettoes rushed out from the Saibansho, and seizing our horses' heads, opened their mouths and rubbed their tongues with salt and water.

At one o'clock we pulled up at the tea-house in Karu-ye-zawa, having travelled this distance quicker than any other during our trip.



AT NAGASAKI.



Our clothes and stores were miles behind; so we changed into Japanese clothing and enquired about some food, buying snipe, doves and some potatoes, which when cooked *a la Jap* made a capital stew. Then finding it very cold, we wrapped ourselves up in the thick bedding of the household and devoted the remainder of the afternoon to sleep. The servants and baggage did not arrive until 10 o'clock that night, having dawdled along the road when they found we were well ahead and out of the way of hurrying them along. This however they explained by telling us that they had been a good deal delayed owing to their being obliged to stop at nine different government offices to arrange about the pack-horses, &c., and probably to enjoy a pipe at some wayside tea-house; as the Japanese do not like fast travelling—or rather think it necessary to stop a great number of times on the road, as they do not at all understand the value of time.

27th day. A very unpleasant, raw, cold morning; but the sun coming out soon made affairs look brighter.

For breakfast they brought us kippered salmon and quail, the latter cooked in the same manner as the doves and snipe of the previous night. We were careful to keep the *recipe* for cooking birds, &c., *a la Jap*, for those who may wish to try it.

After plucking and cleaning the bird, lay it flat on the board; pass a blunt knife or chopper, up and down quickly, so as to break all the bones into minute pieces, then cut up and put in a stewpot along with any other bird you may have ready, season with native sauces and serve up hot with chop sticks.

We left for Takasaki, a town twenty five miles distant. Our route lay through the Wami Pass. The small town of Karu-ye-zawa itself must be pretty high judging by the coldness we felt the previous night, and by the short time occupied in reaching the top of the range. The thermometer in the early morning was down to 50 degrees. On the way up we caught a glimpse of Asama-yama. It appeared close to us and reminded us of Fuji-yama. It is not quite so high and is somewhat spoilt by having very high mountains all round; not rising from a vast valley as the sacred mountain of Japan does.

The Wami Pass divides the districts Shinshiu and Joshiu. When at the top we had a magnificent view of several miles of country immediately below. The tops of the hills, though prettily covered with fir trees, were peaked and rugged; some very rough, others sharper in outline—giving the idea that their formation arose from some grand commotion of nature—the volcano Asama-yama rising grandly above all, and from some points of view very like Fuji-yama; confirming the notion of the volcanic origin of these mountains. Asama-yama was not burning, however. In the distance were the valleys dotted with villages, and a stream running here and there shining brightly in the sunshine.

The descent was long and tedious, though the road ran through some very pretty ravines. When we fancied we had reached the bottom we found it only a delusion for the hardest piece of all and roughest of roads finished the Wami Pass. At the foot of it we entered the station town of Saka-

moto full of pack-horses and travellers. We did not remain but followed the stream some distance with very nice scenery on either side, the valley and the hill sides being covered with mulberry plantations.

When at Shimo-no-suwa we entered the high road between Yedo and Kioto, the ancient capital of the Mikado; and at Oiwake another road, the Hōkoku, joins, being the high road from Yedo to the Ichigo country. On the Nakasendo we rode into Yedo. For the short distance we travelled between Shimo-no-suwa and the Wami Pass, we found it in very good order; in fact equal, if not superior in some places, to the Tokaido. During the days ride we met a great number of pack-horses and small bullocks heavily laden. The horses in this district appear to be of a much better class than any others we had seen, probably owing to the good pasturage on the hills. The horses are strong looking but nearly all appeared to have “gone” a little in the forelegs from carrying heavy loads when young.

As we arrived at Karu-ye-zawa before the bettoes, we had to look after the feeding of the horses ourselves, and the food given to them surprised us considerably.

They first boiled a small quantity of dried peas and mixed them in a bucket of chaff full of leaves and dirt—dreadful rubbish cut from the hill side and half dried in the streets—then some barley was lightly boiled, and the whole mixed together. As the Japanese feed the horses on this stuff when warm, it is a wonder the horses can do any work at all. The bettoes assured us they did not feed our horses in this way, but as this class of men in Japan are dreadful rogues and cannot be believed, it is necessary to look well after them.

When but a short way from Annaka, the town we intended to stop at for tiffin, we asked three times in a very few yards the distance to it, receiving for answers 2½ ri; 1 ri 8 cho; 3 ri. This diversity of measurement is common in other countries than Japan. So we were not astonished when we emerged from an avenue of fine cedar trees to find ourselves at the gates of the town. A very long street is the only suitable description. From the great length of it and having no officials to walk through with us to show us to our hotel, we began to think we had made some mistake; but an old gentleman suddenly appearing, showed us the honjin, where they immediately set up a table and brought in a meal that a twenty miles ride made us do ample justice to. The master of the house was most attentive, and was so kind as to bring us some saki and drink our health: this being a delicate hint that he would like to try our claret; so we gave him a bottle.

Somehow or other this tea house came more up to our ideas of a Japanese hotel than any other we stopped at; it was nicely situate, and from the back windows we had a pretty view of the fields and the river running close by, with a small waterfall; this piece of scenery the Japanese had not attempted to shut out, nor tried to improve on as they usually do.

Much to the disgust of the owner of the honjin, who thought his politeness would induce us to remain for the night, we left Annaka about five o'clock and continued our ride along a good road with mulberry bushes on each side, until we came to a river that we had to cross by a bridge of boats;



the boats being connected by a strong iron chain stretching from one to another. The river runs very swiftly here and is deep in some parts.

Before entering Takasaki we had a fine view of Asama-yama and the hills we had come down in the morning. The sun having just set and it being a fine evening, the volcano stood out grandly above the different ranges of hills, which all looked a deep dark colour against the sky as the back ground.

We crossed another river by a ferry boat and then found ourselves in the town of Takasaki with the castle, surrounded by a white-washed wall, on our right, standing amidst a number of fine old trees. The streets did not look very nice as we rode through, but this was probably owing to our arriving at dusk.

Takasaki is in the centre of the silk district and on our way to day we scarcely passed a house without one or perhaps two women seated, winding the silk off the cocoons, working the machine with their left hands and clearing the cocoons in the basin of hot water with their right. Outside some of the larger houses bales of cocoons were lying ready to be wound off when required.

Stopping at the tea-house prepared for us, we found it so very small and dirty that R. went out to look for another, and after going into two or three, came across a very nice one but occupied by some Japanese officers. After a little talk these officers very kindly offered to move upstairs, as we were guests; giving us an instance of true Japanese politeness which we much appreciated. We changed our residence and soon made ourselves comfortable.

The birthday of one of the party was celebrated at dinner, his health being drunk in some bottled English ale bought in the town for the occasion. From its cheapness we thought it had most probably been stolen from some store in Yokohama.

28th Day. Though we fully appreciated the kindness of the officers in moving out to make room for us, we should have felt under a deeper obligation to them had they taken



LOBSTER AND FERN STALL.

away all their baggage; for the number of fleas left behind, bothered us exceedingly, so we made up our minds to do as we had been done by.

After breakfast we took a stroll into the town. The streets were broad and full of people, with most of the houses devoted to the silk trade. A walk round the back of the town brought us to the castle, the walls of which were covered with a thick hedge and old fir trees.

Entering the principal gateway we found ourselves inside a large court-yard, and passing through another gateway, we came to the inner terrace and walls. At each corner was a small pagoda. We wished to go inside, but the yakunins raised an objection, saying "the castle had been burnt down." As we wanted to see the ruins, if any, we walked on, going through four more gateways before we came to a small plot of well cultivated garden ground

with a small hut, but no remains of the ancient glory we expected to find. This being the third castle we have visited on our trip—and all ending with the same result, "viz." nothing to see, it will probably be a long time before we again go on a tour of inspection of this kind of architecture in Japan.

Within the outer walls the departmental officers live in very pretty houses, every house surrounded by a garden.

Beyond the castle walls and gateways we saw nothing to interest us; so after seeing this and the other towns, we came to the conclusion that they are all the same.

Finding we had plenty of time before we were due in Yedo, we started after tiffin for Mai-ye-bashi, a town three *ri* off the Nakasendo, and well known by name in the silk markets of the world; the road, merely a bridle-path, ran in a zig-zag manner through a beautifully cultivated valley, the rice crops looking in splendid condition, while every now and then we came to large mulberry plantations. On passing through the villages we enquired the distance to the town, receiving the most random and unsatisfactory answers; the yakunins and guard sent out to meet us, told us we had not



far to go; so on we walked but no town came in sight; then we came to the river and crossed it by a bridge, composed of fifteen boats five yards apart from one another, with heavy planks laid lengthways to form a road. The boats were connected together by bamboo ropes, and made fast to the shore by strong iron chains. The bridge was at the bend of the river and built in a shape of the letter V the point being against the stream, which ran with great force just at this point.

At the gateway the guards procured lanterns, and for at least half an hour we walked up and down the streets in the most tantalizing manner, as we expected our yakunins to stop every minute before some house, and prostrating themselves in the mud, show us our resting place. At last a great display of lanterns pointed out that the honjin was close by and very cheerful it looked inside when we reached it. While taking off our shoes we saw our interpreter sitting comfortably on his mat, having arrived a quarter of an hour before us. As he was not ready to start when we left Takasaki we could not make this out, but he told us they had brought him a short cut, taking us the long way round to see the bridge of boats; on another occasion we would prefer to sacrifice our dignity and go the short cuts, instead of being taken through a straggling town by lantern light.

The honjin had quite a palatial appearance about it. On entry we found our rooms brilliantly illuminated with several candles. Bismark (who we had sent on ahead to arrange dinner) had taken all the screens down and made a fine large room. Three stools were placed in a row, and a table with a linen cloth soon appeared. We found in the verandah three wooden bedsteads, flat in the centre but sloping at the head and feet, these bedsteads were about two and a half feet from the ground; and when we turned in we found them tolerably comfortable after sleeping a month on the hard matting.

29th Day. A nasty drizzly wet morning, but the rain left off in time to allow our walking into the town and looking at the silk shops, where we saw plenty of hanks but unfortunately not one of us knew good from bad silk; and though we had primed ourselves with Mr. Adams' report for 1870, we found it did not help us much.

We were told by H. in answer to our questions, that the large sacks of cocoons were farmed out to the cottagers who get paid according to the number they reel off; a woman would be paid two tempos for fifty cocoons, and an industrious woman working from twelve to fourteen hours a day can earn twelve tempos—about one shilling. The reel is very rough, but the dexterity of the women, who are generally burdened with a baby tied on their backs, proves constant practice.

Only a certain number of chrysalides are kept for breeding. All the rest are killed in the reeling process, by placing the cocoons in boiling water.

We visited a very intelligent gentleman who kindly showed us a machine worked by hand, each shaft—of which there were two, one on each side of the room—turning six wheels; each wheel attended by a muszme who sits opposite to another girl, with a small pan between them full of hot water

containing cocoons. It is the duty of one girl to keep working the cocoons in the water with two bamboo brushes until she has detached the ends to the girl opposite, who arranges the silk for the wheel, reeling seven or eight cocoons together.

There were twelve reels and twenty four women working at this house, and in the store room we saw sacks of silk ready for the market.

On returning to the honjin, we found that Kumagayi was twelve *ri* off; so to break this long distance we altered our minds about staying at Mayebashi and started for Gorio, a small village four and a half *ri* distant.

C. was unfortunately unable to ride, as his pony had a sore back, but H. sent a message to the town officials, and they most kindly provided a pony and betto. (N. B. It is recommended to gentleman about to visit the interior of Japan, to travel, if possible, with an officer of the Hiyo-bu-sho, or war department.)

The ride was not interesting; the road ran through a few villages, and then became a narrow path across the fields. No officials came with us, so we pushed on to avoid being benighted. A peasant showed us the way through a wood, when we suddenly came on a town; and it being now dark, we thought it advisable to ask for a yakunin. On again starting with one, found we had but a hundred yards to go, when we were met by two officials with lanterns who conducted us to the river. This we crossed in a ferry boat and on landing found ourselves close to the tea-house, or rather private house, for there was no regular tea-house in the village.

After dinner the owner of the house, a small silk merchant, came in and explained to us many little things about the breeding, rearing, feeding, and growth of silkworms.

30th Day. We all slept badly, as the bedding was anything but clean and the numerous companions annoyed us sadly; complaints however were not permitted owing to our being in a private house.

A bathe in the river before breakfast hardly repaid the trouble, for the water was shallow and very muddy; we appeared to afford amusement to the villagers who came to watch our manoeuvres.

At nine o'clock we left the village and very shortly had to cross at the junction of two rivers, in a ferry boat. We shot down the stream for some five hundred yards and were then poled across the second river, where the fishermen were hard at work with their nets, catching the Tai, a small fish that we found good eating; especially when cooked in the Japanese way, with a piece of bamboo first run through the neck, along the back and out at the tail; the end of the bamboo skewer being stuck into the ashes of the charcoal fire and the fish grilled.

We now rode through paddy fields, mulberry plantations and pear orchards. The latter trees are only allowed to grow about six feet high, the branches being trained over bamboo trellice work, the fruit hanging like the grapes in the vineyards. The orchards varied in size from eight to ten acres. The pear crop appeared a good one, and large baskets were being packed for the Yedo market. The pear, as any one who has been in Japan knows, is large, but in taste resembles a turnip.



At one turn in the morning's ride we had a fine view of Niko mountain, and from the first point of view, it looked like a small Fuji-yama; in fact all the mountains appear very much the same shape, but of course not half so grand looking as the mountain of which the Japanese say "there are not two"—this being the literal translation of the word Fuji.

Coming on to the Nakasendo we passed through several villages and small towns, the latter full of life and the streets always crowded with pack-horses.

At two station towns we stopped and arranged about the baggage, finding the price we paid more suitable to our pockets than the sum charged by our servants, who probably had made a little out of the transaction at each resting place.

At one o'clock we reached Kumagayi, a station town which according to the interpreter, was the very best between Takasaki and Yedo, but as we rode through, it hardly came up to our expectations; for the streets were narrow and dirty looking, and crowded with pack-horses, giving the place more the appearance of a small English town on market day than a quiet Japanese posting town.

We found our tea-house in the main street with a very mean looking entrance, but our quarters were at the back with another long row of rooms on the opposite side facing us, there was no garden or view of any description; still the rooms were clean.

As usual, Europeans coming to the regular Japanese tea-house, capsized everything; for directly we arrived they brought in a long wooden bench and placed three cushions on it close together for us to sit in a row. They brought the food in quite a different manner to their own usual custom, and it was only by repeatedly telling them that we wanted to make use of their small tables that they at last brought the luncheon in properly.

After tiffin we went out to see the horses, and found them stabled in stalls at the back of a saki shop. Then we walked on to see another tea-house or find a honjin, and whilst walking through the street a two sworded yakunin galloping hard, nearly rode over us. We were quite taken by surprise, as we had not even heard him coming, his horses hoofs having straw shoes on. The ruffian instead of apologising used very bad language, and abused us loudly. It happened that we were walking along quite unprotected, the usual officials not having followed. When we related this to H. he sent for the head officer and spoke as only a Japanese official can when reprimanding a subordinate. The culprit went down on his knees and bowed most humbly. The little affair, slight though it may appear, was the only piece of unpoliteness we met with during the trip. The house we fancied, was, and indeed looked like, a honjin. It appears to have been one originally, but is now a private residence, so we could not stop there, and the other tea-houses we inspected looked worse; so we came to the conclusion that we had better remain where we had put up at first. The way in which we perambulated the streets amused the inhabitants exceedingly. They have seldom had such a splendid opportunity of seeing strangers; more especially as we turned the high street into a horse market for the afternoon, looking at every decent pony that passed; but we could do no business, as the prices were

extravagantly dear; much higher than in Yokohama or Yedo. A sporting coolie promised to bring us some fine young ponies in from the country by the next morning, on the condition we should first give him a good "sinjo" or money present. We declined; thinking we might not perhaps see either our friend or the ponies; and as we would not give him money, no ponies were brought in from the country.

31st Day. A fine morning when we turned out but somewhat chilly, as it was setting well into Autumn. On leaving, we found the account heavy, convincing us that civilization had advanced so far into Japan—and we regretted it. From this place we had to bid farewell to feudalism and remember that the dollar paid the way. The interpreter took us in most shamefully when he said that Kuma-gayi was a nice place, for to our ideas it was anything but that. Japanese and European notions of hotels and towns are evidently different.

We left the town at ten o'clock for Omiya, and were escorted in great style, many officials walking behind us, making up for their absence of the previous afternoon. C. not liking to ride his horse on account of the sore back, hired a jin-riki-sha and we all started together.

The Nakasendo ran for some distance on an embankment that served as a wall to prevent a broad river overflowing the large valley; then through some villages, and we regretted having wasted our time at Kumagayi; for the town of Ku-no-so and its honjin were far superior to the wretched accommodation of the Kumagayi tea-house.

At this town two of our party exchanged means of getting over the ground; so after a rest started for Okingawa, the town where we had ordered tiffin to be prepared. The road was very good and M. arrived before the ponies, his chariot having a splendid horse (coolie) who ran the 2 ri (5 miles) in thirty five minutes.

These jin-riki-sha, are light two-wheeled carriages drawn by a man between the shafts. As soon as you are seated the man who generally divests himself of all clothing, thus showing a body beautifully tattooed, gets between the shafts, lifts them off the ground, and raising the cross bar even with his breast, pushes the carriage along with his hands, going over the flat roads at a great pace.

From Okingawa to Omiya the road is very good and exceedingly pretty, reminding us more of an English country lane.

We passed a theatre where some play was being acted, the performance being carried on in a temple. The courtyard was thronged by men, women, and children, all in their holiday dress. Stands had been erected and these were filled by the better classes who were able to pay the small sum entitling them to a box or stall—the boxes and dress circle etc. were built of bamboo and had but a slight mat covering to protect the holders from the sun or rain.

Near the stages were some refreshment stalls evidently doing a good business, and the whole affair reminded us of an ordinary pleasure fair at home.

At Omiya, a pretty little posting town about seven ri from the Nippon-bashi or Nippon bridge in Yedo, from which all distances into the country are measured, we stopped for the night.



THE FAR EAST



JAPANESE SHOP WITH NEW YEAR'S DECORATIONS.



THE FAR EAST.



HAGOTAYA, BATTLEDORE AND SHUTTLECOCK STALL.



Our tea-house had the dignified name of vice honjin ; the real honjin, which we went to look at, having been broken up by order of the government ; or else the owner was sick. With these excuses we were obliged to be content. Its deputy was by no means a clean or roomy house, and had many disadvantages which only appeared when we had settled down for the night. We comforted ourselves with the idea it was the last of tea-house living, for the next night we were due at Yedo ; and the hotel there was to make up for every inconvenience and unpleasantness we had been subject to on the trip.

Here feudalism was thrown aside *in toto* and the utmost friendliness existed between the household and ourselves.

Since we left the hills the scenery had been very tame ; the valleys well cultivated, the crops being principally rice ; fine trees were on either side of the road and the whole valley is wooded in patches.

The Japanese have a peculiar way of stacking their rice and grain round trees, they make the stack about three feet from the ground and in many gardens all the trees have this additional weight attached ; the stacks are regularly thatched.

32nd Day. Somehow or other none of us slept well, the mosquito curtains had a very unpleasant damp musty smell about them, the fleas bothered us and perhaps we all felt a little tired of Japanese tea-house beds ; our pillows continually parted company from the mattresses, and we all growled on waking up to find a wet morning ; especially as we had reserved a suit of clothes for entering Yedo, and there appeared every probability of our riding in more like drowned rats than "distinguished foreigners."

At any rate we enjoyed our breakfast and last cup of chocolate. We had only one tin of soup and a bottle of claret out of the immense store we carried, or rather that the eleven coolies started with from Yokohama just a month ago.

We left Omiya at ten o'clock. The highroad, though level, from the town of Urawa is pretty. At this place cotton weaving was being carried on in almost every house ; we saw at least half a dozen looms in one cottage, the muszmes working them.

After passing through the town of Waraba we crossed a wide sluggish stream in a ferry boat, and then travelled over a flat and uninteresting road, with extensive paddy fields on either side.

We arrived at Ita-bashi and on entering this small village were met by officials and conducted to the honjin, crossing on our way a bridge over a small stream, the banks of which were very prettily laid out in small gardens running down from tea-houses.

The honjin was an uncommonly good one. It had last year the honour of receiving the Mikado ; and the apartments this great ruler had occupied were carefully shut, the screens closed, and pieces of white paper were hanging all round. The Mikado's crest was on all the door handles, and his own signature, (so the interpreter said), was written on a piece of red which was hung up at the doorway. When we opened the screens and wanted to go inside, the people of the house objected and shut the rooms up again, no one being allowed to go inside where the Mikado had lived. The

matting was of the best kind and the woodwork very pretty.

The garden round the house was full of camelia trees and shrubs of different kinds cut in the most fantastic shapes.

We found four bettés (mounted guard) awaiting our arrival ; so after tiffin and resting our ponies, we started for the International Hotel in Yedo, about five miles distant, and very soon arrived at the first gateway of the great city, where we slackened our pace that those of our party who beheld it for the first time, might see the various sights.

They were much astonished at the roomy streets, gardens to the houses, Daimio's ancient yash'kis, gateways, ramparts, the crowds of soldiers in and out of barracks, the amount of bugling going on, the fruit and merchant's shops, the number of jin-riki-sha's wildy careering through the crowded thoroughfares, and—though last not least—at the size of the International Hotel, the largest building in Yedo. In fact, were agreeably surprised at every thing we saw.

We had now come to the end of our long, and it must be confessed, most delightful journey. Two of our number had only been a few days in the country, when this rare opportunity for a trip into the interior offered itself to them. They were thus enabled to visit under the most favourable circumstances, and with a companion very experienced in Japanese life, districts quite unvisited before by foreigners ; and the impressions received were not from the people as found at the open ports, where they are fast losing the distinguishing characteristics of Japanese, and only copying the less agreeable habits and manners of strangers, but from the people as yet altogether uninfluenced by foreigners. We saw the people as they are and as they have been for ages ; and although at first we did not approve of their very natural curiosity, we called to mind that in other countries, strangers are subjected to just the same annoyance wherever they go. From the day of our start, until the day of our return, we did not experience a single black look, a single intentional obstruction, or, with the exception of the excited yakunin at Kumagayi a single particle of rudeness or incivility ; but on the contrary, the utmost kindness and consideration.

As this journal was not written with a view to publication, it must not be too severely criticized. It was but the "story of our lives from day to day" written by a new arrival in the Land of the Rising Sun, for his own amusement, and as a record for future times, when perhaps he will have left Japan. At the request of the Editor of the *Far East*, its publication in detail was assented to, it being thought it might be of interest to those who may hereafter make a similar trip—as well as to those who may not—to know the kind of country passed through, the kind of people met with, their mode of life, and the treatment accorded to strangers.

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## The Illustrations.

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"ALL' same Christmas day", is the Japanese idea of their Shongats or New Year day. Why they should liken it to Christmas Day and not to our New Year's day, always puzzles us ; for we have at least this in common with them on the latter day, that all the foreigners, with the exception of the



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KAZARIYA.



English, and even a good many of them, make a point of paying ceremonial visits. We suppose their reason is, that Christmas has the appearance of greater jollity than the holiday that falls one week later; and indeed this must be the case, as we are in the habit, at Christmas, even in this distant isle, of following the good old home custom of decorating our houses with holly and other evergreens; and the Japanese invariably decorate the exterior of their houses on the occasion of the New Year.

This year the display of evergreens has not been anything like so prevalent in Yokohama as it was of old. Many houses, in former years had young fir trees on each side of the door, of a growth reaching ten or fifteen feet. These, this year, have been very few. We have been informed that it was forbidden to use any but small firs, or portions of trees, and it is surprising what a difference it has made in the appearance of the streets. The usual custom has been to place at either side of the principal entrance to the house, a fir tree and a bamboo, and to unite them by a piece of straw rope on which is hung a device called Shime-kazari, consisting principally of a lobster, an orange and a persimmon, a spray of fern, an oak-leaf and a piece of seaweed—the whole surmounted by a piece of charcoal wrapped in paper. The fir tree and the bamboo are emblems of long life, as also is the orange; the lobster typifies a hearty old age, strong though bent; the dried persimmon, very similar in appearance to, and quite as sweet as a Smyrna fig, is emblematical of the sweetness of conjugal constancy; the fern long retains its verdure; the oak-leaf does not drop until the young leaves begin to burst from their buds; and the piece of charcoal denotes eternal stability.

This year there have been but few of these time-honoured devices, the best of those that did appear, being placed in front of foreign houses, by their Japanese employés.

We give an illustration on page 214 of

#### A JAPANESE SHOP, WITH NEW YEAR'S DECORATIONS.

IT seemed to our artist one of the best he could take, but all who remember old times, will see how inferior it is to their displays.

There are the small fir trees, and the bamboos supported in a base surrounded by firewood; and there is the straw rope with a small device only, and with little miserable wisps hanging from it the whole length of the house. It will, however, give our distant readers a general idea of the manner in which the decorations are set up. These Shime-kazari remain up until the 7th day of the year, and are kept one week, at the end of which they are offered as a burnt sacrifice to the gods.

Before the close of the old year, it is usual for all the houses—both of rich and poor—to have a thorough cleansing; and to renew all worn-out articles of domestic economy. For the convenience of the lower classes, fairs are held in certain localities, at which the commoner articles can be purchased; and there are also a number of stalls dedicated to the sale of the

various things used in the decorations, and of toys &c., suitable for the enjoyments of the coming holiday. On page 211 is a small picture of

#### A LOBSTER AND FERN STALL.

HERE are the small boiled lobsters spread out on the fern leaves, and for these the sale is very rapid. On page 215 is an illustration of

#### A BATTLEDORE AND SHUTTLECOCK STALL. (HAGOITAYA.)

NOTHING else is sold here but these toys; the battledore being of wood with a picture generally of a male or female head. The shuttlecock very small in size, but similar to ours in respect of its being a pellet of wood with a few feathers stuck in it.

What a scene of merriment used a New Year's day to be when the weather was fine. This year it was spoilt by a snow storm, the snow lying deeply on the ground. Formerly in every street groups would be seen of men, women and children, either playing at battledore and shuttlecock or flying kites. The first was rarely played singly or in couples, but generally a circle was formed of from six to a dozen. All were dressed in their best and gayest clothes, their hair black and glossy, and in the case of the women, with some little bit of coloured crape, or coral-mounted hair pins, or tortoise-shell combs; all looked clean, bright, and happy. What screams of laughter would be heard, when after keeping the shuttlecock up a long time, one would miss it, and it would fall to the ground. The penalty was generally a slap on the back with the battledore from all the other players, though some adopted the less agreeable mode, of marking the one who missed, with an indian ink line down the face. This is *par excellence* the New Year's game, and the vendors of these toys always made a good thing of it.

#### KAZARIYA.

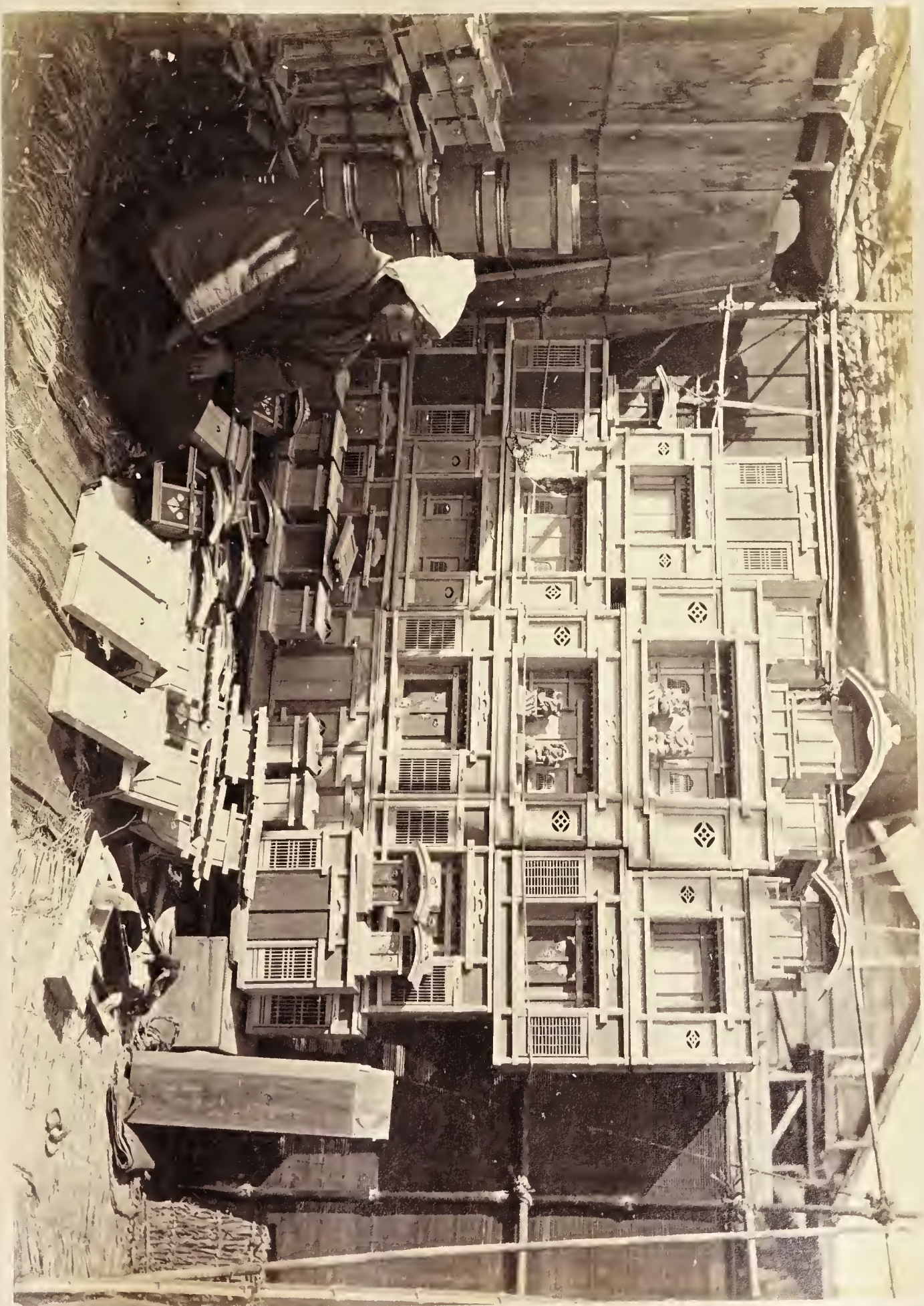
ANOTHER kind of stall is presented on page 217. It is a Kazariya, or seller of the ornaments and devices for the decorations. From the picture, it may be seen how largely straw enters into them. As in some shape or other, every house uses these straw adornments, the number of these stalls exceeds that of the others.

#### MIYAYA.

A VENDOR of Miyas; or little Temples, one or more of which occupy the place of the Lares and Penates of most households. To foreign eyes it seems strange to see the stalls of a fair include such things as these; to foreign notions, stranger still, that the people should buy them in such a place, in such a manner, and take them home, place them in a prominent position on the walls of their shops or dwelling rooms, and hold them as sacred or efficacious for good. We are informed by an officer, that the traders are more superstitious



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MIYAYA—SELLER OF MIYAS OR TEMPLES.



concerning them, than any other class, and it is certainly the case that very few shops are without them—sometimes very large and sometimes very small.

Besides the stalls we have portrayed, are others devoted to the sale of sweets and cakes and curious arrangements made with rice. Of these latter, one is worthy of mention. It is made up in balls not quite an inch in diameter. Rice and sugar, (only a little of the latter powdered over the outside), are the component parts. The balls are hollow, and on being opened are found to contain Japanese mottoes, written on little pieces of soft paper about one inch square. The mottoes are, like ours, generally either a "bit of chaff" or of an amatory tendency. But to hear the Japanese laugh over them as they receive, open and read them, is the "most catching" thing in the world. When Japanese do laugh, they do it with all their heart; and we always feel when we hear them, that apart from business they are the "jolliest people out!"

### HONGKONG.

The M. M. Str., *Volga*, shortly after leaving Yokohama for this port, picked up a fishing junk that evidently was sinking, with four Japanese, whom she rescued and brought on here.—*Hongkong Daily Press*.

It may be interesting to note that the Mandarin soldiers who were brought up charged with extortion at Sowkewan, and who were bailed out by the Mandarin at Kowloon, have received their deserts, the soldiers having been awarded 20 strokes of the bamboo each, and the sergeant 50 strokes, for disgracing that official's name.—*Idem*.

### Insurrection in Manila.

A very serious insurrection has broken out in Manila. A correspondent writing under date of January 28th says:—

Last Sunday Manila was thrown into a great state of alarm and excitement in consequence of a serious outbreak among the natives, who suddenly rose up and took possession of the Cavita Arsenal and Fort, killing several of the Spaniards. But for the prompt manner in which the Governor acted, the affair would have assumed most serious dimensions. It is said that a Secret Society has been formed, having for its object the entire expulsion of foreigners. Some thirty to forty people occupying good positions are in custody. The Governor, on receiving the information, immediately went to the Barracks, and ordered the native soldiers to march at once, and by this prompt action he gave them no time to set about doing otherwise. The rebels held Cavita from Saturday night until Monday morning, having full charge of the guns, stores, and in fact everything. The Governor's orders were to shoot everyone who came across, and some two hundred were despatched, not, however, before they had killed twenty-nine Spaniards. A batch of thirty to forty are to be shot this morning. On Sunday morning the town presented quite a martial appearance, the troops passing to and fro in all direc-

tions, and on Monday there was a very uneasy feeling among the people. A cry of fire was raised, and crowds rushed about in all directions, but the alarm turned out to be false. After the arrest of the more important rioters, and the return of the troops, on Tuesday matters quieted down again, and we are now going on as usual. One bad sign is that several Priests are mixed up in the affair, but the Governor is not the man to be overruled by Priests or anyone else. One of them went to him on Tuesday asking him to spare the prisoners who had been brought in. His answer was: "I know my business; you go and attend to yours. I shall shoot the rebels; you can pray for their souls."—*Idem*.

### Osaka.

(From the *Hiogo News*.)

I hear that at the Mint they only deliver half gold, and half silver coin now. An immense quantity of gold coin has been already absorbed by the country, yet it does not seem to have got into anything like general circulation here, a gold yen being evidently thought a curio by most of the native shopkeepers. Some complaints have been made about some of the new coins being issued from the Mint in a defective state. I am told that in all such cases, there will be no difficulty in getting the imperfect pieces changed for perfect ones at the Mint. But practically I suppose this will be done through the money-changers, who will buy the faulty coins at a discount and then change them when they have accumulated enough to pay them for the trouble.

One every side one sees signs of the approach of the great New Year's festival. Every one seems busy trying, by hook or by crook, to "cut a shine" upon the auspicious occasion. One of these would-be *bon vivants* appears literally to have tried by "hook" to make a haul sufficient to defray his expenses, for he clambered about midnight upon the roof of a foreigner's store room, and had just removed some of the tiles through which he could have hooked up his booty, when one of the inmates heard the noise, got up, and after discharging a Henry rifle in the direction the sound came from, heard the rascal make his escape over a neighbor's wall. When walking through the city the other day, I was struck with the number of busy housewives I saw brushing what seemed to be the dust of the past twelve months from the smoke-begrimed images of Hoteie sama, the god of money, together with other of their evidently equally well treasured *lares et penates*.

This morning, between three and four o'clock, the beautiful phenomenon called the *Aurora Borealis* was to be seen here; whether it was what the newspapers call a "fine display," I know not, as it was the first I think I ever saw. More than a third of the horizon appeared lit up by a soft, glowing, rosy light, the effect of which was very beautiful, but I hope if we are to witness these Celestial fireworks they will "come off" at some less unreasonable time than at the sma' hours in the depth of winter; if not, I for one don't want to see them.

The site lately occupied by the *Tenjin Sama* temple in the *M'memotocho*, is to be covered with shops and turned into a market, the object being, I am informed, to do away with the necessity of foreigner's cooks, &c., going into the city to make purchases. How considerate paternal governments are, to be sure.



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

[Vol. II, No. XIX.]

YOKOHAMA, FRIDAY, MARCH 1st, 1872.

[SINGLE COPY \$1.00]

## SALVAGE FROM THE "FLEDA."

**I**N the Autumn of 1864, the barque *Fleda*, laden with cargo for London, was wrecked in Odawara Bay, during a heavy typhoon, only a day or two after leaving Yokohama. The subjoined account of a trip taken in the *London*, a steamer which went down and brought up her cargo, has been sent to us; to compare the treatment of foreigners in those early days, with that described in the account of the land trip which has occupied the last six numbers of the *Far East*.

SEPTEMBER 13th, 1864.—After spending an idle five weeks in Yokohama, my sole occupation being a continued series of calls on friends here, in the futile hope of finding some employment for "idle hands to do", I was not at all sorry

when H—n, who was the first I favored with a visit this morning, asked me to go with him and a friend or two, on a cruise in the steamer *London*, down to the wreck of the barque *Fleda*, bound with a general cargo to London, but which had been blown ashore in the typhoon of the 9th, in a bay about 60 miles to the southward of this. So, eagerly hurrying home, and making up a bundle of a few woollen suits, I was soon ready; and about 2 p.m. H—n, H—e and myself went off, and got safely on board in about 10 minutes, where we met the other one of the party, R—. Capt. Byrne was waiting for us, and steam being up, it was not long before we were underweigh. We had a most lovely afternoon, bright and sunny, with a cold stiff westerly breeze, to which we now commenced setting sail, and were soon bowling along at a famous pace, over a fine dark green sea, bright with broken crests. We were all in famous spirits with the prospect of fine weather, and a pleasant cruise.





We were fast running out past the land to seaward, with everything in our favour, and shortly after 5 p. m. left Cape Sagami, the outermost point, behind us, and were bowling along at a pace of 12 knots, before a now fresh gale. The evening soon closed in cold and chilly, and as it grew darker we watched the beautiful phosphorescent lights flying past us in the foam with a very pretty effect, and the distant, fitful gleaming of the Japanese beacon fire on the Cape far behind us, rapidly disappearing in the short and fast closing twilight. The pace we were now travelling at was most exhilarating, and we were in hopes of soon running down near the wreck and finding a snug anchorage for the night. About half past 7 p.m., we had come up with a dark wooded little island, called Fasima in the charts, and had to "go ahead easy," and take in all sail, as there are no regular surveys of the coast, and the gleam of white breakers rushing over a reef some distance off the island, shewed us how cautious we ought to be. It was now on coming up to the wind, that we were enabled to judge of the force with which it had been propelling us before it, as it rushed in furious gusts through the rigging, making the ropes and blocks scream again; the sea moreover took advantage of our being exposed broadside to it, and whipped up in sprays that gave many of us a ducking, although on the bridge and high above it. Cautiously we felt our way to leeward of the island, leads going, and no bottom at 25 fathoms; still nearer we crept in under the grateful shelter of the island, and approached within a few hundred yards of it, and still no anchorage could be found; we could now distinctly make out the forms of solitary fishermen grouped round their cheerful wood fires under the trees, but, poor beggars, what a fright they must have had; for suddenly a flash illuminated the whole of the fore part of the steamer, which, followed by the loud report of an 18-pounder, (fired in the hopes of attracting notice on board the wreck, said to be leeward), caused the immediate disappearance of all the fires and the groups around them, in a most magical way. Poor islanders! I fancy such a terrible flash and bang never had greeted them before, as they had not even the next day recovered from the effect. Much to our disgust owing to our being still unable to find an anchorage, even although we had ventured closer in to the island than was prudent, we had to steam round and out again into the boisterous sea and gale. Having by 9 p.m. got a good offing, we hove-to under main-topsail and jib, until daylight should favour us with a better view of the coast. So after a quiet rubber at whist, we all took up our quarters for the night on the snug settees of the after-saloon, as comfortable and cosy as we could possibly have wished.

Midnight.—I was wakened up by the carpenter and steward scrambling over me to get up on the after lockers to screw in and secure the ports, and hearing the crew all scrambling about above my head, I wrapped my blanket around me, bolted up the companion way on deck, and was greeted by a puff of wind that nearly took my legs from under me, and carried off my blanket. It was now blowing a fierce gale; crew hard at work getting boats in board off the davits; the vessel lunging into a heavy sea, "hove to" under the topsail, now close-reefed, the weather very dirty: appearances very threatening to the Northward and Westward. Steam was again

being got up, Captain Byrne having found that the sea and current had driven us very much to leeward, had determined to face the gale and steam up against it. However the rain having come down and the weather set in misty, I bolted below where I slept comfortably in spite of the jerking into the seas, the vibration, and the creaking of the timbers.

Wednesday, 14th September. On getting up on deck at daylight this morning, I found that the gale of last night had blown over, but that the wind was still fresh from the same quarter, and the weather fine and bracing; we were now steaming down again towards Fasima island, and passing it were making for a headland of the high wooded coast to leeward, under which the sailor on board (one of the *Fleda's* crew) said the wreck was lying. About 6 A.M., in spite of our bright hopes of a fine day, the weather again set in squally and dirty, but keeping on still for the coast, nearing the bluff, all eyes were eagerly strained to endeavour to catch a glimpse of the vessel's masts, but in vain. At last we opened out the bay running in behind the headland, where, forced right up on the beach within 50 yards of a large village, lay a black hull with shattered spars, apparently brig rigged with main-topmast gone, (the mizen mast having been carried away in the typhoon). Byrne determined to run in as close as he safely could venture, in spite of the dirty weather; but still no soundings could be had on this precipitous coast: so we again fired the 18-pdr, and finding no answer returned to it, determined to run back to the little islet (Fasima), which we reached in half-an-hour. Running in to leeward, and when actually within a stone's throw of the steep stony beach, we brought up in 10 fathoms. Here we determined on waiting until the weather moderated; and to avail of a little quietude, to rest Captain Byrne and the crew, who had been up all night. Half past two o'clock P.M.:—Availing of a lull, Captain Byrne, H—e, R— and myself, went ashore in a whale boat manned by Malays; but directly we neared the beach, a few natives who were under some thatched huts built over some fine large fishing boats, took to their heels, bolting inland up the hilly side of the island, and disappeared in the woods. After landing and hopping over a beach composed of large smooth sea-worn stones of great size, we struck into a pretty woodland pathway leading up the central ridge of the island through some beautiful shrubberies, which smelt deliciously sweet and fresh. Reaching its top after a five minutes walk, we found the ground nice and level, and laid out in vegetable gardens, which led us to conjecture some village near. From the top of the ridge, we had a very pretty view over the top of the shrubbery, with the old *London* snugly at anchor in the bay below, perfectly protected from the wind and sea, which were still at work outside, as we could see large rollers breaking grandly to leeward. The rain to our disappointment again came down in a steady downpour, but being determined to explore the other side of the ridge, we plodded our muddy way through the clayey vegetable gardens, making a capture of some of the more civilized inhabitants, who guided us down a steep wet and slippery pathway to a small fishing village below. Whilst making our purchases here, which principally consisted of eggs for the everlasting "cocktails" we had the whole village out in crowds, in spite



of the heavy rain. The women appeared to be all particularly blessed with husbands, being actually all minus eyebrows, and with "open sepulchres" of black teeth. I must say, nothing I have a greater horror of than these mouthfuls of hideous teeth—ugh!

A large crowd of

small boys of very dirty appearance followed us at a very respectful distance through the village, and evidently held us in great awe; for did but one of our party quite accidentally turn round, an immediate panic ensued in the crowd, each one rushing off the path regardless of who or what was next to him. Three or four I saw rolled up in the ditch, nothing but straggling legs or arms being visible; each in a mortal funk, and endeavouring at the risk and inconvenience of the rest to scramble out over them. This caused much fun and a hearty laugh. Seeing no attractions in the village, not even a tea-house, and the rain still steadily falling, we were glad to retrace our steps through the village over the hill, and back to the boat, followed by the populace, who stood gazing at us even until we got alongside the *London* and on board.

About 5 P.M. we again had steam up, and after a heavy heave on the anchor, it having got hooked or foul of the rocky bottom, were off on another attempt to get near the wreck, and in a short time again rounded the Bluff, fired a gun, steaming "easy" in. When we got within 200 yards of the *Fleda*, the land protecting us from all quarters except E. or S.E., and finding bottom at 10 fathoms, we anchored safely in this fine bay, surrounded by hills towering up into the clouds—some being 1,800 feet in height—the headland with a grove of firs on its summit looking right down on us. The evening being miserably wet, I did not venture out of the ship. Capt. Byrne and H—n, however, went to the wreck on business, and when they returned we had a party of Japanese two sworded officials (from Yokohama overland) on board, besides Mr. Yousouf, an interpreter, a great scamp and like his brethren very fond of champagne:—in fact, during



TSKEMONOYA.

our stay down here, all his official chits had a postscript of "please to send 2 bottles Champagne, and oblige" &c., &c.; -- and our only coercive measure, when hard up for supplies because he had put the screw too heavily on prices, was merely to say, "no more Champagne until you send," &c., &c.;

and it had a wonderfully salutary effect. The scamps lived in a large temple on shore, and they and their friends the priests, I guarantee, had some jolly tipples on the dull wet evenings prevalent during our short stay.

From these fellows we learnt of the whereabouts of Y—, who had been sent down by one of the Insurance offices, and whom it appears they had put into a miserable little out-of-the-way temple beyond the village, while they themselves appropriated the swell one!

The name of the village we learnt to be Owsami, and the bay Agiro. The price of provisions, such as fowls, eggs, &c., was about twice that of Yokohama, owing of course to the "squeeze" put on by the yakunins.

The party that visited the wreck found the captain and portion of the crew still on board and in charge, having met with the greatest kindness from the villagers: who, soon after the weather moderated, actually went off to the wreck, taking with them hot tea and "saki," (a spirit extracted from rice), and offered them all quarters ashore, not even attempting to touch an article of the ship's property. Here was a contrast to what would have been the case had the vessel come to grief on the China coast! Even had the disaster occurred on our own coasts of England, the vessel might have been pillaged by wreckers. This exemplifies the splendid working of the Japanese Government; theft is but rarely known, and piracy unheard of on any portion of the coast. And for all this civility and hospitality, what return should you think our noble British merchant-seamen would make? Simply this: they go ashore in a body—in spite of the Captain's order to the contrary; go to the villagers' houses,



demand saki, get drunk, and commit outrages, insulting their hospitable entertainers in the grossest manner. So much for the sailors of the merchant service now-a-days!! The consequence is, that the natives who in all probability had never seen Europeans before, get their minds thoroughly prejudiced, and form a no very exalted idea of foreigners in general; the officials taking good care to keep up their own interests, by even still more prejudicing them against us. The public feeling was so inveterate in the village against us, that it was a long time ere they were able to discern that we were not as bad as the *Fleda's* crew, the little boys even yelling "Nippon piggi da!" ("Get out of Japan"); but before we left they were reclaimed, and we met with as much civility as is invariably the case amongst the Japanese villages; the yakunins alone humbugging us, as I shall have to relate.

Having made up our minds to take a run over the hills on the morrow, we retired at an early hour, in order to be up and ready at daylight; so soon after 4 a.m. Byrne's "tumble up boys," tumbled us out of our beds, and we went on deck and had a glorious dip in a tub of cold sea water, bright with phosphorescence which adhered to our arms and legs and entangled itself in our hair in a most pertinacious manner. Soon after 5 a.m. having had a light breakfast, we landed in a snug little harbour, where two junks lay protected by a breakwater formed of loose stones cast into the sea; and after scrambling up the bank, we found ourselves opposite the little temple where Y— was "put up," and roused him out of his snugger—a neat, clean, nicely matted little room, at the end of which were placed in a small railed-off space, many wood and stucco deities, esconced behind candlesticks and silken knotted streamers. After a stay of a few minutes, our party started off on a stroll, and selecting a pretty valley behind the bluff, struck upon a narrow pathway which led us right up, winding through some thick shrubberies; and under occasional huge fir trees and larch plantations. In the lower portion of the dingle, a pretty little rivulet, trickled its way down towards the village far below us, and we trudged smartly on for exercise, in spite of the disagreeable drizzling rain, and consequent slipperiness of the clayey well-worn path. A desperate scramble and a tumble or two, at last placed us on the top of the headland ridge, where we stood some 800 feet above the sea, having a glorious view along the steep and rocky coast. Out to seawards, lay the little island that had afforded us such snug quarters yesterday, but further we could not see, owing to the misty, rainy weather; the wind, moreover, blew with such fresh, cutting sharpness as to make us glad to descend, and get under the shelter of the brow of the hill. The rain coming down in a species of Scotch mist, made us glad to beat a retreat out of the woodlands, where it accumulated on the foliage and then fell in soaking double sized drops. After a good run down the glade we at last reached the back of the village. when some of the party went back to Y—'s quarters: but R— and myself were determined on trying to get some game for breakfast, and struck off for a climb on the bluff itself, which, (although we did not succeed in even seeing anything to shoot), amply repaid the stiff scramble we had through the thick wet under-

wood up to our middles, which saturated us through and through. On reaching the group of firs at the top of the bluff, we had one of the prettiest views imaginable. Right below us wound a magnificent bay—the village, wreck, and steamer forming a pretty foreground; and then we could trace the margin of the bay reaching away in a fine sweep, until it again edged out in a direction 12 miles away right opposite us, the villages in the distance being but barely discernible. The land from the beach trended away in deliciously green upland plateaus, forming beautiful valleys which dwindled away up the mountain sides almost to the edge of the thick clouds hanging over their tops. My poor descriptive powers fall miserably short of the magnificent reality of the scenery; but R—, who has been through the whole of Switzerland, says it in many respects equals fine portions of that country, although the bold snow-capped backgrounds of mountains are wanting. Still the variety of beautiful shades of foliage, from the light green of the rice fields, up to the dark pine woods, in some measure compensates for that feature in the landscape. I could have sat for hours under the trees and satiated myself with the delicious landscape; but R— was by no means of a sufficiently enthusiastic turn of mind to sit down with wet trousers on, and dragged me away. As it was, on the way down I could not resist the temptation of occasionally stopping and having another gaze, and was from time to time wrapped in cloudland, gazing, until a distant halloo away below me down the hill side, disturbed my wistful wanderings; and regretfully I found myself once more down on the outskirts of the village. In a few minutes we reached the little temple under the headland, where, finding the rest of the party had started through the village on a catering cruise, we took it easy for a few minutes, and then got into a small Japanese fishing boat, and sculled off to the wreck to have a look at her, and to pay the captain a visit.

The poor *Fleda* appeared a most miserable object, lying right over on her crooked and battered side, with shattered spars, yards pointing in all directions, rigging all gone, and stray ends of ropes hanging from her masts and yards—a more thorough wreck one could hardly imagine. On scrambling up her side, and getting on board, we went down into her hold, the beams of which we found completely discoloured with the horrible effusion emanating from the tobacco decaying in the lower portion of it. The tide flowed in and out of the hull, which at high water had as much as 7 feet of water in it. The captain (Hughes) was a very decent, pleasant man, and shewed us all over the wreck; he appeared to be very confident about the saving of the cargo and the vessel's appurtenances, and spoke very highly of the treatment he had received from the hands of the natives of the village; a few glasses, bottles, &c., being the only articles that they had appropriated.

After leaving the wreck, R— and myself landed at the village and had a stroll of about a mile through it, along a frightful road, one mass of mud, owing to the recent constant rain. The houses or rather cottages, were principally those of poor fishing villagers, with the usual steep thatched roofs and overhanging eaves; the fronts of the



cottages were mostly furnished with the neat light wooden screens, nicely papered, and for the most part pushed back on their sliding grooves, giving a full view of the occupation of their inmates; in some houses, rather nice looking girls were hard at work with the native shuttle and loom, weaving a coarse sort of cloth; in others, women were to be seen busy with neatly made wooden wheels, spinning cotton into thread; others again were hard at work pounding rice, and busy in barns, with handkerchiefs tied over their heads to keep the dust or dirt from their hair. Most of the men of the village were out fishing in the bay, whilst about a hundred of them were (with the aid of very rude primitive capstan), laboriously heaving a junk up high and dry for repair, as it had met with damage in the late typhoon. In the village we also noticed several neatly whitewashed fire-proof houses or stores. Some very foul odours greeted us in the village—not very unusual amongst Japanese, but here originating we learnt, from their modes of preparing or drying fish. It may be imagined how overpowering they were when I add, that during one of the evenings of our stay, the wind having set off the land, we had to have all the stern windows closed to exclude it. I noticed a fine little brook running down from the interior with a lot of women in very light costumes washing clothing, &c., close at its mouth. A two-sworded gentleman followed us as a matter of course wherever we went, and I have no doubt gave a very faithful report to his superiors, the Custom House officials: as we invariably found that they knew of our every movement with a minuteness that quite astonished us. On getting back to the little temple, we still found the remainder of the party *non est*. They were away on an expedition after a fine ox they had seen in the country at the outskirts of the village, and which they were bullying Mr. Yusouf and his friends to secure. They eventually came back with nothing but a pocket full of Japanese promises. Whilst waiting for the rest, I had a large crowd of little brats around me, for whom I had as much as I could manage, to make impromptu pop-guns of bamboo and elastic out of my boots, with which they were intensely delighted; and I hope, we thereby got a good character in the village during the remainder of our stay. About noon, we all got safely on board, taking Y—with us out of his crevice on shore.

We were all very glad to hear that captain Byrne had come to terms with the *Fleda's* captain, and was likely to make a very remunerative trip of it. The steamer had come down solely on “spec,” the Insurance offices having haggled about chartering her, and so disgusted Byrne, that he made up his mind, and went off without troubling himself further about them.

Soon after 3 P.M. steam having been got up, we hove the anchor out, and ran in to within 100 yards of the wreck, anchoring in 3, fathoms; and passing a hawser to her, ready to heave the steamer closer in to-morrow, to facilitate the transshipment of the cargo and passage of the native boats to and fro.

(To be concluded in our next.)

## The Illustrations.

### PAPENBURG.

THE first picture in our present number represents a spot sadly connected with the history of Christianity in Japan. The rock in mid-distance to the left is Takoboko, known since 1622 by the name of Papenburg, given to it by the Dutch, in remembrance of their countrymen who were thrown from it into the sea, on account of their faith.

One of the most remarkable features of Japanese history is presented in the rise and progress of the Christian religion in the country. The Portuguese, whose enterprise had long extended to China, having accidentally discovered the Japanese isles about the year 1542, were not long before they set on foot a mission thereto. Francis Xavier, Provincial of the order of Jesuits in all ports of India subject to Portugal, having met with two Japanese who had been brought to Malacca by the Portuguese, taught them to read and write the Portuguese language, as well as the truths of the Christian religion; and having baptized them, accompanied them back to Japan, using them as teachers and interpreters. Xavier arrived at Kagosima the year 1549 with some dozen members of the society of Jesuits. The Prince of Satsuma having granted an audience to the new comers, issued a proclamation by which his subjects were permitted to listen to the teaching of the Christians, and if they liked, to adopt their creed.

Leaving his Japanese converts in their own country, Xavier made a move first to Firando, and subsequently to Miako, taking Amaguchi, in Choshu's territory, on his way. Unsuccessful at the metropolis, he baptized in Amaguchi, converts to the number of three thousand persons before the end of a year; and it is noticeable that the very first places that received christianity with anything like fervour, were those against which since the opening of the ports, foreign powers have been obliged to exert force, on account of the extreme hostility of their princes to foreign intercourse.

We have not space here, to describe the progress of the faith. But so rapidly did it spread that several princes embraced it.

One of these was the Prince of Omura, who gave permission to some Portuguese merchants to settle at Nagasaki, then a small village, but situate on one of the best and most beautiful harbours in Japan. He went further. He invited the missionaries to reside there, and built them a church, and promised that none but Christians should be allowed to establish themselves there. Thus Nagasaki from 1568, became the head quarters of the new faith, and so many converts crowded to it, either for the protection it afforded them or for the profitable trade to be done with the Portuguese, that it soon became a large city. The arrival of Dutch, and English traders, and Spanish priests followed rapidly, and the quarrels among the traders, and among the religionists became a source of perpetual annoyance.

What Nagasaki is at this day, we all know. And we also have seen within the last three years, how many descendants



THE FAR EAST.



THE GEYSHU YASHIKI, YOKOHAMA.



THE FAR EAST



Torii to the Temple at KANASAWA.



of the old native converts continued to be Christians, and have had to suffer for their faith. The names of Shimabara and of Papenberg remind us of the persecutions of the past.

How from hatred of the Buddhists, Nobunangu, the Shogun, encouraged the Christians; and how and why his successors turned against them, forms one of the most interesting portions of the history of Japan.

Papenburg is just at the entrance of Nagasaki Harbour, and one of the first objects which the visitor to that part of Japan has to admire. Sad is it to think that such a spot is connected with such a tragedy.

#### TSKEMONOYA.

IF the Japanese have been accounted simple livers because they abjured meat, they certainly are peculiar in their taste, and have among their edibles many things which to foreign ideas are very objectionable. Among others they are given to preserve vegetables and fruits in brine, and this brine they never change but make it do for years, merely adding to it as necessary. The odour of cabbage, daikon (large radishes) and the like, when taken out of the brine is most abominable, and fills not only the house, but the atmosphere around it; yet the Japanese delight in it, and think it very hard that foreigners object to it. The picture on page 223, represents a seller of such things; all the middle and lower classes taking their daily supplies from such people.

#### THE GEYSHIU YASHIKI, YOKOHAMA.

IN the native town of Yokohama many of the merchants and others who can afford it, are building houses on something approaching to the European plan, which may be said to combine a considerable protection against fire, with moderate expense. The fireproof godowns of the Japanese, wooden frames thickly covered with mud, are so expensive that they are generally very small; and are therefore unfit for the reception of large stocks of merchandise. The picture on page 226 however represents a fireproof house of a size superior to anything of the kind we have seen elsewhere. It belongs to a merchant, the agent for the prince formerly known as Matszdaira Aki no Kami—more frequently spoken of under the name of his province "Geyshiu;" and is the best specimen of Japanese house architecture we are acquainted with.

THE pictures on pages 227, 229 and 231, are respectively,

#### THE TORII AT KANASAWA,

#### THE GOVERNMENT STORE AT SHIMODA

belonging to the Lighthouse Department, and the village of

#### TONOSAWA,

on the road to Myonashita and Hakone.

## The Period,

#### The Assault on Mr. Wade.

THE British Minister has been assailed with opprobrious epithets by a mob of Pekingese youth and struck with a stick by one of the oldest of them; but fortunately no particular injury has been sustained by His Excellency. The affray could have had nothing of a political character, or the members of the Tsung-li-yamen would have been aware of it, and would have informed Mr. Wade of the fact. The truth, as it has to-day been officially communicated to us, is that Mr. Wade, walking in plain clothes along one of the leading thoroughfares of Peking and passing the end of one of the narrow lanes that debouch on the main street, was assailed by a crowd of youths shouting after him the usual insulting epithet "Foreign Devil;" and, on his remonstrating one of the oldest of them hit him across the head with a stick. They seem to have mistaken him for some of the foreign rowdies who are said from time to time to insinuate themselves into the sacred capital in spite of the vigilance of its diplomatic guardians of whom Mr. Wade is, or was, the chief. Hence the attack was really made not on the British Minister at all, but on some other individual whom for the moment Mr. Wade personated in the eyes of the crowd. This is too obvious to require proof. The inconvenience which the innocent Minister was thus made to suffer is much to be regretted; but the occurrence having arisen through a mistake His Excellency is happily relieved from the necessity of making it a diplomatic question. As for seeking to have the delinquents, punished, Mr. Wade is perhaps the last man who would consent to any harsh procedure, and although Pao of the Tsung-li-yamen happening to come up immediately after the assault and learning what had occurred, had the young man who committed the assault arrested and brought before the Yamen, the offender was let off with a mild sentence of cangue—a punishment which was also extended to three or four policemen who, the high officers of the Yamen held, ought to have been on the spot, to protect Mr. Wade from the indignities he had suffered. The offence, it will be observed, was committed in ignorance and the remedy therefore is not repression, but enlightenment. Beginning with the Emperor and his Ministers, the Chinese should be carefully taught the nature of the relations between man and man; it should be clearly pointed out to them that violence is not only unbecoming but that it is a two-edged sword which is apt to cut both ways. When, through the higher authorities, the whole nation shall have gradually been convinced of the impropriety of cutting and wounding promiscuously, it will only be necessary to put them through one more course of instruction with the view of teaching them that foreigners are men like themselves, and entitled to the usual courtesies of life. When the Chinese people shall have mastered this lesson we may fairly consider that the first step has been taken in the path which will lead to social perfection. In the meantime, should any temporary aberrations occur, it will be a sufficient justification to point to the outrages which are constantly perpetrated in Christian countries.

We have intimated that though outwardly and physically it happened to be the person of the British Minister that suffered damage, that was an accidental circumstance, and in thought and intention—the true test of an action—it was an unknown rowdy, or perhaps a missionary, who was cudgelled by the Peking mob. And who can tell what provocation might not have been given by persons of that kind? A rampant preacher, imperfectly acquainted with the Chinese classics, defiling with his jargon the bayonet-ploughed soil of Cathay, or a prying villain of a traveller peeping over the enclosures of



THE FAR EAST.



GOVERNMENT STORE AT SHIMODA.



Yuen-ming-yuen may well try the temper of a noble and patriotic people and rouse them as one man to fierce indignation. In the good old days when there was only the English Legation at Peking, when Mr. Bruce was the Minister and Mr. Wade his Secretary, it was possible to keep out dangerous intruders and to exercise an efficient supervision over those who were admitted. The simple Pekingese were then defended against the well-known rapacity of the British tourist; and injured chair-coolies who were dissatisfied with the scale of barbarian remuneration were sure of a powerful judge-advocate within the British embassy. There was no stoning in the streets then. But now, it is the Minister himself who falls into the hands of a wellmeaning, but imperfectly instructed populace.—*Shanghai Evening Courier.*

THE Imperial Naval College, Yedo, was visited on Saturday, by His Majesty the Tenno. None of the foreign community knew anything about it until very shortly before the arrival of His Majesty, but the news quickly spread that the ceremony was to take place and that those who wished to see anything that was to be seen had no time to lose, so that by the time the Imperial Escort appeared in sight there was quite an assemblage of the foreign residents. We do not hear of any foreign official being present. His Majesty was in a carriage by himself, preceded by another in which was a high officer of his court with two little boys. His Majesty was dressed as usual in white, and looked remarkably well. Both the carriages were drawn by four horses, and there was a cavalry guard of about fifty, who preceded and followed the carriages as an escort.

The College, as many of our readers are aware, is situated on the opposite side of the Canal which skirts Tskidji in the ordinary approach to the Hotel. It is a large building on the foreign principle, and stands in very large grounds, one portion of which is used as a parade ground.

We are informed that by a recent arrangement Lieut. Brinckley, R. A. will in future be the instructor in scientific artillery, in connection with this college.

A VERY gratifying circumstance has come to our knowledge and one which will be equally so to our readers.

Some gentlemen who went out shooting on the other side of Yedo, on New Year's day, were accosted by some of the dwellers in the region they had chosen, as it seemed to them, with more than ordinary marks of respect. About mid-day they were invited into one of the better kind of houses to take some refreshment. They said that as their object was sport, they would not then break their day, and should they require accommodation later on they would go to a tea-house. However the invitation was so pressing, that at last they yielded, and conversing with their host, ascertained how it was that everyone seemed to look upon them so kindly. The government had issued a notice stating that as the holidays were approaching, in all probability foreigners would make their appearance with their guns for the purpose of shooting birds. The farmers and others were enjoined to treat them with kindness. The notice expressed the satisfaction of the Tenno with the present prospects of the Barley crop, and said—it was not likely that foreigners would do any damage to it or anything else, and that if they did so, they would pay for any injury done. In case, however, of their refusal to pay, the people were enjoined to treat them with strict civility. The host said the notice itself had given satisfaction to the farmers, who were only too happy to act on the Mikado's desire.

THE return Football match between the "Services" and the "Settlement" was played on the Garrison Parade Ground on the afternoon of the 21st February; and resulted in favour of the "Services," who succeeded in getting three goals to 0.

THE recent alteration in the relative value for Japanese small change is as follows:—

Hitherto the *rio* was 100 *tempos* and the *tempo* 96 cash. Now the *rio* is 125 *tempos*, the *tempo* being only 80 cash. The smaller coins were the *nijiu shi mon sen* equal to 24 cash are now only 20 cash, but it will be seen bear the same relative proportion to the *tempo*. The *jiu roku mon sen*, late 16 cash is now 15; the *jiu ni mon sen* formerly 12 cash now counts for ten. It is a change that does not affect foreigners much, so no notification has been necessary; but the notice to the Japanese has been very fully published and made known.

MANKITCHI'S fireman made their annual parade of the settlement to-day in full panoply. Preceded by a leader, who, dressed in a French Marine's coat, Japanese continuations and a pair of old boots very wide in the legs, on his head an old French shako, and armed with a hose pipe—like Mansie Waugh the tailor o'Dalkeith—"fancied himself a general, giein' the word o'command," the men came on, drawing one of the Dutch Engines and carrying another: followed by a number of hook and ladder men, with new fire hooks, and a new bamboo ladder, and lastly by a band of brothers carrying a huge tub of saki. At certain spots the procession stopped; the ladder was placed perpendicularly from the ground, and supported in that position by the hookmen with their hooks. The ladder was then ascended by a fellow skilled in aerobacy who showed off various feats, amid the admiration of the crowd. The men were all dressed in new clothes—the majority having French Marine's coats, and all looked very clean and jolly. Of course Mankitchi, with his beaming, merry face, was there directing all; and he looked as if, with his retainers, he felt himself every inch a daimio.

THE Foot Paper Hunt announced for the 16th February, came off yesterday afternoon. The meet was at the old Coffee House corner and was but thinly attended, many gentlemen evidently thinking that it was more advisable to follow as far as practicable on horseback: thereby reducing the number of running men to the smallest meet of the season. The hares Mr. Hamilton and Lieut. Sandwith, R.N., started punctually at 3.30 p.m., and were followed by the hounds after 15 minutes had been called. The course selected ran along the top of the hill over the Kanasawa Valley, with an occasional variation of a run down to the Canal and then up the hill again, here several checks had been laid and the hounds lost much time in picking up the scent. On ascending the hill close to a high bank known as the "coal shoot" the hares had evidently run for the Grand Stand, but had suddenly turned sharp off to their left and crossed the Circular road making for the Rifle Range into which they descended, having first of all laid a long check, that very nearly ruined the chances of the leading hounds coming in first. From the Rifle Range the finish was a pretty straight run in through the Garrison Hospital down on to the centre of the Parade by a stiff drop of 15 feet perpendicular bank.

The hares arrived just after a fifty minutes run and the hounds appeared twenty minutes later, Mr. A. Dare 1st, Corporal Dunn 2nd, Private Culley 3rd, closely followed by Capts. Walsh and Hill, Messrs. Smyth, Shaw, Murray, Prior, and about a dozen of the Marines who were running for three prizes kindly given by a gentleman of the community.

The distance run was at least 5 miles, and may be considered as a pretty severe course, more especially as the checks were numerous and laid for a long way out of the true hunt.

Next Tuesday afternoon, the Return Football match, Services vs. Settlement, will be played on the Camp Parade Ground: play to commence at 3.30 p.m.



THE FAR EAST.



Tonosawa—Beyond Odowara.



**Y**EDO Hotel is about being converted into Barracks for Japanese Marines. The first to inhabit it are men of Satsuma, and some apprehensions have been expressed lest these men, notoriously the most turbulent and unmanageable of all the clans, should whilst under the influence of liquor or other excitement, become a source of danger to the foreign community. It is possible: but, for ourselves, we do not think it likely.

**O**RDERS have been issued to have the Telegraph works, connected with the Railway between Yedo and Yokohama, completed within a fortnight; and according to present plans, there are hopes of opening the railway within a month.

**T**HE new sensation in Yedo, is the desire that has suddenly seized upon the Japanese to obtain foreign ladies as teachers of young Japanese ladies. If all we hear be true, several engagements of this kind will be made.

**I**N a letter received from Yedo to-day, the following interesting intelligence is given:—

“As a matter of news from Yedo, I am happy to inform you that the foreigners dwelling here have decided to erect in Tszkigi, a Chapel for regular public worship. This will be supplying a need that has been long felt here, and it is hoped that its erection will add much to the interest of living in this city, as well as indicate another step in the onward progress of the great truths of Christianity.”

#### Mutiny of the Native Troops at Cavite, Manila.

(From the *China Mail*.)

**B**ETWEEN 8 and 10 o'clock of the night of the 20th January, the native troops garrisoning Fort St. Philip rose on their officers and murdered them. This fort protects the dockyard and arsenal of Cavite, and at the time was garrisoned by about 300 Artillery and a few Marines. The guard began the mutiny by cutting down and killing on the spot their officer, a Lieutenant of Artillery, and immediately afterwards the other soldiers in the fort rose *en masse* and shot or cut down all their officers. The Commandant, a Major, was killed and his wife dangerously wounded in protecting her husband's body; a native nurse who tried to save her mistress was also killed. The rest of the garrison in Cavite was the 7th Regt. of Infantry, and they evidently, had been tampered with, for they rushed to the parade with their arms; but the firm and judicious action of their Colonel and Officers prevented them from joining the Artillery and Marines, who now had full possession of St. Philip. The Colonel, addressing the men, said that if they wished of course they could shoot him and the officers, but that they would surely be all punished with death, and that it was far wiser to come with him and put down the Artillery, as by so doing they would gain promotion and distinction. He then ordered them to move off by companies; but when the officer in command of the 1st company ordered his men to move, a murmur was heard, “You are no longer our officer, we are all as good as you!” he promptly said, “Who is the man that dares refuse to obey my orders? let me see his face.” Two men moved out of the ranks and were instantly shot through the head by this officer, who, like all Spanish officers, was armed with a revolver. The 7th Regt. then remained firm. The Artillery in the fort tried to get to the barracks of the 7th Regt., but were unable to pass a guard house in which was posted an Indian Corporal and ten men; these were both loyal and brave, for, rushing out bayonet in hand, they threw themselves across the road and there withstood the attack of the mutineers, ten times their number.

The latter rushed through the streets, cutting down all Europeans and increasing the number of the murdered to 29, of which, by some account, 13 were civilians and 16 were officers. Cavite is situated on the E. side of Manila Bay, and is 8 miles from the city by water and 13 by land. The Fort St. Philip commands the harbour of Cavite, and the insurgents had possession of the guns of the fort, from which they fired on the ships, nearly sinking one small gunboat, a round shot striking her at the water line. Communication with Manila by water was thus cut off. An officer volunteered to go there by land: he was accompanied by a baker from the town of Cavite, and when 3 miles on his way he was attacked by men thought to be Marines: the baker was killed, and the officer having discharged his revolver several times

without effect and being now shot through three times, fell to the ground and feigned to be dead: his head was cut open by a blow from the butt of a musket, but he is in a fair way to recover, having been brought back by his native servant 11 hours after he left Cavite.

It appears that the Captain General had, by some anonymous letter, been warned that an attempt would be made in Manila on the Fort there on Sunday, the 2nd without any knowledge of the affair at Cavite he changed all the guards, putting Spanish sentries on all important posts. The 3rd Regt. of Infantry was the only one that made any move, and during the night of 30th, they came armed from their rooms, one by one, and were quietly secured by the guard to the number of between 30 and 40, when the rest became alarmed and did not move. On Sunday news came by water from Cavite of what was going on and the 3rd Regt. was sent by the *Bay* steamer to Cavite, and there, joining with the 7th, which up to this did not show much desire to attack the insurgents, commenced an attack on the Fort which was not successful until the next day, when having riddled with shot from some field pieces the guardhouse where the unfortunate artillery lieutenant was killed, and having taken in reverse that part of the Fort by blowing down a portion of the Arsenal wall and there getting a field piece into position, the assault was made. One of the mutineers rushed out with a white flag and asked for quarter, and the 3rd and 7th ceased firing, but were ordered to go on by their officers, and the man with the white flag, was shot. An entrance gate beneath the guard house had been opened by the man, and through it the infantry rushed in, and gaining the mastery, put to the sword every one side. The mutineers were chased from building to building and were found hidden underneath floors and among the rafters of the houses, from which places they were dragged to be bayoneted. Three of them took refuge in a boiler that was under repair; they were shot inside. No prisoners were taken. All resistance being over, the number of dead were found to be about 100: 40 are supposed to have been killed by the shot from outside and 60 after the assault. Very few of the attacking troops were injured, not more than 10, one of whom was a naval officer, who leading on an escalading party, went up the ladder when fixed and not being followed by his men refused to retreat and was shot as he stood on the top of the wall.

During Sunday night the mutineers attempted to escape from the fort by water; they were fired on by the infantry, but some 200 got out, of whom 80 were taken next day; the others have escaped into the woods. Of course many arrests have followed, and by the 25th the prison was full. Several Spaniards are among the prisoners and many Mestizos. A lawyer of Manila and a priest of a village close to Cavite are amongst them. By the 26th, 39 of the 80 soldiers who were taken at Cavite had been tried by Court Martial and 36 were condemned to death, 3 being acquitted: 23 of the condemned had their sentence commuted to imprisonment for life, and on the morning of the 27th the 13 others were shot, 9 on the Calcade at Manila and 4 at Cavite. The troops in garrison at Manila, with the exception of the necessary guards, were paraded; they numbered about 1600 men, and as the Manila garrison is between 3 and 400, many were therefore either detached at Cavite or in the forts at Manila. The Captain General having arrived, the prisoners, bound arm to arm and closely guarded, were marched to the ground, the drum beating a melancholy dirge; they were placed on their knees in front of a musketry butt, and the Town Major having gone round the troops proclaiming “Live the King! He who now lifts up his voice to ask for pardon for these condemned does so at the cost of his life”—the firing party (50 men of the Artillery) marched up, were halted 6 paces from the prisoner and fired into them. This was badly managed, as no reserve was at hand, and one being still alive an orderly was despatched 10 yards off for two men, who coming up fired into the wretch so near to him that the powder set his clothes on fire. Even then he was not dead, and an officer landed his revolver to a sergeant who shot him through the head. Eight of the nine were Artillery men—the other a Marine, about 6 feet 3 in. high.

A brigand named Tolubau was to have joined the movement, and had collected it is said 1,000 men, but when he came close to Cavite, he found that the loyal troops surrounded it, so he went back to the Woods.

The outbreak would without doubt have been much more serious had not those at Cavite precipitated matters by breaking out on the 20th and not on the 21st. From papers discovered in the houses of some of the accused in Manila, troops in the citadel of that city were to be the first to rise, and they were to fire two guns as signals to Cavite, and the 20th was one of the numerous fiestas held in Manila, where each separate quarter of the city has its own patron saint, whose day is kept with much noise and fireworks, and on this occasion two showers of rockets were discharged from a kind of mortar with a loud report. Some of the prisoners from Cavite state they mistook these for the signal guns.

A printing press has been seized in one house and a proclamation in Tegalao, the Indian language, calling on them to rise, has also been found.



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

[Vol. II, No. XX.]

YOKOHAMA, SATURDAY, MARCH 16TH, 1872.

[SINGLE COPY \$1.00]

## SALVAGE FROM THE "FLEDA."

(Concluded.)

A PORTION of the remainder of the afternoon was spent in diplomatic correspondence *in re* "The Village Ox," and finding that the officials were determined on humbugging us, we threatened to land a body of men to-morrow, and carry the animal off, paying the Yokohama price for it only. This in a measure had a salutary effect, as an answer came, stating that after a great deal of trouble, they had succeeded in inducing the owner of the animal to dispose of it for itzibous 160, (just eight times the Yokohama figure). Now this was all nonsense; but it was immaterial, as we had gained something in learning that the beast could be purchased; what we should have to

pay for it being quite a different matter. So this point being gained we anxiously awaited the morrow.

Whilst on this subject, and to exemplify the proper course to adopt with these squeezing officials, I think it worthwhile committing to paper an anecdote related to H— by a friend of his, passenger on board a Russian gunboat, which it appears was off the Japanese coast some distance from any treaty port, cruising. Having been out some time, her commander was very anxious to secure some fresh provisions and meat for his men. Anchoring, therefore, he tried to obtain some but was refused. However, one afternoon, some of the vessel's officers landed for a stroll, and whilst following the sea coast, they came across some fortifications and very naturally took an interest in examining them. Whilst doing so, numerous two sworded yakunins came up and commenced pelting them with stones. Finding the oddst against them, and being unarmed, they beat a quiet retrea



VIEW FROM THE BELVEDERE, KANASAWA.



to their boat uninjured, and on getting on board, of course reported the circumstance to their Captain. Next morning a body of men were landed, marched up to the principal house of the place, and as luck would have it seized upon six officials, who it appears were of some rank, and quickly marched them off and stowed them away out of sight on board the gunboat.

Next morning off came the Governor of the place, in a most frantic state, and on enquiry found that the Captain was to be seen in his state cabin. Here he was ushered in, and found the noble commander seated at a table desperately occupied with despatches at which he was frantically scrawling with a frown of thundering import on his brow and looking things unutterable. The commander speaking Japanese fairly, demanded his rank, business, &c. The Governor, in a most pitiable manner, related the circumstance of the seizure of the high officials; to which the Commander coolly replied "Indeed!" He sent out for his chief officer, questioned him on the matter, whether such were the case, and the reason? Having heard, he told the Governor "that he was very sorry, &c., &c., &c., that it appears his officers had been grossly insulted, pelted, &c., &c., that the Russian laws were very strict, &c., and that it could not be otherwise—the six officials *must go to Siberia*, &c. He had "no doubt that the salt beef and hard biscuit fare for the "next six months would not agree with the stomachs of "dainty officials, but it could not be helped." This worked the wretched man into such a state—the very idea of Siberia and perpetual imprisonment—that he drew his sword and was going to commit "hara kiru" on the spot. The commander objected; and requested that he would not soil his carpetted floor; and therewith had him bundled out on to the main deck, where after a couple of hours cooling, he again asked for an interview. The Commander was seated at the dinner table which was covered with savoury viands, the steam of which wafted around the hungry official's nose, and must have much tantalised him. On hearing what the Governor had to say, he replied that he had thought over the affair, and that the insult *might possibly* be wiped out, by his (the Governor) doing the Russian Government some great service. He would therefore try to help him in his dilemma and suggest that as H. I. Russian Majesty's sailors required some fresh beef, several head of cattle should be supplied, when he would then perhaps be at liberty to release the prisoners. To this the Governor replied, that *it was impossible*, such an idea could not even be entertained. The Captain shrugged his shoulders, was very sorry, &c., &c., but must request the Governor's thinking the matter over outside, as he was going to dinner; and so the interview ended. Next day passed—no communications from the shore; but the following day, a string of oxen were seen coming over the hills from inland, and before the afternoon, no less than a hundred head were collected on the beach, as a peace offering to the offended dignity of the Russian Government, out of which the best animals were picked, and taken on board; the officials were sent ashore; and away steamed the gunboat with fresh meat sufficient to last them for weeks afterwards.

This was the proper and only plan of competing with Japanese duplicity; as unless you get the upper hand of them they will humbug you to their heart's content, and you will never attain your object, no matter how fair terms you may offer.

During our stay down here, bathing overboard was one of our principal amusements. Early every morning, and at 5 P. M. every evening, it was invariably a rush for the water,—on one or two days, as many as three swims being indulged in. The life buoys, of which we generally had half a dozen overboard with us, also afforded some vast fun, some of the party lighting cigars and going out for a cruise in these "gigs, which consisted of a circular cork buoy, inside of which they sat, with their legs over the one side, and lounging comfortably back on the other; in this manner they drifted away with the slight tide setting round the bay. The only casualty to report, was that which occurred to "little fatty," (R.) who perching himself on one of the paddle floats, to his cost found out that it was covered with fine small barnacles, which acted like a nutmeg grater, and soon made him relinquish his seat, putting a sudden and abrupt ending to the impromptu snatch of an overture, with which he had been entertaining us in his fine echoing concert room, the paddle box; his careful mode of picking his way down from the "orchestra" was something worth seeing.

Friday, 16th. The morning being very squally and uncertain, none of us ventured out of the vessel, except of course for the usual swim; the chief interpreter having however come on board, afforded some amusement. The caterer of the mess, H—e, opened out a violent tirade on his conduct, in respect the coveted ox and gave him a talking to on official squeezes, that would have collapsed any one but a Japanese, on the spot, with the bare idea of such powerful accusations; it however had some effect, as a large supply of eggs was the result, and we began to entertain hopes of roast beef for dinner. About 2 P.M., H—n., H—e and Y—e went ashore to open negotiations, which ended in H—e's coming off for two stalwart firemen, big boned, powerful, woolly headed "Sidi boys," to take charge of the beast, satisfactory terms having been arranged with regard to the purchase money: but the difficulty now was to get a boat to transport the animal off to the vessel, the Japanese refusing to let us have one of theirs as they were afraid of a capsizing. Anticipating some fun, R. and myself joined the party on shore, and found them at the interpreter's quarters in a fine large temple, in the middle of the village. The temple, of which I only had a glimpse from the outside, (having got into a terrible state of mud and dirt in plodding up the village lanes), was a fine large building with a steep roof, broad verandahs and substantially built, principally of wood, situated in a broad open and carefully kept compound or square, to which we had access from the village by a flight of broad stone steps, and here noticed some very fine large trees which were evidently the growth of many generations and carefully preserved. The interior of the building was beautifully matted and scrupulously clean; its ceiling was formed of finely carved wooden panels, and was supported by



wooden columns which were elaborately carved and very massive: numerous fine lanterns with lacquered frameworks and pretty silken tassels were suspended in different portions of the building, and the panels on the sides of the rooms I noticed were decorated with picturesque landscapes and etchings. I should very much have liked to look



JIN-RIKI-SHA.

over the building, but as I did not feel inclined to take my wet boots off, and as some fun was at hand, the ox having made its appearance, I left that pleasure for some future day. A large crowd had collected in the neighbourhood of the temple, whose amusement was intensely excited when the huge black Sidi boys stepped forward, and taking the tether of the ox, lead him in triumph through the village to the shore, roars of laughter greeting the procession as we brought up the rear, and assembled in a group on the sea side. In spite of our threats to do all sorts of improper things, and the endeavours of the Japanese officials, not a boat could be had for love or money: so after waiting a long time one of the Sidi boys waded off up to his chin in water to a fishing boat, moored off the beach, and getting into her, soon had her on shore. The frantic owner rushed down in great terror, and at one time I was afraid of a collision between him and the nigger, who did not appear to understand his frantic gesticulations; but this forcible seizure had the desired effect of shewing we were determined, as down came the head yakunin of the village evidently in a great stew and in a pitiful manner begged of H—e to wait a little as he would soon get a boat. This was just what we had been trying to attain, and in a few minutes a fine big craft was placed at our disposal, and after some difficulty about getting proper planks to form a platform up the boat's side, we commenced the first of a series of endeavours to persuade the gentle animal to meet its fate with becoming resignation. Coaxings and quiet persuasions from behind with a stick were futile;—indeed the latter when attempted by "little fatty," were returned by the animal with twofold interest in the shape of a series of vigorous and well directed kicks,

from all, followed this little escapade, and it was some time ere the beast was recaptured and again led to the water's edge. Some of our party had now become desperate, not relishing the jeers of the crowd; and heedless, of wet boots and socks, waded in and held the boat steady, for the constant surf rolling in, kept up a battering against the craft's broadside, and rendered the platform very shaky. About half an hour was spent in all sorts of manoeuvres to persuade an embarkation, but to no avail, so we had at last to resort to main force. Getting a good rope out of the boat and passing it round the animal's horns, with a turn round one of the boat's thwarts, and a few well directed tugs, we succeeded in hauling the brute into the boat, and after well securing its legs with lashings, sent it off with a loud "hurrah" in charge of the Sidi boys who grinned from ear to ear. About 10 minutes afterwards, we could judge from the violent swaying of the steamer's yards and tackles, that the embarkation on the vessel's deck was far more easily effected, although we afterwards learnt that the Sidi boys had as much as they could do to get within reach, as the boat was half filled ere reaching the vessel's side; and in the hoisting up, the brute knocked off one of its horns, besides committing all sorts of ridiculous pranks on touching the deck, amongst the crew.

R. and myself went up and had a delightful stroll over the highest hill overlooking the bay, and were amply repaid by a glorious view over hill and dale and away to seaward. Of course as we had not a gun with us, we put up a fine pheasant from amongst the hill side cover. I collected a large bouquet of mountain flowers and noticed particularly a sweet little pale blue heather bell. In the valley we top-

that sent the administrator of the persuasion, and a couple of infatuated dogs ("Hilda" & "Pepper") howling. The ox moreover dragged the Sidi boy out of the boat in a more summary than pleasant manner, & snapping its tether made a headlong charge through us & at the crowd of villagers swarming behind us. An uproarious burst of laughter



ped the bouquet with some fine scarlet lilies. Our climb gave us most ferocious appetites, and we congratulated ourselves on the success of our to-day's episode on the beach.

On getting back to the village, R. who had espied a "damsel faire" amongst the crowd, was determined to endeavour to trace her whereabouts, and of course dragged me to the house where he had last seen her disappear, where we sat sipping very hot, weak tea, in the hopes of catching a glimpse of the only belle we had seen in the village—it having been remarked by all what a miserable set of hags it possessed, with their blackened teeth, &c. However it was of no avail, the young lady was elsewhere, and as it was growing dark, hailing Byrne on board the wreck, he soon picked us up from the beach in his gig—not however before we had both broken our shins in the desperate scramble into the boat, a heavy surf being on and nearly swamping her. My poor bouquet was severely damaged, in spite of the careful manner in which I had carried it all the way down the mountain side, although in our descent I had frequently slipped and not having my hands to avail of, had more than once descended yards at a time, in a most precipitate and ungraceful manner, it had suffered at the last moment, not too much however to prevent its gracing the marble table of the after saloon for several days afterwards.

After waiting for the rest of the party, until long after dark, we began to feel uneasy about them, and were talking of going ashore to make inquiries, when to our relief a native boat came alongside from seaward containing them. They had, it appears, gone right round the bay until they had reached its opposite side and a village called, Etto; here they were crowded around to a disagreeable extent, the natives not having seen Europeans before. As they were congratulating themselves on the fact of their having purchased some hampers of fine grapes, and when arranging to get a boat to go back to the steamer, up stumped a native two-sworded official, when immediately all bargains fell through and in spite of their best endeavours to hold to them, they were humbugged completely, the natives actually then fearing to dispose of their fruit. The yakunin was in a terrible fidget about their appearance in the village, and evidently wanted to get rid of them as soon as he possibly could: they therefore had but little difficulty in procuring a boat, which was a great object gained, as it was getting dusk, and they by no means relished the idea of the ten miles walk back; so they relinquished the question of the fruit, being only too glad to be able to get home by water. On sighting the *London*, they directed the boatmen to go towards her, as they were then sculling towards the village, Oo-sami, but to their astonishment found that they were not their own masters, being in charge of a petty official, who had orders to take them to the head yakunin of Oo-sami, with the message that he was to keep the foreigners on his side of the bay, and not allow them over that way as he objected to their startling him in his peaceful demesne; at first the boatmen still kept for the village, and it was not until (H.) got up and threatened to punch their heads, that they were induced to approach the *London*. On getting alongside they endeavoured to get the petty official up and give him a refresher, in the shape of a glass

of sherry, but he was in too great a fright to take anything of the sort. He very eagerly handed them back the fare they had tendered the boatmen and sculled away ashore, very faithfully reporting the terrible circumstance of the foreigners visiting Etto. This we afterwards learnt from the interpreters, who laughed and said that the yakunin had written a long despatch in a terrible "funk" at the apparitions on his coast. By the bye, whilst on the subject of yakunins. &c., I must not forget a little "fracas" that took place between myself and one of these customers, a fellow belonging to the village, who acted as a sort of spy on board during our stay. Whilst quietly seated in an arm-chair on the poop, reading, during the time the others were bargaining for the beef on shore, R. sung out to me that another boatload of visitors was hovering about the ship. It was nothing unusual, as every morning and evening, boatloads of men, women and children came off, sculling round the vessel apparently quite contented with an outside view of her; numbers of visitors even came down from the interior to have a look at the foreign ships, the news of their being on the coast having spread both far and wide. Among the occupants of the boat, R. had noticed several women, who were standing on tip-toes trying to get a peep in at the stern windows, and appearing to be very eager to have a better look at the large gilded mirrors of the saloon, of which they had just caught a passing glimpse. As they kept asking to be allowed to have a look on board, we of course acceded and beckoned them to come alongside, which they were on the point of doing, when the yakunin actually had the impudence to go aft and as the boat rounded the stern, hurled some words of thundering import at them, looking terrible things, quite frightening them out of their senses. Although I immediately jumped up from my chair, and with R. upbraided the fellow in Japanese right in their hearing, still they could not be induced to near the ship; and I've no doubt but, had they done so, they would have been severely punished. During the remainder of our stay, although numbers came off and sculled round the ship, none could be induced to come alongside. I felt very much like punching the fellow's head in spite of his wearing two swords, but being only a guest of Captain Byrne's, I did not like to create a disturbance on board, but took good care to order and make him go off the poop instantly, which he did. Afterwards he had actually the effrontery to send a friend to ask if he might not with him be allowed a look over the cabins? I need hardly say that the answer he got was decidedly more impetuous than complimentary. I was very glad moreover to note that the rascal never came near the steamer afterwards, although I caught his eye on me once or twice when I visited the *Fleda's* wreck, and probably he owes me a grudge yet, but I do not think I shall ever again favour Oosami with a visit, so he will have to vent his spleen on the desert air.

The first object that caught our attention on reaching the steamer in the evening was the unhappy ox's carcase hanging up under the bridge, and I can only leave the fact of our all making a magnificent dinner of roast beef to prove its excellence; in fact, it lasted us several days, and was a splendid addition to the table until our return to Yokohama.



Saturday, 17th. This turned out a miserable, rainy day, and none of us ventured out of the vessel at all; we have been rather unlucky in this respect, not having had a fine day since we left Yokohama bay. Our anticipated shooting trips inland have, so far, all fallen through, the guns lying idle in their cases untouched, we however were very sanguine of having one good day's run inland, ere leaving.

The morning was principally spent in entertaining a party of priests who paid us a visit, one or two of them were remarkably fine looking fellows with black piercing eyes and Grecian profiles. They, like the Chinese and Siamese, had shaven heads and long flowing robes, being also Buddhists.

Sunday, 18th—Broke fine and clear, but with a very hot sun quite tropical in its fierceness. Soon after 11 A. M. lowering clouds began to roll over the mountain tops of the bay, and just as we had prepared for a tour, down came a succession of squalls of wind and rain, that rendered even an attempt at dodging ashore between them very hazardous, so we had to again resign ourselves to our fate. About 3 P. M. some of us grew desperate, and in spite of a ducking were determined to have some exercise at least, and were repaid by succeeding in purchasing some hampers of delicious grapes, which formed a great addition to our modes of killing time, as a bunch of them and a good novel, were things not to be despised by a parcel of fellows hard up for something to do.

We afterwards went on an exploring expedition through the village, and on reaching the bank of the brook before mentioned, came across the head quarters of the village yakunin; a fine large, long, one storied building, situated in a fine broad and neatly kept compound levelled out of a thickly wooded hill side. The approach to the compound was by a flight of neat stone steps, and it was embanked with a strong stone wall, parallel with which wound a pretty country lane. On the one side it was completely overhung by the wooded top of the embankment, whose noble lofty trees towered up some 80 feet above us, reminding one of some park land at home, whilst on the other hand a beautiful vista opened out over pleasant rice fields, clumps of trees, and scattered cottages, backed by immense slopes, and a noble range of lofty hills over whose tops threatened an approaching squall. Volumes after volumes of thick clouds rolled over and down their glens, warning us to hurry on, as we were determined on seeing in which direction this delightful lane trended. About a quarter of an hour's smart walking brought us to a turn in the lane leading along and up the hill side, but the rain coming down necessitated our turning off to the left amongst a grove of fine large trees, where we found a deserted temple. Some of us taking refuge under its broad overhanging eaves, others of the party got into the trunk of a venerable old elm, finding ample and snug quarters for four or five persons. Here we had to wait half an hour until another of these provokingly sudden squalls blew over, but had barely reached the embankment of the yakunin's domain, when down swept a still fiercer one, the wind scouring across the broad plains of rice fields, and howling with frightful violence through the lofty boughs of the tall trees overhanging; causing us to run as hard as we could down the lane from

under them, momentarily expecting the boughs or even the trees themselves to succumb to the gale. Waiting in a cottage near the beach, until the wind and sea went down we got off safely in a native boat with a ducking only, (about 5 P. M.), and immediately, to compensate for the drenching in the rain, had a glorious plunge overboard.

Monday, 19th September. Judging from the appearances of early morning, there seemed every possibility of our having a repetition of yesterday's successive squalls, but we were all bent on an inland shooting tour, and on taking our chance with regard to the weather.

We all landed about 9 A. M., three of the party having guns, hoping to make a good bag ere returning to breakfast at noon.

Taking the pretty lane we had partially explored yesterday, leaving the village and as we thought, prying officials behind us, we were soon tramping at an exhilarating pace along its extremely varied and picturesque windings, in a direction leading gradually up the side of a fine range of hills, adjoining those forming the background to the bay.

The lane was of a regular Welsh mountain kind, with its water-worn ruts and displaced pebbles and stones, winding between moss and fern, covered embankments which were topped by hawthorn hedges tangled with briars, and as we trudged further on and mounted higher up the hill side, every fresh turn opened out a succession of beautiful views over broad plains of rice fields, immense slopes, backed by mountainous hills, with wooded glades, and covered with light and dark green fir plantations. Again further on, on one side, a deep valley lay below us, and a dark fir covered hill rose abruptly out of it directly opposite us, forming as it were a deep wooded chasm; whilst on the other hand the mountain side rose steeply up hundreds of feet above us; not a sound was to be heard, but the occasional distant caw of a rook away below us, and the ceaseless harsh chirp of the cicada, a shrill toned grasshopper, which dwelt amongst the bushes. Here we rested on a pleasant roadside embankment, some of the party having got completely out of breath with the pace we had been keeping up the occasionally steep lane, and to our surprise in a few minutes, up came a party of people who had been very pertinaciously following us. We had from time to time caught glimpses of them in the windings of the road behind us and thought that they were country people; but as stated, to our surprise on their nearing us, we found that they were no less than spies sent out by the yakunins to watch us. These poor fellows acknowledged it when we questioned them, and were quite thunderstruck on hearing that we were bound on a walking tour to a town about 40 miles off—as one of the party very seriously informed them. As it was, they had severely felt the pace we had been going at, none of them being by any means young fellows, and all accustomed to sitting or lolling about in their village quarters.

About half an hour more walking brought us to the top of the mountain ridge about 1,200 feet above, and 5 or 6 miles inland from the sea; a threatening squall however hurried us on, when we very opportunely came across a solitary wayside hut or resting place for travellers, where we took



THE FAR EAST.



APPROACH TO HAKONE VILLAGE.



THE FAR EAST.



FUSIYAMA, FROM LAKE HAKONE.



refuge, but having caught a glimpse of some lovely scenery, and seeing that the squall was still some distance off, I clambered up a bold ridge, where I had the pleasure of viewing one of the grandest landscapes it has ever been my lot to behold; to my left, rose ranges of wild, magnificent mountains, covered with woods and larch plantations, over whose tops hovered the threatening squall; whilst to the right, wended a beautiful undulating line of coast, with rocky cliffs throwing a deep shadow on the clear blue water beneath them, except here and there on some particularly sharp point, where one saw the white crests of the ocean swell breaking over the rocks; then away in the extreme distance could be traced the misty outlines of mountains some 6,000 feet high, and about 80 miles distant. The wild silent magnificence of the mountain solitude, and the total absence of any habitation formed an impression not easily eradicated. On my return I found the rest cogitating a plan to outdo the spies that had so persistently followed us.

This we adopted immediately the rain blew over—and it was this; the spies numbered three, whereas our party consisted of five, so we arranged that as we wanted some shooting we would strike right across the hills for the beach, each taking a different path and then meet at a grove of firs some two miles off. This plan succeeded capitally, for in a quarter of an hour nothing more was to be seen of our friends, and we left them to retrace their steps some eight miles back to the village. I took to beating for H—n, and succeeded in putting up a covey of four brace of young pheasants, out of which he succeeded in knocking one over, we then had an awfully stiff walk through brushwood knee-deep; but the game lay so very close that we succeeded in putting up few birds. This is invariably the case with both China and Japan pheasants, and unless you have capital dogs, you but seldom make a good bag. Long ere reaching the beach, I had lost both the legs of my trousers, and my poor shins suffered severely from the frightful thorns and briars of the under-wood; it was therefore with feelings of great delight that after fighting my way through a dense dingle copse, I found myself out upon the stony beach and by the side of the brook that flowed right through the dingle, where we all mustered, and had a refreshing wash of our heated and sore limbs.

As the beach consisted of huge boulders worn perfectly round by the action of the sea and weather, our only mode of progression was by a series of hops from one stone to another, and as we had to undergo about 5 miles of this, those of the party who had hobnailed boots on were worked up into a furiously violent state, particularly when a fishing boat that they had hailed, very impudently sculled away to seaward. On arriving under the Bluff we had visited the first day after our arrival, I proposed a scramble up its steep side, and going back by the nice path over it, but none of the rest would try it. Picking a good stout pole off the beach, after a most arduous climb, I reached its top where I was amply repaid by a good rest in the heather, and reached the village fully half an hour before my companions, who had gone all round the bluff.

On getting on board an immediate rush was made for overboard, and whilst in the water, the pilot schooner just down from Yokohama ran into the Bay and anchored astern of the steamer. A small boat very soon put off from her, containing G—n (from Lloyd's Agents) and A—k (of — & Co.) who had come down on business for their respective firms, and brought us the news of the success of the fleets off Shimonoseki, which we received with great delight, and at breakfast drank the healths of the victors with three times three.

This afternoon the last of the wreck's sound portion of the cargo came alongside, and as we were to be off to-morrow morning for Yokohama, I went with G—n to have a final look over the *Fleda's* shattered hull. The last tier of tobacco now visible, was completely saturated and sloppy with salt water, and we could see the extent of damage done to the vessel's hull; all the iron stringer beams being twisted out of their places and away from the vessel's side. The stench from the decaying tobacco was very powerful and sickening, turning the colour of everything exposed to it, and I was very glad to get out of the nasty hold and back to the old *London's* comfortable saloon, where we took it easy after our long and trying morning's walk.

Tuesday, 20th. From an early hour this morning, preparations were being made for a start back for Yokohama, and as soon as the smoke issued from the funnel, numbers of boats put off from the beach crowded with women and children who appeared quite contented with hovering around and near the vessel, anxiously awaiting the starting of the paddles. First and foremost, whilst the anchor was being hove up, issued the hoarse roar of the steam from the great copper pipe, setting all on tip-toe of expectation, but as soon as the paddles commenced revolving, their admiration knew no bounds. Exclamations of surprise and delight arose from the boats now mustering some 20 or 30 around us, were the last sounds heard from amidst the flotilla, as we left the pleasant bay with its fishing boats and flocks of sea gulls, far behind us.

We had a delightfully, calm, fine day with a sea as smooth as a mill pond over whose surface we rapidly tore along, and reached Yokohama in excellent health and spirits after our pleasant and most amusing cruise.

Nothing of particular note occurred during the run across, except that we had some excellent rifle practice at the numerous shoals of porpoises lazily lolling about on the surface of the calm sea; four huge whales, two of whom rose within a hundred yards of us, afforded us some exciting shots as they exposed their great carcasses for a few seconds only, leaving a broad oily wake extending for yards behind them.

Thus ended one of the most pleasant cruises I have ever had and it was with no small feelings of regret that I left the comfortable old *London's* cabins and once more found myself on shore, to possibly idle about for an indefinite time to come.

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## The Illustrations.

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### VIEW FROM THE BELVEDERE, KANASAWA.

“THE high places” as mentioned in the scriptures, must frequently recur to the minds of visitors to or residents in Japan. The “prophets of the groves” too who were feasted at Jezebel's table find their counterpart in this



THE FAR EAST.



TEA-HOUSE AT KATASEH.



country. If the scenery is as beautiful as we all declare it to be, it must be admitted that there are few points of particular interest which are without their temple or shrine. The people are proud of their country's scenery; and so sure as there is there may be seen attractions of this kind to the people, perhaps very small—dedicated of some kind—perhaps large or

At a short distance off the high road, the best part a mile from the hotel at Kanagawa on the road to Kamakura is such a spot. The priests made it holy, by placing a small temple there where the villagers might pray when they repair to it to see the fine view from it; or admire the view when they go to pray. At any rate there is a view as charming as can be desired by a lover of nature, however exacting. We have endeavoured to present it in part to our readers on page —; but a photograph fails entirely to give a true notion of it. In the picture, we have as the foreground the top of the eminence from whence the view is taken, then the water of Goldsborough inlet—(so called after Commodore Goldsborough lately in our waters in command of the U. S. S. *Shenandoah*, but formerly one of the officers accompanying Commodore Perry)—with the shores too distant to be brought out in detail. In the distance are Webster's island and a curious rock at the point of land on the other side of which lies the Imperial Naval Arsenal of Yokoska. In the view as seen by the eye, extends beyond these, at a distance of some 12 to 15 miles, the line of coast forming the boundary of the gulf of Yedo, and this, (by reason of its distance) is not seen at all in the photograph. In reality too, a great part of the beauty of the scene lies in the extensive valley bounded by high hills, lying to the left of the picture, and the undulations forming a continuation of the hills to the right. Imperfect, however, as the picture is, we give it; as it will bring to the minds of many friends now far away, a spot they have gazed upon with unalloyed admiration when here.

#### JIN RIKI SHA.

ON page 235 is a small picture that will at once give our distant readers an idea of the first wheeled conveyances for passengers ever adopted in Japan, as well as the quaintness and love of the grotesque which peculiarly distinguish the Japanese mind. Four years ago, there was nothing of this kind to be seen. There were indeed but few wheeled passenger vehicles of any kind. Kangoes (light bamboo chairs), or norimons (a kind of stunted palanquin), the former carried by two bearers, the latter by 2, 4, 6 or even 8 according to the rank of the occupant and the nature of the road, were the only modes of conveyance; but after the introduction of coaches, carriages and two wheeled traps by foreigners, some enterprising fellow took it into his head to make a kind of enlarged perambulator to be drawn by one man; and it is perfectly astounding to see how it "took." A cango is a 'curio' now-a-days; and norimons are very few and far between; whilst there are upwards of 40,000 jin-riki-shas in Yedo and its suburbs. They are generally of the ordinary perambulator shape, except that they are drawn, (as shewn), by a man in the shafts, and most of them have some fancy design on their sides and at the back; but there are others of shapes both curious and ingenious. We have seen them in Yedo, exactly like a Japanese junk, beautifully made of white cedar, and unpainted—after the fashion of real junks. The one in the picture speaks for itself.

#### APPROACH TO HAKONE VILLAGE,

AND

#### FUSIYAMA, FROM HAKONE LAKE.

IN recent numbers of the *Far East*, we have presented some views taken among the Hakone ranges, and have said all that is necessary about them. The two views on pages 238

and 239 are, however, worthy of a place in our collection—the approach to Hakone village from its own intrinsic beauty; and its companion from the fact that it is about the nearest spot to Yokohama from which a photograph of the peerless mountain can be successfully taken. Fusi-yama is to a Japanese mind the ideal of everything that is grand, noble and immutable. There is no subject so commonly portrayed in their decorative efforts, whether of lacquered boxes or of their splendid gold paperhangings, as this. More than 13,000 feet (some call it 15,000 feet) high, it can be seen (it is said) from 13 provinces—but, however, that may be, it can certainly be seen by persons two hundred miles apart under favourable circumstances; and thus it naturally forms one of the most beautiful objects in the minds of a very considerable proportion of the people. From Yokohama, at all seasons of the year—whether wrapped in its winter garment of snow or with the sun of summer brightening its beautiful slopes, and with the grand changes of light and shade bringing out its perfections more boldly—it forms by far the most beautiful object the eye can reach. The Hakone range of mountains, between 3,000 and 4,000 feet above the level of the plain, are a little more than half way between this and Fusi; but though so far beyond them the peerless one rises gloriously over them, and is as much an object of veneration to foreigners as to natives.

#### TEA HOUSE AT KATASEH,

AND

#### GRAVE YARD OF HIGH OFFICIALS.

THE Hotels and public houses of Japan are generally called Ochayas or Tea houses. In Japan, invariably the first thing offered to a visitor either at a public or private house is a cup of tea, without milk or sugar. Tea is always ready, and as the front of a public house is always open, any stranger in passing along who sits down to rest, as many do, is immediately offered the cup of hot tea: it matters not whether he be rich or poor—and no payment is asked or expected for it. Kataseh in itself is uninteresting enough, but it is the village on the mainland opposite to the island of Yenosima where so many foreigners delight to spend a few days from time to time. The tea house is just at the foot of a fine flight of steps leading to a handsome series of temples. The grave yard is some miles from Kataseh, and the tombs are all those of high officials of olden time and their families.

#### Local Items.

BY the P. M. S. S. *New York* from Hakodate of the 10th March, the first instalment of our supply of ice for the summer's consumption arrived consigned to N. Kahe, it is in splendid condition, some of the block being of a very large size and of 12 to 15 inches in thickness.

When the steamer left, there was no foreign vessel in port and trade generally very dull.

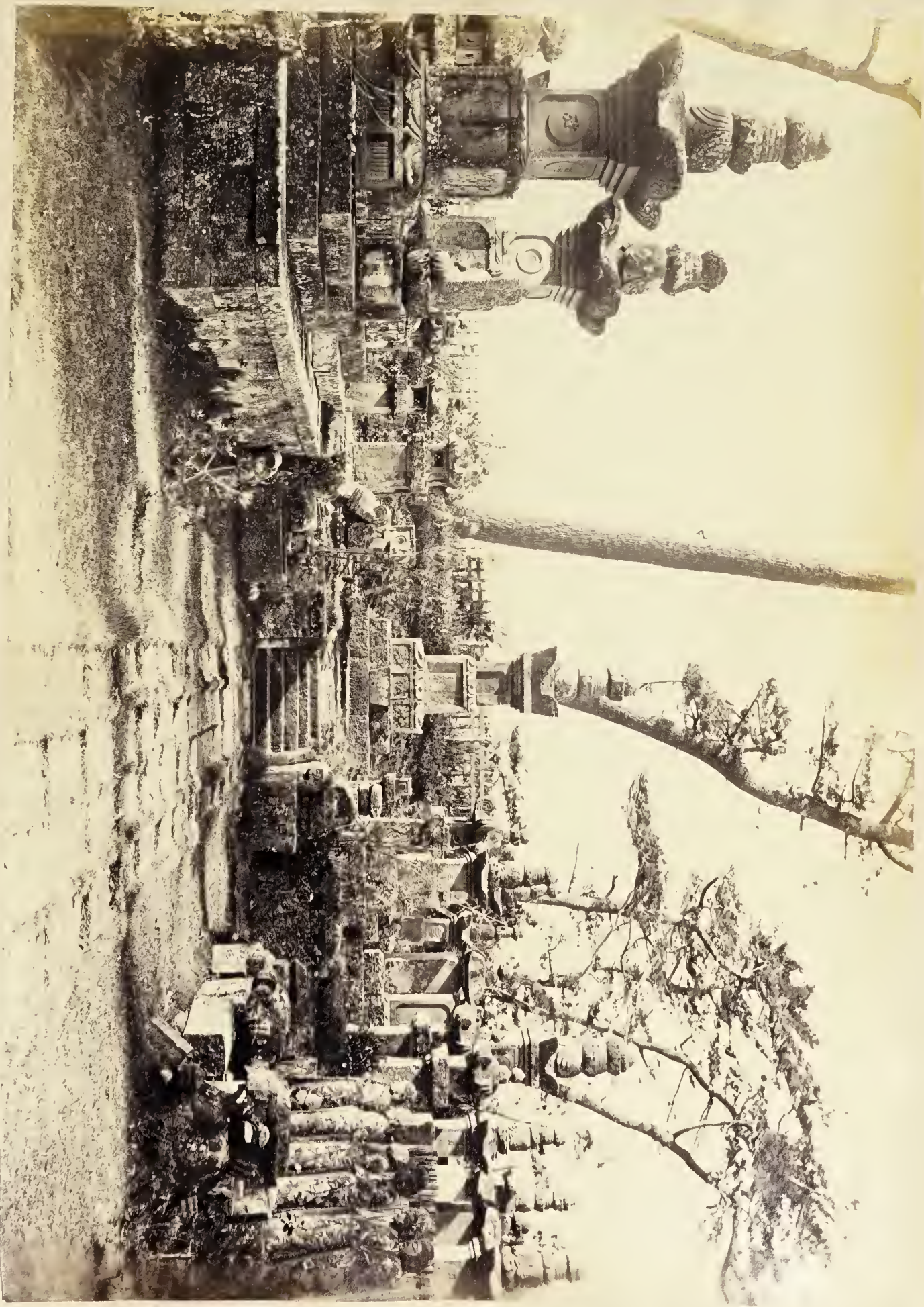
WE are happy to inform our readers that the Yoshiwarra is to be removed ere long from its present site to one that is to be prepared for it, close to the Tobe. The Nogé hill has to be cut through first, and the contract for this will shortly be given out.

A severe shock of an earthquake was experienced on Saturday evening the 9th instant, at 7 o'clock, the shock lasted for one minute and a half and appears to have been felt more on the Bluff than in the settlement.

On Sunday evening four slight shocks were felt at the same time as on Saturday.



THE FAR EAST



GRAVE YARD OF HIGH OFFICIALS.



THE Spring Meeting of the Race Club having been announced for the 8th, 9th and 10th May, preparations are already being made by the various owners for the training of their ponies. The Race Course is being put to rights and a new railing on the outer side has been erected thus supplying a want that has been much needed for some time past.

THE rumour alluded to in the *Herald* of the 11th instant, concerning the assault upon Mr. Brinkley has been long in finding its way to Yokohama. In point of fact the occurrence is now some three weeks old. Mr. Brinkley, walking within the outer circle of the Oshiro, in a street at no great distance from the Gaim'sho, was addressed by some drunken soldiers, who first treated him to some insolent remarks, and then pushed him down, tearing one of the buttons or "frogs" from his coat. Picking himself up rapidly, Mr. Brinkley quickly showed that one sober Englishman was more than a match for two or three drunken Japanese, and freeing himself told his assailants that he should report them. He did so, describing their regiment to the proper authorities: at the same time requesting that no actual punishment should follow his complaint but that the soldiers in general should be warned against the consequences of incivility to foreigners. There has been far too much of this impoliteness on the part of the soldiers; but it is likely to pass away, now the men are being properly accommodated in barracks. There has been some improvement since Mr. Brinkley complained.

### The Period,

#### Furniture for His Imperial Majesty, the Tenno of Japan.

WE were shown, yesterday, at the warerooms of Messrs. George O. Whitney & Co., of this city, two sets of furniture prepared by special order for his Imperial Majesty, the Tenno of Japan. The order arrived about six weeks ago and specified a bed-room set and drawing-room set complete. In this way it was thought best to determine the merits of American manufacture. The bedstead is a superb piece of workmanship. At the head is a canopy ornamented in royal style, with lining of blue and gold coteline, and beautiful lace curtains. The woodwork is solid black walnut, artistically though simply carved. Mattress, bedding, blankets, pillows and linen are complete. Each article bears an embroidered representation of the *chrysanthemum*, the Imperial coat of arms. The blankets are richly finished, and are of the best manufacture of the Mission Woollen Mills. Two large Turkish armchairs covered with a satin finish and coteline. The drawing-room set consists of twelve pieces: two ottomans, and one large centre-table. The chairs are all made of heavy black walnut and covered with coteline like the bed-room pieces. The centre-table is richly carved and beautifully inlaid with marble. As a sample of American furniture, these sets display our best style and finish.—*S. F. Alta.*

THE Macao Official *Boletim* of the 26th instant, publishes an advertisement under the signature of the Colonial Secretary, inviting all the contributors to the Asylum, as well as all the *Emigration Agents* to appear before the Governor on the 29th February, at 2 p.m. The object of the invitation is not yet made known, but it is presumed that Governor Souza intends to make an appeal in favour of the poor of Macao. The mortality among the latter continues alarmingly large.

CHANGES will soon occur in the Consular service, as we learn that Messrs. Sinclair, Atkins, and Mayers are shortly going home on leave. In such a case Foochow, Newchwang, and Chefoo will have to be provided with new men.—*Idem.*

DURING the tea season we hear that four of the P. & O. Company's large steamers will load teas in China direct for London via Suez Canal, and a line of two or more extra steamers will be laid on between this and China.

FINE STOCK FOR JAPAN,—The steamer *America* will take to Japan some more very fine Spanish Merino Rams, bred by Messrs. Smith & Overhiser, from the celebrated "Patterson Flock." Over fifty of these fine sheep have been shipped to Japan from this same flock within the last few years.

#### Hiogo.

ON an occasion some time ago, we, accompanied by a friend, decided to visit the fishmarket of Osaka, we rose at the somewhat early hour of five, and trudged off to the market, where we, as we expected, found the early breakfast stores in full swing, though as yet few other signs of life were to be seen. The stews and soups were at any rate warm; and though the usual soy formed most of the flavoring of these, the result was altogether decidedly grateful to an empty stomach. After we had taken our refreshment—costing for two persons the extravagant sum of three tempos—we turned to the market place, the shops of which were just opening for business. First, a house on the left lands a boat-load of fish of all sorts and sizes, which are forthwith laid out in baskets and put up for public competition. What this competition is, none who have not witnessed it can comprehend; and though Billingsgate has its peculiar auction, where the suggested price descends from high to low after the manner pursued by "Cheap Jacks" at English country fairs, the mysteries of a Japanese fish sale would puzzle any but the initiated. As in most, or we may say all places in the world, under similar circumstances, all speak an *argot* of their own which was entirely unintelligible even to our samourai friend who acts as interpreter on this occasion. Basket after basket is put up before the buyers, who chaff and joke with each other and the salesman, stealthily exhibiting one or more fingers in a peculiar position, under cover of their long sleeves, as a sign to the auctioneer, who soon picks up the bid and incorporates it with his string of "patter."

The variety of specimens of the finny tribe is wonderful to a stranger and even the renowned Simpson would surely be puzzled by such wealth of material spread out temptingly before his eyes. The celebrated Tai from the sea, the Red Tai from the river, mackerel and a host of fish of the same genus, flat fish, round fish, hard fish, and soft fish,—nasty looking and feeling squabby messes these latter, which however rank high in the estimation of the poorer classes. Shell fish seem abundant and of great variety, though we miss the oyster, no traces of which delicate molluscs are anywhere to be seen; muscles, clams and crawfish abound. But here is apparently a disturbance next door. A yell from the salesman attracts most of the buyers, and we follow them. We find that a large consignment of star-shaped fish has just been delivered, and the auctioneer has such an amount of competition that he becomes almost frantic with the rapidity of the bids as lot after lot is disposed of, one lot of baskets, containing twenty-five fish each, rising from seven to fourteen cents a fish; and each transaction is rapidly taken down by the clerk in attendance.

By this time the market was crowded with buyers, and some of those who had secured the earliest lots were to be soon bringing up coolies laden with baskets of cash, wherewith to clear their purchases. By nine o'clock all was over, and as the market people commenced closing up their shops for the day, we retraced our steps to our hotel. After breakfast we passed through the street again, and it was difficult to realise that but a few hours before the place had been the scene of so much uproar.—*Hiogo News.*

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# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

[VOL. II, No. XXI.]

YOKOHAMA, SATURDAY, APRIL 1ST, 1872.

[SINGLE COPY \$1.00]

**I**N our recent numbers we have given an account of two jaunts, one to the interior, and the other to a distant part of the coast; the former made under the most favourable circumstances in the year of grace 1871, the latter under the most unfavourable circumstances, seven years earlier. From these accounts, our readers may easily see how differently foreigners were viewed at the earlier and later period. In 1864 it would have not only been most unsafe but quite impossible for any foreigners except the privileged Ministers and their *suites*, to penetrate the regions beyond the Hakone Pass, upon the Tokaido. At that time the road was always crowded with the two-sworded class. Daimios were going backwards and forwards, to and from Yedo, with large bands of armed retainers, every one of whom would have been only too glad to avail of the slightest excuse to cut a foreigner down. The crossing the road im-

mediately in front of an officer's train, caused the soldiers of that train to assault foreigners and to fire indiscriminately down the street, at Kobé, as recently as January 1868. Less than a month later, eleven French sailors were massacred in the most cold-blooded way at Sakai, a few miles below Osaka. Shortly afterwards, the British Minister, even though attended by all his own guard, and a very numerous Japanese guard, was, with his retinue, attacked in Kioto, while on his way to have audience of the Emperor; and only the speedy fate of the culprits on these occasions, followed by very energetic efforts on the part of the government, and the most stringent proclamations on the part of the Mikado, has sufficed to lessen—we wish we could say, put a stop to—this kind of thing.

Under the old Tokugawa government, although the *Daimios* and their Ministers, were most loyal to their agreements with foreigners, we had too many proofs of the evil spir-



THE NEW CANAL, YOKOHAMA.



actuating the samourai, and of the impossibility of keeping this spirit under control. The list of names we could give of foreigners killed and wounded in cold blood up to the end of the year 1864, would appal those who at that time had not commenced to feel any interest in Japan, and only knew that there was such a country after the ordinary schoolboy fashion. Yes; it is literally true. For there are some holding a good position in the open ports now, who in 1864 had not left school, who were still in their teens, and who have only known the country since the governmental changes.

We shall not to-day, attempt to describe the country or the experiences of travellers; but will relate a few facts about the people.

The foreigner in Japan who imagines that the kindness and civility with which he is received arises from affection towards strangers, may be assured that he draws very largely on faith. But that he does receive kindness and at least the outward semblance of welcome everywhere, (the few exceptions prove the rule), is a matter of universal experience.

It has become a belief with foreigners that a Japanese might not draw his sword unless he used it to draw blood. But this is an exaggeration. The laws of Iyeyas, which are those by which the samourai of old were governed, have no such provision. The great Tokugawa chief very clearly defined the duty of every samourai to uphold the honour of his class; but he did not instruct them to become butchers. Years ago, when every Japanese coveted the right to wear two swords, and nearly the half of those one met did wear them, it was considered that the whole of the privileged were dangerous. Meeting in a friend's house on our arrival, a yakunin who had come about some business for his prince, and observing that he had taken his sword out of his belt, and laid it on the floor by the side of his chair, curiosity induced us to ask to look at it. Our friend, no doubt in mere cajolery, told us we had better leave it alone, as it was a rule with Japanese never to allow the sword to be unsheathed without shedding blood. The yakunin seeing that we hesitated to touch the weapon on hearing this, kindly took it up, unsheathed it, handed it to us to look at, pointing out with pride that it was a remarkably fine blade; and added in fair English, "Mr. ——— pays me a poor compliment when he tells his stranger friend that the sword I consented to his examining could not be sheathed unless dimmed by blood. The sword in the hands of samourai, is more to protect life than to take it." After a little time, when the business on which he had come was about concluded, he turned to us again and said, as he pointed to the samples of rifles and ammunition and brought his hand down on a revolver case, "You see I have more confidence in Englishmen than they have in me. I come into a room full of destructive weapons without suspicion." And as he was about leaving he seemed unable to get the idea out of his head, and said "Mr. ——— and I understand each other. I know he only said that in fun; but some Japanese would not understand him, and would think it cowardice." He again waved his hand round to the specimens of firearms and said "So many;" and then touching his sword-hilt, his last word as he joined three or four attendants who had been waiting for him outside, was—"One."

This occurred in Nagasaki, shortly after the battle of Kagosima, and the man was an officer of Satsuma. The city of Kagosima had been destroyed; several of the prince of Satsuma's steamers taken; and a large sum of money had been paid; all on account of a murderous assault upon four Englishmen and a lady on the Tokaido, by men of that clan.

Shortly after this incident we read in a Glasgow newspaper several chapters of a traveller's experience in Japan. Among others was an account of his having fallen in with ronins some little distance outside the settlement. He was about to be slain, one of the men having drawn his sword, when he made some sign which stayed the fellow's hand as the sword was raised for the fatal blow. The traveller managed to make him comprehend that he could do the men some good service; but the fellow who had drawn his sword, said the only unfortunate thing was that he could not replace his blade without taking life. The traveller then had a happy thought. The saplings on the hill side had life as well as he, why could not the ronin cut down one of these? The appeal was successful; and so it happened that no one in Yokohama had to mourn the loss, and the Glasgow readers rejoiced in the relations, of this most veracious traveller.

Under the existing government, no such stories could prevail; for it is low *ton* to wear two swords, except on very rare occasion.

Ronins are at this present writing, very much talked of, as being numerous in the vicinity both of Yedo and Yokohama. This term was originally given to men who had become outlaws from their clan either through crime or from a desire to commit some unlawful deed for which their chief would be held liable unless they previously left his service to become "masterless men"—solely responsible for their own acts. Thus Sir Rutherford Alcock gives a translation of a document that fell into his hands just about the time of attack on the English Legation. It is "said to have been left in their house by four officers of the Prince of Mito who made themselves ronins."

We become ronins now, since the foreigner gains more and more influence in the country, unable to see, tranquilly, the ancient law violated; we become all four ronins with the intention of compelling the foreigners to depart.

This was signed by four men of the clan then supposed to be most hostile to foreigners.

The new order of things, though nominally giving all men in the empire a master, in the person of the Mikado, has virtually made many ronins; inasmuch as the reduction of the daimios to the rank of mere gentlemen, and the formation of a regular army by the government has thrown a vast number of samourai out of employ. Many have become absorbed in ordinary peaceful occupations, but others reject the idea of any employment less honorable than that of arms. They say they cannot condescend to be coolies, mere labourers, and they do not readily find better employment; so they remain disaffected, and are only kept quiet by extreme watchfulness on the part of those in authority.

Ronins who made themselves so for special purposes were by no means thought ill of by the people; on the contrary, their conduct was considered rather praiseworthy than otherwise. Some time ago, we met with a Japanese gentleman



who previous to the revolution had made himself a ronin, for the purpose of promoting the cause of the rebellion; but who is now one of the most strenuous supporters of the government. On being introduced to him, we found him a man full of spirit and big with great schemes, which he spoke out loudly and laughingly, as if jestingly; but any one could see with half an eye that in much that he said, the wish was father to the thought. As we sat at table with several other Japanese and foreigners, the conversation turned for a moment on religion; and he said at once, as if he had studied the subject well and his mind was made up, "Christianity is as good as any other religion, but I don't like Catholics. I should not care much if Japan were to adopt Protestantism." Amazed at hearing a Japanese talk so, we were about to continue the subject with him, when another Japanese,

who perhaps may not have liked it, changed the conversation by an allusion to France and Prussia. This was evidently a most congenial theme to our friend; for he immediately took it up, and showed such an intimacy with all the details of the late war, and with the names and characteristics of those engaged in it, as put all our information into the shade. He gave it as his opinion that, notwithstanding the reverses the French met with, they were the best soldiers; and in spite of the successes of the Prussians, he said the tactics of the French are better. The French were unprepared, and therein lay all their disasters. He was content himself to take charge of the French army, and in three years would guarantee to lead it to victory! We all laughed heartily at this, and so did he; but he became excited over it nevertheless, and said, "Ah, I'm only a Japanese; but I hope the day will come when it will be as much to be a Japanese as it is now to be an Englishman. We want improvement, no doubt. At present we are like this, (taking up the mustard) or like this (putting his finger on a bottle of sauce); we are yellow and dark. If we get a little foreign blood mixed with ours we shall do." One of his countrymen said, it would take a good deal of foreign



COOLIE IN STRAW RAIN-COAT.

blood. "No," he said, "you don't consider what a small country Japan is. It isn't much bigger than New Zealand, and if England were to spare us as many as she sends to America and Australia for a few years, the thing's done." Then after a momentary pause, he went on:—"Japan! Japan! Russia wants Japan. I think she would give a good deal for Japan. It wouldn't be a bad plan to sell it to her." "To sell Japan?" said one of his countrymen. "Yes! and then go and take China! Nothing easier; nothing better. Easy, because our soldiers could march over the Chinese as the French and English have done before; and we should have lots of Russian money to pay, clothe and arm them. Then, whilst we were taking China and settling the government, Russians would be making fine cities of Yedo and Osaka; and everywhere else they would be introducing European arts

and railways and telegraphs, and good roads, and universities and all sorts of things; and then we would come back flushed with victory from China, our soldiers hardy fighting men covered with rich spoils; our countrymen would receive us with open arms, and we'd drive out the Russians, and teach them a lesson that would do them good. Then Japan would be a first rate Power, and we shouldn't hear any more about 'improvement' and 'progress,' and all that kind of thing that foreigners are so fond of making us swallow, but we should be as good as the best. Now—don't you think it would be wise to sell Japan to Russia, if she bids high enough?" We all applauded his scheme; and he roared with laughter loudest of all. After a time he was again on the theme of his country. "If I had my way, I would stop the growth of Rice in Japan. Cochin China can supply all we want far cheaper than we can grow it; and we might turn our magnificent soil to better paying and more nourishing crops." It will be seen that this whilom ronin was a man of no ordinary stamp; but the climax of all was reached when one of the foreigners present expressing surprise at his being so extremely minutely posted in foreign affairs, he said, "No, I don't know so much as I ought;



I've tried to learn, but am very slow. I like politics and tactics better than everything else. I try to estimate the men. For instance I don't like Bismarck. I think if the Germans were not too strong for him, he would make them all the Emperor William's slaves, and then he'd die happy. I like MacMahon, I pity the Emperor Louis Napoleon; but the Emperor William is not the first, even if he is the second man in Germany. My greatest friends are all dead." On being asked who they were, he rose and said loudly and very excitedly, "Admiral Nelson, Napoleon the great, Peter the great, the Duke of Wellington, Washington, Cæsar, Alexander and a few others—but they are all dead; and I am left alone." The burst that followed this may be conceived. This is a genuine picture, and of the foreigners present on that occasion there are still two here besides the writer, who can attest to its being no exaggeration.

The theatre in Japan is an institution; and the actors are generally extremely clever. We have never seen one at a loss for a word of his part, or who was not perfect in the appropriate action; never one who appeared in the least degree crude or awkward. The common people are prodigiously fond of the theatre, but until lately, no nobleman or person of distinction could attend a performance. Now, every one may do as he likes and they go or stay away as they please. It was usual to have some kind of place fitted up for theatrical performances within the yashikis of the daimios; but the regular theatres in each of the great cities were confined to a certain quarter. In Yedo, it is at Asakusa, and the theatres pay a very heavy tax to government for the privileges they enjoy. The performances are by day; and the people, as a rule, go not so much to witness the play, as to eat and drink and make love, and spend a happy day. The price of admission is very small; but the seats are generally let out to certain tea-houses, so that the proper way to go, is to enter one of these and their attendants conduct you to a seat. Great jealousy is felt of any one obtaining entrance in any other way. As a sign of the times it is worthy of mention that the government have sanctioned the erection of a theatre in the vicinity of Tskidji, the foreign settlement of Yedo; and notwithstanding the "patent" rights of the regular theatres, a French circus is open and has been for some time in close proximity to them at Asakusa.

When foreigners came to Japan, their consumption of animal food disgusted the Japanese. Cheese, butter and even milk were equally distasteful to them. We remember when ice was first brought here and an ice-cream was a great treat, three Japanese tasted some, and liked it so much that they demolished all that was on their plates. Unfortunately the curiosity of one caused the question to be asked what it was? On hearing that it was milk, one of them rushed out of the room and was very sick. All this is changed now. Restaurants kept by Japanese, where meat is sold both raw and cooked, are all over Yedo, and they are largely patronized. They are generally kept by men who have been in foreign employ either as cooks or house-boys, and the Japanese who patronize them, accommodate themselves as comfortably to the chairs and tables, knives, forks and variety of dishes and condiments, as if they had been used to them. They moreover attack bottled beer and claret quite naturally,

and are not slow to order or share a bottle of champagne. If a foreigner enters they are exceedingly polite. Those accustomed to foreigners may perhaps take no particular notice of them, but others will make them a polite bow, and gladly enter into conversation with them, watching all their movements and their method of dealing with everything placed before them.

One or two of these restaurants have regular bars with beers, wines and spirits of all kinds. Already the Japanese take very kindly to beer, and the trade in Yedo is quite a large one.

Five years ago, to wear foreign costume in Yedo required some degree of boldness on the part of a Japanese. Those even who wore it in Yokohama, thought it prudent to change it for the native dress when they visited the capital. Now one meets very few who have not some article of foreign toggery—it may be only a "wide-awake" or a pair of boots, or even a "bell-topper." Very many are well dressed in foreign garments, and all the soldiers are dressed *à la Français*. Foreign clothiers are established in the city, and the trade they do is large. The Yedo clothiers are following suit; building houses and shops on the foreign plan with counters, show cases, and so on; and the government is getting out tailors from abroad to teach their people foreign *habits*. But the most startling innovation of all is the establishment of barber's shops with regular American chairs and napkins and cloths and towels, and brushes and combs and pomatum and hair-brushes and soap and shaving tackle of all sorts, and paint and perfumery *ad lib*.

The old fashioned Japanese *queue* is fast disappearing, and men allow their hair to grow; and it does grow, sticking up all over the head like porcupine quills. Some are doing all they can to cultivate whiskers, beards and moustaches. Such men, in the utter impossibility of getting anything approaching to the proper thing, curse the day when they were taught to have the hair of their chins, upper lips and gills pulled out one by one; and the youngster who had not got so far on in manhood as to warrant such onslaught on his capillary sprouts before the changes, is now proud as Punch at his superiority over seniors, upon whom the utmost tonsorial skill cannot persuade two hairs to grow in the same direction or to lie smoothly side by side.

In our last number we gave a photograph of a *jin-riki-sha* (man-power-wheel-machine). Four years ago there was not one in the country. Now they are to be found on almost every road wide enough to allow of them, and in every large city in the empire. In Yedo and its suburbs, they number upwards of 40,000, and the streets swarm with them, as do the streets of London with cabs and omnibuses. The highest and the lowest may equally use them if they like, without being remarked; and as the charge is quite trifling, one frequently sees very common looking people riding, who certainly never dreamt a few years ago of getting over the ground so luxuriously.

There is a project on foot by a private Japanese firm to start a line of coaches on one of the roads on the other side of Yedo, where hitherto they have had no public horsed conveyance.

Among other changes, we know of a former member of the Gorogio—the Tycoon's governmental council of five—who



keeps a sugar shop, and a former Governor of Kanagawa, who is also engaged in retail trade. We recently met a man, who, being a government official of no very high degree, is several steps above his former Prince, who is employed in the same department. The kowtowing is now reversed. The prince kowtows to the kerai.

It is beginning to be no uncommon thing to see Japanese gentlemen in neat-looking, well-appointed carriages; and oftentimes they are met riding foreign horses. A few have built foreign houses; and there are hardly any of the better class of dwellings in which there is not one room with a carpet, rug, drugget or coloured blanket over the fine mats on the floor, and with a table and chairs. Few as yet have stoves. The guest still has a hibatshi brought to him directly he enters (if the weather requires it), and a cup of tea and perhaps sweetmeats and fruit may follow. Generally too, there is such politeness extended towards him, as completely puts in the background anything of the kind he has received in other countries.

We might go on with our dottings to any extent; but these may suffice for the present. In our next issue we intend to commence a series of illustrations of Yedo, and in the following one we hope to begin a series of Kyoto views, with appropriate descriptive narrative. The coming events in the shape of exhibitions in each of these two cities will be the fitting accompaniments to the changes we have been describing. On the 7th April the Exhibition opens at Kyoto, and the government have given foreigners leave to visit the city during the period it is open. The Yedo Exhibition will be opened towards the end of this month. All the changes we have noted sink into insignificance before such progress as these display.

## The Illustrations.

### THE NEW CANAL, YOKOHAMA.

WE have had occasion in earlier numbers, to mention the New Canal that is being cut from Yokohama to Mississippi Bay, and to a small river on the western side of the plain. The first picture to-day represents the canal where it forks off into the two streams. Those who remember the muddy watercourse at this point, years ago, when it was occasionally made good use of by Colonel Browne, Commandant of the English Garrison in Yokohama, in the sham fights he was so fond of, will recognise the greatness of the present improvement. Following the branch to the left, we come upon

### THE CANAL CUTTING

which, although presenting no difficulties, as it was merely the taking a slice out of a very narrow ridge, as seen in the picture on page 250, has yet been the means of delaying the completion of the canal most inordinately.

### COOLIE IN STRAW RAIN-COAT.

STRAW is one of the common things that Japanese turn to all kinds of uses—ornamental and utilitarian. With

it they make an immense variety of toys for children, ornament boxes and cabinets, make ropes, mats, and besides a host of other things—waterproof coats. These coats, are worn by labourers, fishermen, and even by yakunins; but the latter are of a somewhat better make than the others, and are usually covered with a fine net. Such a coat as is depicted in page 247, costs about one boo—equal to a shilling of English money. They answer their purpose exceedingly well. The straw shoes the coolie has on cost about one half-penny.

### KOMIODJI TEMPLE GATE, KAMAKURA.

AND

### THE ENTRANCE TO YENOSIMA.

WE give yet more views of Kamakura and Yenosima, as their familiarity to all who visit this part of Japan will make them acceptable. The following extract from an article by Mr. Mitford in the *Cornhill Magazine* will also be read with interest. As we leave Komiodji and Daibutsz, we take the route alluded to.

“Can any thing be more lovely in its way than the ride from the Great Buddha over the richly wooded hills to the sea? And then it is such a heavenly day! such a pure atmosphere! The sea, most treacherous of all seas, lies calm and blue before us, breaking in lazy ripples upon the dazzling beach, and looking as innocent and peaceful as though it had never engulfed ships and men and cargo, nor sent up a great, cruel tidal-wave to sweep whole townships and villages to destruction before it. On the left are the wood-crowned heights and cliffs, now bright with the many colours of autumn; to the right, in front of us, is the lovely island of Enoshima, with its armour of rocks and crest of fir-trees; and beyond that again are the distant mountains, above which stands out Fujiyama, the Peerless, its point just beginning to be capped with snow, from which, during the heat of summer, in spite of its thirteen thousand feet, it is quite free. From the hill-sides three or four streamlets, swollen by heavy rains, come purling down to the sea, and into one of these Shiraki's little horse, who had probably only been waiting for a convenient opportunity to show his power, quietly landed my unfortunate scribe, who had been giving many signs of suffering under the unwonted exercise he had undergone. The bottom was soft, however, and so was Shiraki, so there were no bones broken and no damage done.

“One of these little rivers is called the Yukiagawa, or River of Meeting, from the following story:—There is a certain Buddhist sect called the sect of Nichiren, after its founder, a priest who came and took up his abode at Kamakura in the middle of the thirteenth century. The Nichiren, not content with preaching his own doctrine, needs teach that all other sects were damnable heresies, and in so doing he certainly did not show the wisdom of the serpent, for Hôjô Tokiyori, who was then ruling the country, was himself a priest of the Zen sect. At last he became so troublesome and made so great a disturbance in the city, that Tokiyori lost patience and ordered him to be executed for a pestilent fellow. So Nichiren was carried off to the village of Katasé, opposite Enoshima, to the spot where the temple Riyukôji now stands, and the executioner's leathern carpet having been spread he knelt down and stretched out his neck to receive the fatal blow. The sword was raised in the air, and the headsman was poised it before striking, when suddenly the blade, by a miracle, was snapped in two, and the presiding officer, amazed by the portent, stopped the execution until he should have taken Tokiyori's pleasure in the matter; for he felt that of a surety this was no common accident. So he sent off a messenger with all speed to Kamakura to make known



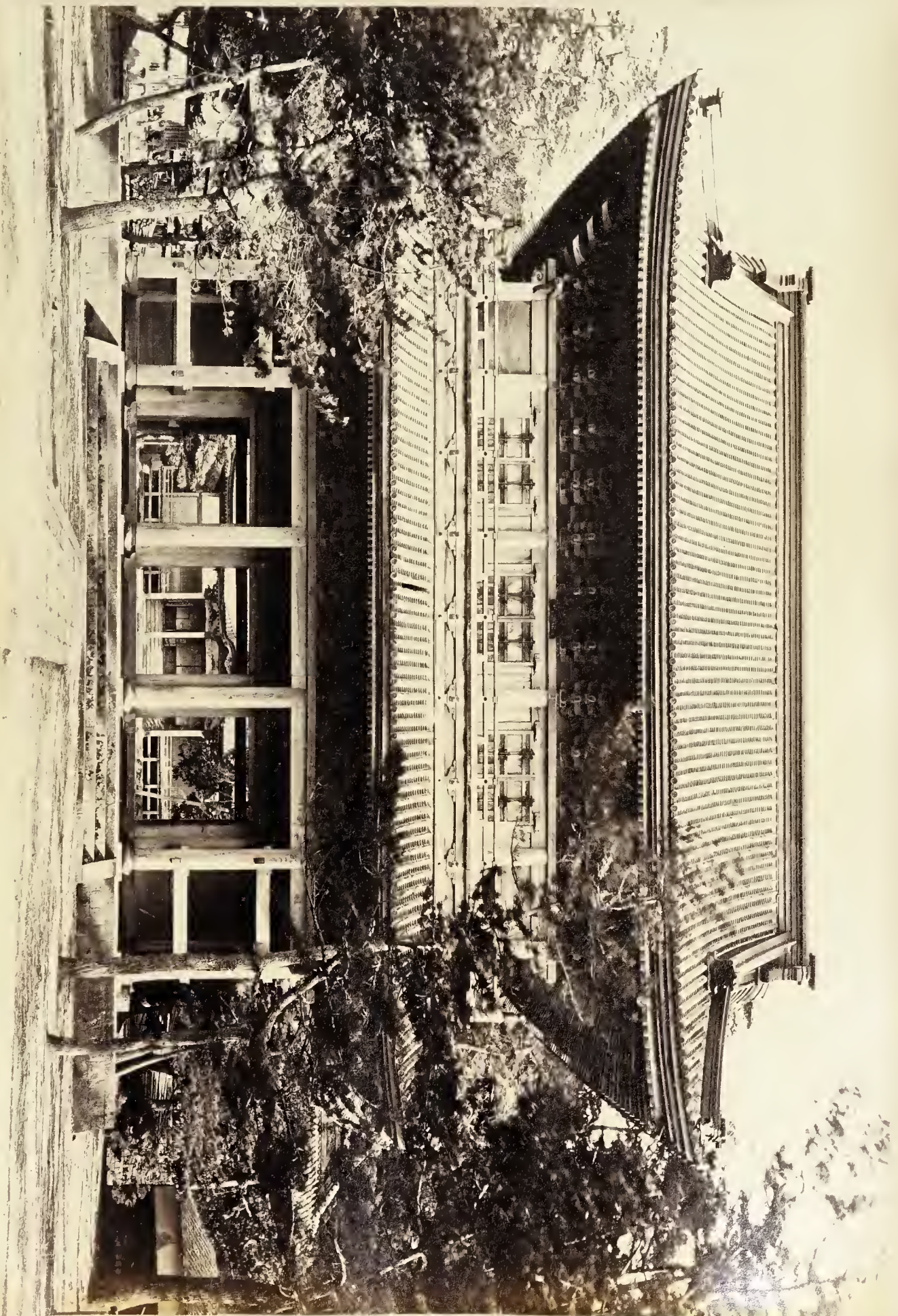
THE FAR EAST.



THE CANAL CUTTING.



THE FAR EAST.



KOMODORI TEMPLE GATE, KANAKURA.



what had happened. In the meanwhile Tokiyori, on his side, had been warned by a miracle not to slay Nichiren, and had also despatched a messenger stay the execution, and the two messengers met at this little river, which was called the River of Meeting from that day forth. The day fixed for the execution was the twelfth day of the ninth month of the year, and the anniversary is still kept as a great holiday, on which people flock from all parts of the country to the Temple of Riyukôji, the main hall of which is yet called the Hall of the Leathern Carpet: for Nichiren's teaching prospered greatly, and his sect has spread itself over the whole empire, "being looked upon" (as a Japanese treatise upon the Buddhist sect says) "with as much affection as a cloud in time of drought."

"Before crossing the narrow strip of sand which now joins the island of Enoshima to the mainland at the pretty little village of Katasé, we must travel backwards a long journey of many centuries into the realms of myth-land.

"At the beginning of the sixth century the tract of land on which the city of Kamakura was afterwards built was a vast inland lake, inhabited by an evil dragon, the scourge of the surrounding country. His meat was the flesh of babes and sucklings, his drunk their blood. Now, there lived by the lake a certain rich man who had sixteen children, every one of whom the dragon stole and ate: so the father, mourning over the loss of all his darlings, changed his place of abode, and having collected the bones of his children buried them at a spot still called Chôjadzuka, or "the rich man's grave." Then the dragon devoured the children of the peasants, who also fled in terror to a place which they called Koshigoyé, or "the place to which the children's corpses were removed," because they carried the remains of their little ones with them. After this the people consulted together, and agreed every year to offer up a child as a living sacrifice to the dragon, which used to come and fetch its victim at a spot at the village of Katasé which is still called Tatsu-no-Kuchi, or "the dragon's mouth." This went on for some years, and the people were sorely afflicted at having to pay the tribute of their own and flesh to the monster. At last, in the year 552, there came a storm of thunder and lightning, which lasted twelve days: the heavens rained stones, and the sea was troubled, and sand and stones were stirred up from the bottom of the deep. Then the island of Enoshima rose out of the sea, and twelve cormorants came and flitted about its rocks, whence it is also called U-Kitaru-jima, "the island to which the cormorants came." At the same time a beautiful and shining figure of the goddess Benzaiten was seen to descend and dwell upon the island. When the evil dragon saw this, he was overawed by the divine power, and his cruel heart was changed, so that he became a patron saint of the neighbouring country, and a shrine was erected to him at Tatsu-no-Kuchi, or the dragon's mouth, where the peasants of the district still worship and pray. Further, as some say, after he had repented of his evil ways, the dragon married the beautiful Benzaiten, the goddess of mercy.

"Benzaiten, or Benten, as she is more vulgarly called, is the special patroness of the island of Enoshima: she is represented wearing a jewelled cap, in the centre of which is a white snake, the head of the snake being as the head of an old man with white eyebrows. She has eight hands: in her left hand she carries a precious ball, a pear, a precious wheel, and a bow; and in her right hand a sword, a sceptre, a key, and an arrow. Fifteen attendant spirits minister to her. Above all things, as you value your worldly prosperity, be sure that you pay due reverence to the goddess Benzaiten, for he who serves her faithfully, will find his poverty changed into wealth.

"The little fishing village at the entrance to the island of Enoshima reminds one strongly of some small hamlet on the Norman coast. There are the same steep slippery streets roughly-paved with irregular stones, the same smell of fish, the same amphibious population. The shops are all for the sale of shells, dried fish, corallines, and, above all, for that most beautiful of all produces of the sea, the *Hosugai*, the work of some

silkworm of the deep, which looks like sheaves of the purest spun glass, fastened together by a spongy, shell-covered cement at one end. I do not know its scientific name, but I believe that naturalists esteem it as a thing of great price. The likeness to a French fishing village is strengthened by the stalls for the sale of votive tablets, made of many-coloured shells, to be hung up at the shrine of the goddess, or carried home as a fairing to wife, sweetheart, or children. The place might be called Notre Dame de Grace, were it not for the strange tongue and the strange garments.

Lovely as is the little island, which, as the legend says, sprang during some volcanic upheaval from the sea, its temples are unworthy of it and of the beautiful goddess in whose honour they were built. The Buddhist priests, who swarm here, are rather unhappy just now; for they dread disestablishment at the hands of a parental government, which is showing signs of declaring that the true religion of the country is the Shintô, the indigenous faith. In this case the poor shavelings will be swept away, with all their host of imported gods and goddesses, whose images will be replaced by the simple mirror, which is the emblem of the Shintô divinity, and Benten will have to admit that she is but an usurper in the island, which rightfully belongs to the goddess Uga, the daughter of the god Sosanoô, who represents the principle of evil in the Japanese mythology.

But this question of the contest between the two faiths is too long and too intricate a subject to be more than alluded to in passing. For the present Benten still reigns at Enoshima, and we must scramble over the hill to visit her famous cave, a dark grotto about six hundred yards long, the tide-washed approach to which is rather slippery and awkward walking. There is not much to say about the cave, but the gloom gives an air of romantic mystery to the litanies which the attendant priests recite by the dim light of a single paper lantern hung up before the altar. Outside the cave, a whole company of divers, men and boys, are always in waiting to astonish travellers with their feats, which are really remarkable, although the lobsters and *awabi* (a kind of shell-fish much affected by Japanese gourmets) which they bring up have been placed in wicker baskets beforehand. Who hides, finds. When the fun was at its highest, and a few copper coins thrown into the sea had made some twenty or thirty brown urchins tumble in all together, there suddenly arose such a yelling, such a splashing, and such diving in pure terror, that I fancied the water must be bewitched. The innocent cause of the tumult was dog Lion, who, moved by a spirit of emulation, or perhaps by the ambition of retrieving some particularly small boy, had jumped in too, and was cheerfully swimming about in the midst of the throng. A shark in the Thames at Eton could not have caused a greater astonishment and fright than a dog that would face the water did here at Enoshima. "The Devil take the hindmost" was the order of the day, and in less time than it takes to write this, Lion was left in solitary enjoyment of his bath.

## The Period,

### CHINA.

THE "Hirado," arrived yesterday afternoon from Hankow, brought news of the sudden death of Tseng-kwo-fan, Viceroy of the two Kiang—, a ruler practically supreme over more human beings than the majority of the sovereigns of Europe. Though over 60 years of age, he appeared when he visited Shanghai a few months ago, as if only entering a green old age. But it has proved otherwise. About ten days ago, when conversing with some friends, a sudden confusion of thought betrayed the presence of some morbid symptoms in the brain. He speedily recovered, but whether from the absence of any



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THE ENTRANCE TO YENOSIMA.



competent medical advice or from the stubbornness of an iron will, he refused to take the repose in which lay his only chance of safety. Like so many other veteran statesmen, his fate, and probably his wish, was to die in harness; and he continued to perform his manifold duties. But on the 4th day of the 2nd month of the Chinese year,—corresponding to our 12th March—while sitting at breakfast in his own house at 10 a.m. he had an apoplectic fit and shortly afterwards expired. His loss must be regarded as a misfortune alike to Chinese and foreigners, for, though his sympathies were understood to be anti-foreign he was sufficiently clear-headed to see that prepossessions must give way before accomplished facts. As a man capable of dealing with foreign relations Li-Hung-Chang now stands almost without a rival.—*Shanghai Evening Courier*.

THE marriage of the Emperor seems to be at last definitely resolved on. The Peking *Gazette* of the 11th March contains an edict by the Empresses Dowager naming the lady who has been selected as his wife, and ordering the Astrologers to fix on a lucky day in October, for the ceremony. An amnesty edict published in the *Gazette* of the 12th February is characteristic. It starts by a reference to the merciful proclivity of late Emperors, and His present Majesty's desire to love and cherish his people. The four last Manchoo Emperors each issued a special amnesty on entering the eleventh year of their reign. The present Emperor wishes to emulate this merciful example, and requests the Board of Punishments to devise a scheme for commuting the sentence of all prisoners throughout the empire, except those of the worst character. In the meantime, he orders that all persons suffering for minor offences—that is, mainly as petty thieves and brawlers—shall be released at once. A beautiful theory badly applied—as is too frequent in Chinese affairs.

#### Pekin.

THE pivot round which foreign affairs here have turned for the past few weeks has been the rather unsatisfactory relations between Mr. Low and Prince Kung in consequence of the failure of the latter to make good his promise to save from punishment an educated Chinese Christian, whose sole offence was having acted as middleman in hiring premises for a station of the American Missionaries. The difference got to be so serious that for a time intercourse between H. E. and the Prince seems to have been discontinued. Yesterday, however, Mr. Low had an interview with the Prince which is understood to have been satisfactory on the whole, though all that Mr. Low demanded was not conceded. It is said that the difficulties of Mr. Low's position are increased by the damage done to American prestige by the failure to follow up the Korean Expedition to a successful issue.

It is hoped that a more wholesome tone will have been imparted to the intercourse of foreigners with the Chinese in Peking by Mr. Wade's recent personal experience both of the courtesy of a Chinese mob and of the good faith of the Yamen. You may have heard that in their first anxiety to appease the anticipated wrath of the assaulted foreign Minister

the Tsungli Yamen offered forthwith to behead the offender. But at the express intercession of Mr. Wade, this sentence was commuted to so many blows of the bamboo, and some three months' cangue on the streets of Peking,—the cangue to contain a notice that the prisoner was suffering this punishment for striking a foreigner. But it is said that some time afterwards Mr. Wade heard that the blows had not been inflicted, and when he happened to meet his cangued assailant in the street, he found, instead of a statement of his real offence, a notice that prisoner was sentenced to the cangue because he had *stolen a brick from the Imperial Wall!* No wonder his Excellency's anger was roused. The blow of the young carter was no insult to the Foreign Minister, of whose rank he was not aware, but for the insult offered by the Tsungli Yamen no such excuse can be pretended. Let us hope His Excellency's action will be firm and salutary.

THE following very interesting letter from Baron von Richthofen we copy from the *North China Herald*:—

#### Letter from Baron von Richthofen.

SI-NGAN-FU PROVINCE OF SHENSI.

Jan. 12th, 1872.

WALTER PEARSON, Esq., Secretary of Committee of General Chamber of Commerce, Shanghai.

Dear Sir,—I reached this place a week ago. I find that the Catholic Missionaries are in regular communication with Hankow, and make use of their kind services in forwarding you this note. It is mainly intended for keeping you posted in regard to my whereabouts, as I have not the leisure at present for detailed communications.

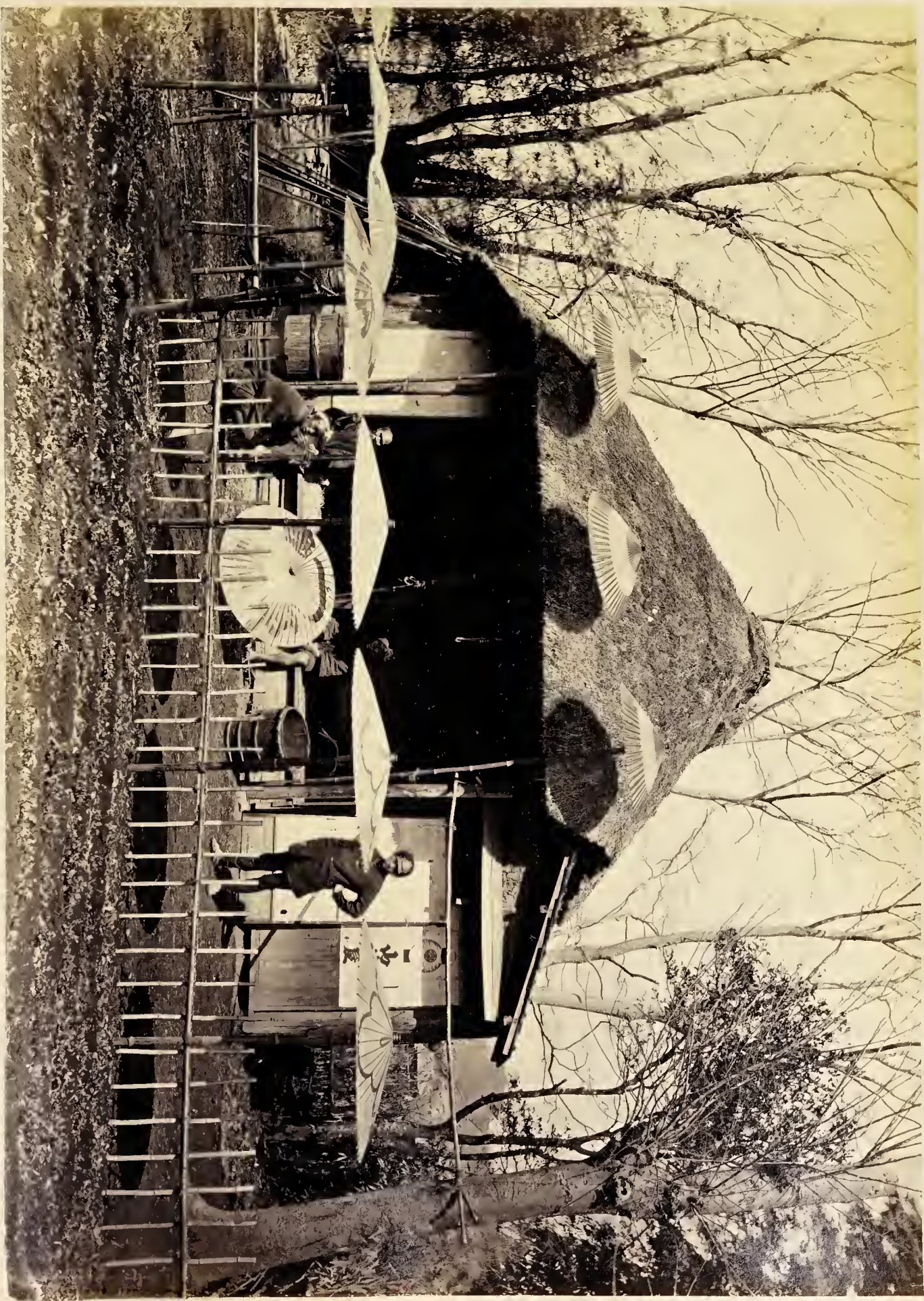
I left Peking on October 25th, and made immediately for the high hills which border the plain to the west. After visiting some of the coal districts from which the capital is supplied, I went by an exceedingly mountainous but very interesting route to *Pau-ngan-chau*, and proceeded to *Siuenhwa-fu*, and *Kalgan*. I spent a fortnight beyond the Great Wall, making a delightful trip through southern Mongolia, in the execution of which I was much assisted by the hospitality and civility of the gentlemen of the Belgian Catholic Mission; one of them gave me the pleasure of his company the whole way, and went with me to *Ta-tung-fu* in northern Shansi. Another fortnight was devoted to the journey from *Ta-tung-fu* to *Tai-yuen-fu*, on which I visited the *Wu-tai-shan*, one of the sacred mountains of China, with summits of ten thousand feet altitude. It was in the first days of December, and the weather intensely cold.

It was my intention to go from *Tai-yuen-fu* westward into Shansi, and to explore the totally unknown northern portion of that province. But I was obliged to give up that plan, those districts being devastated and much depopulated by the Mahomedan rebels, some of whom are said to be still in the hills, and to make travelling unsafe. I found it quite impossible to hire men or animals for that trip, and had therefore to follow the great highroad which leads by way of *Ping-yang-fu* and the *Tang-kwan* gate to *Si-ngan-fu*.

I am struck with the greatness and importance, politically as well as commercially, of this city, which, after the partial destruction of Nanking, Wuchang and Hangchow, is probably the second in size in the



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AN UMBRELLA MAKER'S HOUSE.



Empire. Its magnificent walls have protected it from destruction by the rebels. I hope to give you some data of interest in regard to it, on my return.

To my great regret, I must leave the exploration of the province of Kansu to some future traveller. That country is in a very unsatisfactory condition, the Mahomedan rebels holding a portion of it, and making travelling in the rest of it troublesome and unsafe. The villages are deserted and destroyed; the two high roads to Lan-chau-fu filled with soldiers, of whose propensity for stealing I have had personal experience, besides having been warned of them by their own officers. There is still a good deal of travelling done between Si-ngan-fu and Lan-chau-fu chiefly by merchants. They go in large bodies, choosing little known byways through the hills, and are yet subjected to much danger and annoyance, besides using a great deal of time. The hardships of such a trip, and the length of time which it would require, would hardly be commensurate with results that I could expect to arrive at under the present circumstances. I would moreover, not be able to go beyond Lan-chau-fu; and as no road exists between Kansu and Szechuen, I would have to return to Shensi in order to go south.

In regard to the province of Kansu, I must therefore confine myself to collecting data from other persons, and will proceed from here directly to Szechuen.

The weather is very favourable for travelling in the present season. It was cold while I was in Mongolia and Shensi; but the temperature is pleasant in this portion of Shensi. Snow fell only three times since I left Peking, but never more than one or two inches. The whole journey was made on horseback, with Mongolian ponies.

As some notes respecting the Mahomedan rebellion may be of immediate interest in Shanghai, I will communicate to you already now what I could learn in regard to it. The information is collected from many and varied sources.

The year 1861 is stated as the time when the rebellion commenced. It is emphatically and positively asserted, by persons who are in the position to be well informed, that the first move was made in this province of Shensi, and that the province of Kansu and the distant regions of Turkestan and Ili followed afterwards, one by one, the Mahomedans there being encouraged by the example set by their co-religionists in Shensi. It is for this reason, that they had such easy work in the far west, in killing the Chinese and making themselves independent.

Not much of a definite character can be ascertained in regard to the immediate causes of the rebellion. Those of a more remote character date far back in history. Since the time when, under the Tang dynasty, the Mahomedan *Uigur* (pronounced *Hwei* or *Hwei-hwei* by the Chinese) were called from their pasture grounds situated beyond the Great Wall, west of Ning-hia-fu, to aid the Chinese against that invasion of the Tibetans from Kokonor, these people took a firm footing on the territory of China proper, and spread gradually over the northwestern provinces. Although those of Shensi and Kansu wear the queue and speak Chinese, they are considered by the pagans as a different people; and this view is corroborated by their features, which differ from those of the Chinese proper. The pagans use here, generally, for themselves the well known term "Han-jin," to mark their distinction from the Mahomedans. These, including the numerous converts of purely Chinese origin, are called *Hwei-hwei*, and since they are in rebellion, *Hwei-fei*. The contempt in which the Mahomedans hold the pork eating Han-jin, and the aversion which these have against people living among them and having manners and customs so different from their own as even to preclude intermarriage, has created since ancient times much ill-feeling between the adherents of the two religions, and it has much increased within the last decades. The Mahomedans, who in general, prosper well, and are a more vigorous and energetic race than the Han-jin, grew proud and overbearing, while these had an advantage by their greatly superior numbers. Acts of violence became more and more frequent. The mutual ill-feeling increased when, in 1860, the Taiping rebels made a first, though very short, invasion in the province of Shensi. The pagan inhabitants repulsed it, and accuse the Mahomedans of not having assisted them, but of rather having embraced the cause of the invaders. The Mahomedans, in their turn, accuse the pagans that they propagated inflammatory addresses throughout the province, inciting the population to the annihilation of all Mahomedans. Matters had indeed come to such a pitch, that the only remaining question was this, which of the two parties would commence hostilities. The initiative rested with those who were most energetic, that is, the Mahomedans. The first move of that rebellion, which afterwards spread through the whole of Central Asia and became so disastrous for the Chinese Empire, appears to have been the rising of the Mahomedans residing in the city of *Hwa-chau*, situated on the high-road 180 li east of Si-ngan-fu, now totally destroyed. Thence the rebellion spread from place to place, and gradually over the whole province of Shensi. It never had any head or leader, and the only tie uniting the different bands of rebels was the vague intention to ex-

terminate all the pagans in the province, and to make themselves sole possessors of it. The life and property of the Christians, of whom there are now about 20,000 in the province, were spared. But the pagans were cut down wherever met with; men, women and children alike. Those who lived in the neighbourhood of hills took refuge in them and, in many instances, spent years in retirement; but in the plains, where no place of refuge offered, the massacre was terrible. The ease with which the Mahomedans, though much inferior in numbers, overpowered their timorous game, is remarkable. Eye-witnesses say that whole villages were deserted on the approach of a few rebels. The ravages committed by these from 1861 to 1870 are fearful, nearly every village and town being completely destroyed. They were roving about the country in large bands; nearly every year they remained for some time on the high-road between the Tungkwan gate and Si ngan-fu, rendering all intercourse impossible. Happily they had no guns. This circumstance saved some of the larger walled cities, among them Si-ngan-fu. Mahomedans of this place, estimated at fifty thousand, were from the beginning forbidden to leave the city, under penalty of death, and this restriction is severely enforced upon them until this day. Their overbearing manners of former times are said to have given way to great humility. The pagan population of the city, estimated at about one million, is very desirous of killing them all, and only prevented from doing so by the mandarins.

The first General sent by the Chinese Government against the rebels was To-ta-jin, said to have been an energetic but cruel soldier. But all the success which he had with the few troops at his command, was, to repel the rebels, from 1851 to 1866, gradually from the eastern frontier of the province of Shensi to beyond Si-ngan-fu. This was accomplished with great loss of men among his own troops. All the Mahomedans whom he got hold of, women and children included, were killed. The rivers are said to have been coloured red with blood, at that time. It appears that the Chinese Government did not take the matter seriously in hand, as long as there were Taiping and Nien-fei rebels to fight against; but, after having sent an insufficient army into Shensi, contented itself with protecting the passages across the Hwang-ho, leading into Shansi.

In 1860, To was killed in battle, and Tso-kung-pau was appointed in his place Governor General of Kansu and Shensi, and Commander-in-chief of the troops stationed in the two provinces, with the express order to reside in Kansu. The career of this General in former years is well known. He distinguished himself in fighting the Taiping and Nienfei. But his career in the war against the Hwei-fei is marked by an almost complete want of success. The rebels immediately regained possession of the districts which it had cost his predecessor so much time to take, and at no time before had the devastations made by the rebels in Kansu and Shensi been so great as they were in the years following the accession of Tso-kung-pau. On the whole road from Tung-kwan to this place, the years from 1867 to the spring of 1870 were described to me as those in which the suffering was greatest. Si-ngan-fu was then completely surrounded with rebels during two years, and many people in the city died from starvation. Battles were lost, regiments decimated, and no success gained.

It was in this emergency that, as you will recollect, Li-hung-chang got the order, in the spring of 1870, to fight the rebels in Shensi and Kansu. He marched from Wu-chang-fu up the Han river, and entered Shensi with his forty battalions of the nominal strength of 500 men each, (as every battalion which I shall have to mention,) All of these were provided with foreign arms, some of them drilled by foreign officers, and practised in warfare. But scarcely had General Li reached his place of destination, when he was called to the province of Chili, after the massacre of Tientsin. He left his troops in Shensi, and gave the command of them to General Lin who has held it since then. The fame of Li-hung-chang (or perhaps, of his foreign arms) is so great, that the rebels withdrew immediately on the approach of his troops, never engaging in a fight with them. No one of the soldiers of that army whom I met has ever seen a rebel. The whole province of Shensi was at once cleared of organized rebels, without bloodshed, none but stragglers remaining. The main body retired into Kansu, where they were received by their co-religionists, although these are said not to be in complete harmony with the Mahomedans of Shensi.

Since the spring of 1870, peace may therefore be said to be comparatively restored in Shensi, though a state of complete safety is not quite reestablished, chiefly in the hilly districts of Yen-ngan-fu and Yu-lin-fu. The remnants of the population have left their hiding places in the hills and returned to their villages, many of which have been rapidly rebuilt. The province will remain in a peaceful condition as long as it is occupied by foreign armed troops.

I am, dear Sir,

Yours respectfully,

F. VON RICHTHOFEN.

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# THE FAR EAST.



## AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

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### YEDO.

YEDO, though neither the most ancient nor the most beautiful city in the Empire of Japan has for more than two hundred years been the most important. As a city it boasts neither beauty of situation nor of architecture. Its streets are irregular, its houses, except in a few of the better neighbourhoods, mean. It skirts for several miles a low flat shore only a few feet above high water mark, and the sea at low water leaves a huge expanse of dark sand, the few channels through which are but shallow; and no vessel drawing more than a fathom or so can approach within miles of the city. Where the water begins to deepen opposite the suburb of Shinagawa, a line of forts has been built, only one of which is now used, and that for a lighthouse; and outside of these is the anchorage, the nearest portion of which is certainly not less than three miles from the land; and much farther from the business part of the town.

We are apt in these days to talk of the rapid rise of great cities in certain divisions of the globe, as unprecedented, but there is nothing new under the sun; and the rise of Yedo from a village of not more than 200 houses which it was in the year 1590, to a city of 700,000 inhabitants, which we are told that it was in 1608, will vie with the fastest growth of modern times.

The account of Don Rodrigo de Vivero, who had been the Spanish Governor of Manila, and who was wrecked on the coast of Japan, in the year 1608, is not so generally known, nor so often quoted as the more recent histories of gentlemen connected with the Dutch factory at Nagasaki. Let us glean from him some information of what he found Yedo to be only eighteen years after Iyeyas made it the centre of government.

The galleon in which the ex-Governor was, met with disaster, and was driven ashore on the South-east coast. "The



VIEW IN TSKIDJI, YEDO.



crew, who had escaped to the shore, proceeded to a neighbouring village, the people of which evinced much compassion for them, the women even shedding tears." They gave them clothing and food (consisting of rice, pulse and a little fish), and sent word to the *tono*, or lord of the district, who issued orders that they should be well treated, but not suffered to remove.

"They were soon visited by the *tono*, who came in great pomp, preceded by 300 men: some bearing banners, others armed with lances, matchlocks and halberts. He saluted Don Rodrigo, with much politeness, by a motion of his head and hand, and placed him on his left, that being considered the place of honour among the Japanese, because the swords are worn on that side. He made Don Rodrigo several presents, and took upon himself the subsistence of the party, allowing two Spanish officers to proceed to the Emperor's Court, to communicate to him and to his son, and, according to Japanese custom, colleague, the details of the case.

"Yedo, where the Emperor's son resided, was about forty leagues distant, and Suruga, where the Emperor held his court, still forty leagues further. The messengers returned in twenty-four days with an officer of the Prince, charged with a message of condolence from the Emperor, and leave to visit their Courts. All the property that could be saved from the wreck was given up to the Spaniards.

"The first place on their route was a town of ten or twelve thousand inhabitants. The *tono* took Don Rodrigo to his Castle, situated on a height and surrounded by a moat fifty feet deep, passed by a drawbridge.

"All the way to Yedo the density of the population greatly surprised the Spaniards, who were everywhere well lodged and entertained. They entered the city amid such a crowd that the officers of the police had to force a way for them, and yet the streets were very broad. Such crowds collected about the house which the Prince had ordered to be prepared for them, that they had no rest; till at last a guard was placed about it, and a tablet set up, prohibiting the inhabitants from molesting them.

Of the city, Don Rodrigo gives this description:—"Yedo contains seven hundred thousand inhabitants, and is traversed by a considerable river which is navigable by vessels of moderate size. By this river, which divides in the interior into several branches, the inhabitants are supplied with provisions and necessaries, which are so cheap that a man may live on a real (five cents) a day. The Japanese do not make much wheaten bread, but what they do make is excellent. The streets and squares of Yedo are very handsome, clean and well-kept. The houses are of wood and mostly of two stories. The exterior is less imposing than with us, but they are far handsomer and more comfortable within. Towards the street the houses have covered galleries, and each street is occupied by persons of the same calling; carpenters in one, jewellers in another, tailors in another, including many trades unknown in Europe. The merchants and traders dwell together in the same way. Provisions also are sold in places appointed for each sort. I observed a market where game was sold; there was a great supply of rabbits, hares, wild boars, deer and other animals which I never saw before. The Japanese rare-

ly eat any flesh save that of game, which they hunt. The fish market, very extensive and extremely neat and clean, affords a great variety of fish, sea and river, fresh and salt; and there were large tubs containing live fish. Adjoining the inns are places where they let and sell horses, and these places are so numerous, that the traveller, who, according to custom, changes his horse every league, is only embarrassed where to choose. The nobles and great men inhabit a distant part of the city, and their quarter is distinguished by the armorial ornaments, sculptured, painted or gilt, placed over the doors of the houses—a privilege to which the Japanese nobles attach great value.

The political authority is vested in a governor, who is chief of the magistracy, civil and military. In each street resides a magistrate who takes cognizance in the first instance, of all cases civil and criminal, submitting the more difficult to the governor. The streets are closed at each end by a gate which is shut at nightfall. At each gate is placed a guard of soldiers, with sentinels at intervals; so that if a crime is committed, notice is conveyed instantly to each end of the street, and the gates being closed, it rarely happens that the offender escapes."

Such was a picture of Yedo only 18 years after its foundation. The increase of the city after Rodrigo's days went on with great rapidity; and it is very difficult to arrive with any degree of certainty at the actual population at the time of the opening of the ports in 1859. Estimating the number of daimios who were compelled always to keep a certain number of retainers in the city, and adding to these the *hatamotos*, and the tradespeople and others necessary to minister to their wants, we can easily believe it exceeded two millions. With the sole exception of size, it is extraordinary how exactly the description of the city by Don Rodrigo would, so far as it goes, answer for it up to the year 1868.

The road from Kanagawa, the old Tokaido, which has been so repeatedly described by the Dutch writers, had all the same features as related by them; a good causeway passing through numerous populous villages, only divided from each other by short spaces, where fine old trees on both sides of the road were the sole divisions between the highway and the paddy fields. The crowds upon the roads were the most extraordinary feature; for not even in the environs of London were such numbers to be met. As the year 1868 saw the last of this, and since that time no such crowds have been met, we will quote Kämpfer, not for the sake of saving ourselves the trouble of description, but that our readers may see how unchangeable had been the state of the country during the two centuries,—and that we may put on record in our pages an account of what we have witnessed, but shall never see again.

"It is scarce credible what numbers of people daily travel on the roads in this country, and I can assure the reader, from my own experience, having passed it four times, that the Tokaido, which is one of the chief and indeed the most frequented of the seven great roads in Japan, is upon some days more crowded than the public streets in any of the most populous towns in Europe. This is owing partly to the country being extremely populous, partly to the frequent journeys which the natives undertake, oftener than perhaps any other nation, either wil-



lingly and out of their own free choice, or because they are necessitated to it. For the reader's satisfaction, I will here insert a short preliminary account of the most remarkable persons, companies, and trains, travellers daily meet upon the road.

The princes and lords of the empire with their numerous retinues, as also the governors of the imperial cities and crown lands, deserve to be mentioned in the first place. It is their duty to go to court once a year, and to pay their homage and respect to the secular monarch, at certain times determined by the supreme power. Hence, they must frequent these roads twice every year, going up to court and returning from thence. They are attended in this journey by their whole court, and commonly make it with that pomp and magnificence which is thought becoming their own quality and riches, as well as the majesty of the powerful monarch whom they are going to see. The train of some of the most eminent among the princes of the empire fills up the road for some days. Accordingly, though we travelled pretty fast ourselves, yet we often met the baggage and fore-troops, consisting of the servants and inferior officers, for two days together, dispersed in several troops, and the prince himself followed but the third day, attended with his numerous court, all marching in admirable order. The retinue of one of the chief Daimios, as they are called, is computed to amount to about 20,000 men, more or less; that of a Sjomio, to about 10,000; that of a governor of the imperial cities and crown-lands, to one or several hundreds, according to his revenues.

If two or more of these princes and lords, with their numerous retinues, should chance to travel the same road at the same time, they would prove a great hindrance to one another, particularly if they should happen at once to come to the same siuku or village, forasmuch as often whole great villages are scarce large enough to lodge the retinue of one single Daimio. To prevent these inconveniences, it is usual for great princes and lords to bespeak the several siukus they are to pass through with all the inns, sometime before; as for instance, some of the first quality, a month, others a week or two before their



F'KIYA (PUFF AND DART).

arrival. Moreover the time of their future arrival is notified in all the cities, villages, and hamlets they are to pass through, by putting up small boards on high poles of bamboos, at the entry and end of every village, signifying in a few characters what day of the month such or such a lord is to pass through that village, to dine or to lie there.

To satisfy the reader's curiosity, it will not be amiss to describe one of these princely trains, cangos, and palanquins, which are sent a day or two before. But the account, which I propose to give, must not be understood of the retinue of the most powerful princes and petty kings, such as the lords of Satsuma, Kanga, Owari, Kijnokuni, and Mito, but only of those of some other Daimios, several of which we met in our journey to court, the rather as they differ but little, excepting only the coats of arms, and particular pikes, some arbitrary order in the march, and

the number of led-horses, fassanbacks, norimons, cangos, and their attendants.

1. Numerous troops of fore-runners, harbingers, clerks, cooks, and other inferior officers, begin the march, they being to provide lodgings, victuals, and other necessary things for the entertainment of their prince and master and his court. They are followed by

2. The prince's heavy baggage, packed up either in small trunks, such as I have above described, and carried upon horses each with a banner, bearing the coat of arms and the name of the possessor, or else in large chests covered with red lackered leather, again with the possessor's coat of arms, and carried upon men's shoulders, with multitudes of inspectors to look after them.

3. Great numbers of smaller retinues, belonging to the chief officers and noblemen attending the prince, with pikes, scimeters, bows and arrows, umbrellas, palanquins, led-horses, and other marks of their grandeur, suitable to their birth, quality, and office. Some of these are carried in norimons, others in cangos, others go on horseback.

4. The prince's own numerous train, marching in an admirable and enrious order, and divided into several troops, each headed by a proper commanding officer: as—1. Five, more or



less, fine led horses, lead each by two grooms, one on each side, two footmen walking behind. 2. Five or six, and sometimes more porters, richly clad, walking one by one, and carrying fassanbacks, or lackered chests, and japanned neat trunks and baskets upon their shoulders, wherein are kept the gowns, clothes, wearing-apparel, and other necessaries for the daily use of the prince; each porter is attended by two footmen, who took up his charge by turns. 3. Ten or more fellows, walking again one by one, and carrying rich scimeters, pikes of state, fire-arms, and other weapons in lackered wooden cases, as also quivers with bows and arrows. Sometimes for magnificence-sake, there are more fassanback bearers, and other led-horses follow this troop. 4. Two, three, or more men, who carry the pikes of state, as the badges of the prince's power and authority adorned at the upper end with bunches of cockfeathers, or certain rough hides, or other particular ornaments, peculiar to such or such a prince. They walk one by one, and are attended each by two footmen. 5. A gentleman carrying the prince's hat, which he wears to shelter himself from the heat of the sun, and which is covered with black velvet. He is attended likewise by two footmen. 6. A gentleman carrying the prince's sombrero or umbrella, which is covered in like manner with black velvet, attended by two footmen. 7. Some more fassanbacks and varnished trunks, covered with varnished leather, with the prince's coat of arms upon them, each with two men to take care of it. 8. Sixteen, more or less, of the prince's pages, and gentlemen of his bed-chamber, richly clad, walking two and two before his norimon. They are taken out from among the first quality of his court. 9. The prince himself sitting in a stately norimon or palanquin, carried by six or eight men, clad in rich liveries, with several others walking at the norimon's sides, to take it up by turns. Two or three gentlemen of the prince's bed-chamber walk at the norimon's side, to give him what he wants and asks for, and to assist and support him in going in or out of the norimon. 10. Two or three horses of state, the saddles covered with black. One of these horses carries a large elbow-chair, which is sometimes covered with black velvet, and placed on a norikako of the same stuff. These horses are attended each by several grooms and footmen in liveries, and some are led by the prince's own pages. 11. Two pike-bearers. 12. Ten or more people carrying each two baskets of a monstrous large size, fixed to the ends of a pole, which they lay on their shoulders in such a manner, that a basket hangs down before, another behind them. These baskets are more for state than for any use. Sometimes some fassanback bearers walk among them, to increase the troop. In this order marches the prince's own train, which is followed by

5. Six or twelve led horses, with their leaders, grooms, and footmen, all in liveries.

6. A multitude of the prince's domestics, and other officers of his court, with their own very numerous trains and attendants, pike-bearers, fassanback-bearers, and footmen in liveries. Some of these are carried in cangos, and the whole troop is headed by the prince's high-steward, carried in a norimon.

If one of the prince's sons accompanies his father in this journey to court, he follows with his own train immediately after his father's norimon.

It is a sight exceedingly curious and worthy of admiration, to see all the persons who compose the numerous train of a great prince, the pikebearers only, the norimon-men and liverymen excepted, clad in black silk, marching in an elegant order, with a decent becoming gravity, and keeping so profound a silence, that not the least noise is to be heard, save what must necessarily arise from the motion and rustling of their habits, and the trampling of the horses and men. On the other hand it appears ridiculous to a European, to see all the pike-bearers and norimon-men, with their habits tucked up above the waist, exposing their naked backs to the spectators' view. What appears still more odd and whimsical, is to see the pages, pike-bearers, umbrellas and hat-bearers, fassanback or chest-bearers, and all the footmen in liveries, affect a strange mimic march or dance, when they pass through some remarkable town or borough, or by the train of another prince or lord. Every step they make they draw up one foot quite to their back, in the meantime stretching out the arm on the opposite side as far as they can, and putting themselves in such a posture, as if they had a mind to swim through the air. Meanwhile the pikes, hats, umbrellas, fassanbacks, boxes, baskets, and whatever else they carry, are danced and tossed about in a very singular manner, answering the motion of their bodies. The norimon-men have their sleeves tied with a string as near the shoulders as possible, and leave their arms naked. They carry the pole of the norimon either upon their shoulders, or else upon the palm of the hand, holding it up above their heads. Whilst they hold it up with one arm, they stretch out the other, putting the hand into a horizontal posture, whereby, and by their short deliberate steps and stiff knees, they affect a ridiculous fear and circumspection. If the prince steps out of his norimon into one of the green huts which are purposely built for him, at convenient distances on the road, or if he goes into a private house, either to drink a dish of tea, or for any other purpose, he always leaves a cobang with the landlord as a reward for his trouble. At dinner and supper the expense is much greater."

But we are in Yedo—now called Tokeio. How changed from the city to which such trains were wont to come. There it lies stretching away along the semicircular bay, and retaining all the outlines of earlier days. There is the castle formerly the dwelling place of the Shoguns, now of the Tenno, within its walled park and surrounded by its moat, which again is enclosed by Daimios' yashikis and a second moat, the whole bounded by more yashikis and by that vast portion of the city within a third horse-shoe shaped moat or canal, which, with the chord formed by the sea forms an island whose circumference is little, if any, less than nine miles. But the old glory is gone. The yashikis of the daimios are either tenantless and fast going to ruin, or they have been appropriated by the government for government offices, barracks, schools, &c. The streets are now crowded with simple citizens hurrying hither and thither in jin-riki-shas; the trains of the nobles are no more seen; and once more the population of the city is less than a million of inhabitants.

\* \* \* \* \*

And here for the present we pause. Within the circumference we have described, and within a fortnight, a calamity



has occurred, such as unhappily the city has but too frequently experienced. A fire, originating in a yashiki lately in the occupation of the War Department, and very near the moat that bounds the Mikado's domain, broke out about half past 2 P.M., on Wednesday the 3rd instant, and the wind blowing fiercely at the time, burnt a slice out of the city, like the division of an orange, right to the sea shore, taking in its course a considerable portion of Ts'kidji, adjoining the foreign settlement, and destroying much of the district in which many foreigners had their places of business. The damage is estimated by the authorities at about \$1,500,000, but as forty-two streets containing five thousand houses, are utterly destroyed, such an estimate is evidently far too small. Some of the yashikis burnt were very extensive and very expensively built—apart from the property that was in them. We should be far more inclined to believe the damage exceeds a couple of millions sterling.

\* \* \* Our artist went up to Yedo only a few days before the occurrence, and among other pictures that he took, four of those which appear in this issue represent buildings now utterly swept away.

## The Illustrations.

### VIEW IN TSKIDJI, YEDO.

WHEN it was seen by the Japanese government, that the opening of Yedo to foreigners could be no longer resisted, it became a question of considerable difficulty where they could be located and how they could be protected. Neither the government nor the representatives of treaty powers considered it safe for foreigners to visit or wander about Yedo without a guard; far less to reside in any part of the city they might chance upon: where they might easily be disposed of by the ill-disposed, and their fate never discovered.

It was a real danger; one that no one could close the eyes to, or ignore. The reality of the hatred with which the men of certain clans regarded foreigners has frequently been proved since that time; and at one moment it seemed likely that there would be an insurrection against the government by the followers of a prince who declared that they were only induced to take up the cause of the Mikado against the Tycoon, because the former was resolved to drive foreigners from Japan; and it was understood that he would do so directly he had gained the advantage over the Yedo chief. A demand was sent in about eighteen months ago, that this promise be fulfilled; and though the government was strong enough to prevent an actual rising, the real state of feeling with regard to us was but too plainly exhibited.

It was the exercise of a sound judgment, therefore that induced the government of the Tycoon to prepare a particular district within which we might hold ground and purchase houses. By this means they were the better able to protect us, and there was less difficulty in carrying out the terms of the treaties, by which foreigners are under their own laws and their own consuls.

The district of Tskidji was selected, and undoubtedly it is the best position that could be appropriated to such a purpose. A great part of it was cleared and divided into lots for those who chose to buy them with a view to building on them after their own fashion, and a few adjoining streets of native houses were also marked out, in which we might hire houses and carry on business.

Practically, it has happened that very few houses have yet been built on the settlement proper, but most of the foreigners who went to reside in Yedo took up their quarters among the Japanese.

Our present number contains no less than four views in Tskidji, which, up to the morning of the third inst., were as they are depicted. On page 257 the view is taken from the bridge at the entrance to the part of the Japanese district in which foreigners had houses. Like all other Japanese cities, Yedo abounds with canals which cut it up into innumerable islands, but give great facilities in the shape of water carriage. The canal here shewn has the settlement on the right, and on the left is bounded by the grounds of a large and important temple called the Nishi Monzeki, *i.e.* the Western temple of the Monzeki sect.

All the buildings on both sides of the canal are utterly destroyed. The fire which wrought this damage commenced nearly two miles in a straight line from them, but such was the strength of the wind and the fierceness with which the devouring flames laid hold on all that lay in their path, that in less than five hours they swept away fully five thousand houses, and rendered twenty thousand people devoid of a roof to cover them. The canal in the picture is only about two hundred yards from the sea. The fire consumed every combustible thing from the centre of the citadel to the sea, including the large building known as the Yedo Hotel.

### THE MONZEKI TEMPLE.

WHICH forms the illustration on page 265, was taken only a few days before the conflagration. It was one of the most considerable temples in Yedo, and held in high veneration by the people.

The Monzeki sect originated with a relative of the Mikado, about six hundred years ago; its founder being Shinran Shionin. It was for centuries confined to the Imperial metropolis; and not until the time of Iyaymitz ko, the third of the Tokugawa Shoguns, was the sect allowed to build temples in Yedo. That potentate gave permission to erect two temples—one in Asakusa, called Higashi (eastern) Monzeki, the other in Tskidji, called Nishi Monzeki. Four times has the Nishi Monzeki been burnt to the ground; the last one—that which has just been swept away, having been built at a cost of a hundred thousand rios. The monasteries connected with the building were fifty seven in number, and there were sixty three smaller temples within the boundaries. Every Japanese is supposed to be registered in some temple, and each of these had a hundred houses appertaining to it, and thus the houses belonging to the temple are twelve thousand. This we translate from an account supplied us by one of the priests. The sect, although Buddhist, is considered to have



THE FAR EAST.



NIPHON BASHI, YEDO.



THE FAR EAST.



SHORODO—OR DRUM TOWER, NISHI MONZEKI, YEDO.



the Mikado as its patron; and the two Monzeki temples in Yedo, were all in the city, that during the times of the Shio-guns appertained to him. These, however, were plentifully decorated with his mong or crest, the full blown crysanthemum. The priests of this sect are allowed to marry, and to wear two swords.

### THE MONZEKI BELFRY.

IN the yard of which the Monzeki temple filled the back-ground, the Belfry depicted on page 267, held a conspicuous place to the left as one approaches the temple from the gate. The stonework is all that now remains of it. Opposite to it, on the other side of the yard, stood the edifice exhibited in the photograph on page 267.

### SHO-RO-DO.

IT contained a big drum by which the priests at certain times called the attention of the people and of the gods. The stones in the small plantation in front of it are gifts of pious persons, and are covered with inscriptions principally in Chinese character. They still stand among the ruins. Indeed, if our readers will look to the three pictures described, they will have a general idea of the havoc the fire made, when they are told that the only things above the level of the ground now are the stone steps of the temple, the two lanterns and two copper tanks in front of it, the stones with the inscriptions, one or two iron tanks, the stone pedestal of the Bell and the stumps of the trees and shrubs. Of the massive beams and pillars there is hardly a piece six inches long unconsumed.

### F'KIYA.

THE sweetmeat man with his stand and "blower" is quite an institution in Japan. In his tray he has "candies" of many kinds large and small; the would-be possessor of which pays a trifle, and blows a small needle through a tube or "pea shooter" against the disc or target, which is marked with figures denoting how many candies fall to the lot of the speculator. There are generally crowds round these stalls, eager to try their chance or laugh with others who obtain a prize or blank.

### NIPHON BASHI, YEDO.

THE celebrated bridge, in the centre of Yedo, from whence all distances are measured; playing the part of the old "Standard" in Cornhill, London. It is an extremely busy place, we should say certainly the most so of any spot in Yedo. At the foot of the bridge is placed the notice board for Government proclamations, which once exhibited here have all the force of law.

## The Period.

### OSAKA.

(From Hiogo News Correspondence.)

KIOTO sacred and most mysterious of cities, at last throws open her gates to the foreigner. For some time past the number of Europeans and Americans who have been favoured with permits to visit the ancient metropolis has

gradually been increasing, till from an average of two or three per annum it has come to be nearly as many per month. Notwithstanding, however, this gradual relaxation of exclusiveness, Kioto has, up to the present day, been tabooed to the common herd of foreigners. With the exception of a few Foreign officials and a limited number of Government employes, the number of foreign visitors has been very small—probably nothing like a dozen since the ports were first opened.

This time it appears that we are really to lose Mr. Ensle, H. B. M.'s Acting Vice Consul, who has so long held this post at these ports. For some months past we in Osaka have only been favoured with his presence during one or two days per week, the remainder of Mr. Ensle's time being taken up by Kobe. This kind of life, with our present defective means of communication, cannot be very agreeable, and I believe I do but echo the wishes of the whole foreign community when I express a hope that Mr. Ensle will find a less irksome position awaiting him at Niigata.

The earthquakes experienced by you in Kobe at 6.20 p.m. on Thursday and 8.20 p.m. on the following day, were also so good as to give us a good shaking on their way. The first is generally admitted to have been the most severe that has been felt since the opening of these ports. The most curious sight to me was the trees rocking to and fro, as if the sport of violent gusts of wind from opposite points of the compass.

I hear some objections are made against the action of the Government in prohibiting the sale of firearms and cannon by natives to foreigners. But though this may literally be an infraction of that clause of the Treaties by which the Government engages not to interfere between its subjects and those of the Treaty Powers in matters of trade, yet I cannot doubt that if it persists in its present course of action, no Treaty Power will be found disposed to quarrel over such a question, much less to make a *casus belli* of it. Large stores of foreign manufactured war material were purchased by the ex-Daimios at an immense expense, and now that the latter have no longer legal occasion for their use, the arms ought to become the property of the Government, as being part and parcel of the defensive armament of the Empire. There must be some great irregularities going on when one sees exquisitely made brass field pieces, of modern fashion, sold for old metal, and hears of short Enfield Rifles, not new, but in capital condition, being offered for sale at fifty cents each. Not finding a market for whole weapons, or fearing detection, it would appear that some of the holders of Rifles have been breaking them up. Only the other day, I saw a garden trowel which had been fashioned from the heelplate of a foreign musket.

THE earthquake which was felt here so severely on the evening of Thursday, the 14th March, appears to have been even a more serious one than we thought. A large tract of country seems to have come under its influence, and according to the accounts which are coming in, some places did not come off nearly so well as Kobe. From Kochi, the capital of Tosa, a correspondent writes: "On the afternoon of the 14th there was a slight shock. At 6.19 there was a very severe one, which lasted fully a minute and made all the houses shake very much; ours moved from a foot to a foot and a half. At 6.29 there was a slight shock. At 6.40 a shock thoroughly shook all the buildings and made them rattle. At 6.47 a slight shock; at 6.54 a rather severe one; at 6.59 a severe, and at 7.10 a slight one. Most of the shocks after the first lasted from ten to fifteen seconds. At about 10 there was a severe shock, and at least eight between that and 5 the next morning. The Japanese appeared startled, and made temporary houses in the streets and slept there for two nights. On the evening of the 15th, at 8.25, there was a long shock, rather strong, lasting about







fifteen seconds, and another the next morning at about 6, rather slight." We hear also from another correspondent, who arrived at Kochi on the 15th, that the Japanese were then in a great state of alarm; furniture and valuables were removed into the streets, and the river was full of boats loaded with goods and the inhabitants of the city. On the afternoon of the 20th all was again quiet, and the people had re-occupied their houses.

A friend also writes from Iwakuni, under date of the 17th instant: "I had intended writing to you on the 14th instant, but was prevented by a severe shock of earthquake, which occurred at about 6 p.m., just as I had sat down to dinner, and frightened me so much that I could hardly muster courage to return to the house; and when I did get in, it was only to rush out again every half hour, as less severe shocks were repeatedly occurring. They have continued up till to-day at 2 p.m., gradually becoming feebler, and occurring at longer intervals. The shock of the 14th, which lasted fully a minute, was the severest I have ever felt, and although it did hardly any damage here, I have learned to-day that other places were not so fortunate. At Hiroshima, the capital of Geishiu, distant about twenty-five miles to the north of this place, many houses were thrown down, and a number of lives lost. At Mi-ai-ichi, a large town of Chosiu, distant from here to the southward about forty-five miles, and from Osaka two hundred and ninety-five miles, many houses were thrown down, and in one of the streets there opened a large fissure, from which a quantity of water gushed out. Up to the present moment I have heard of no further damage. . . . . As the direction of the earthquake appeared to be from North to South, I imagine you must have felt it very strongly in Kobe, &c." As everyone here knows, we did, and we are only surprised that more damage was not done in Kobe. Of all the natural phenomena which are in their action destructive of life and property, not one is so formidable as an earthquake. Against thunderstorms, hurricanes and nearly every other destructive agency in nature, we can do something, if ever so little, to protect ourselves, but against an earthquake what can we do? Everything in nature shows to the thinking and reflective mind, the utter littleness of man, but human nature is so constituted that it is necessary we should be now and again forcibly reminded of the fact, and nothing is so efficacious to that end as the feeling of awe which comes over one when the earth, which has been from our infancy constantly present to our minds as the emblem of stability, begins to heave and rock under our feet, no man knowing what convulsion of its surface the next instant may produce. If earthquakes serve no other good purpose than to impress on the mind of man his infinite insignificance, they would in our opinion do more good than harm, though they should lay desolate a thousand cities.

ON the 23rd ultimo we gave some extracts from letters with which we had been favored from different parts of the country, which contained particulars of the severe shock of earthquake which was experienced on the 14th ultimo, which showed that Kobe might consider herself fortunate in escaping serious damage as she did. We have nothing to add to the remarks we then made, except that the more we hear the more serious does the damage done in various parts of the country appear to have been. From a letter just received from a correspondent, under date 3rd April, we make the following most interesting extract, which will speak for itself: "With reference to the earthquake about which I wrote you in my last, I have since learned that it almost completely destroyed the large and important seaport town of Hamada, situated on the West Coast of Japan, in 35 N. Lat. and 132 E. Long., being about one hundred and eighty English miles almost due West of Kobe. From what I can gather, this appears to have been

the centre of the earthquake. On the first shock, which was the the most severe, the people had barely time to get clear from their houses before they saw them tumble to pieces. The number of people killed is estimated roughly at five hundred. As the earthquake occurred at about the hour devoted to the evening meal, the remains of the kitchen fires were still smouldering, the *debris* of fallen timber became ignited and flared up into a conflagration, thus adding to the terror of the sufferers and completing the awful calamity originated by the convulsive throes of the earth. The earthquake appears to have lasted a considerable time, and so severe were the shocks that the terror-stricken population was unable to walk, and were obliged to crawl away on their hands and knees, in search of some place of safety, generally making for the nearest bamboo groves, as the Japanese consider them the safest resorts in times of such dire emergencies, it being their opinion that the complete network formed by the roots of the bamboos underground binds the earth together, and thus lessens its liability to open and swallow them up. Many large fissures and crevices opened up in and about the town, from which the sea water gushed forth in plentiful streams. "Tradition of twelve years back hands down another tale of misfortune which befel the district about this town, and which for a time made the place notorious. The rice crops were destroyed by swarms of an unusually large kind of rat. They appeared to come from the adjacent forests; and so destructive were their raids that the inhabitants turned out *en masse* to destroy them, and eventually rid themselves of them by driving them into the sea.

"Within a short distance from the seaport town of Hamada is a silver mine named Ginzan, which has been worked for the last five or six hundred years. Fears are entertained that it has also suffered from the earthquake shocks.

"The Chief Officer of Hamada, who barely escaped with his life, passed through this a few days ago on his way to Tokio, to hand in his official Report to the Governments of the disasters caused by the earthquake, and the total destruction by fire of the Government offices."—*Hiogo News*.

THE following very interesting letter from Baron von Richthofen we copy from the *North China Herald*:—

#### Letter from Baron von Richthofen.

(Concluded.)

SI-NGAN-FU PROVINCE OF SHENSI.

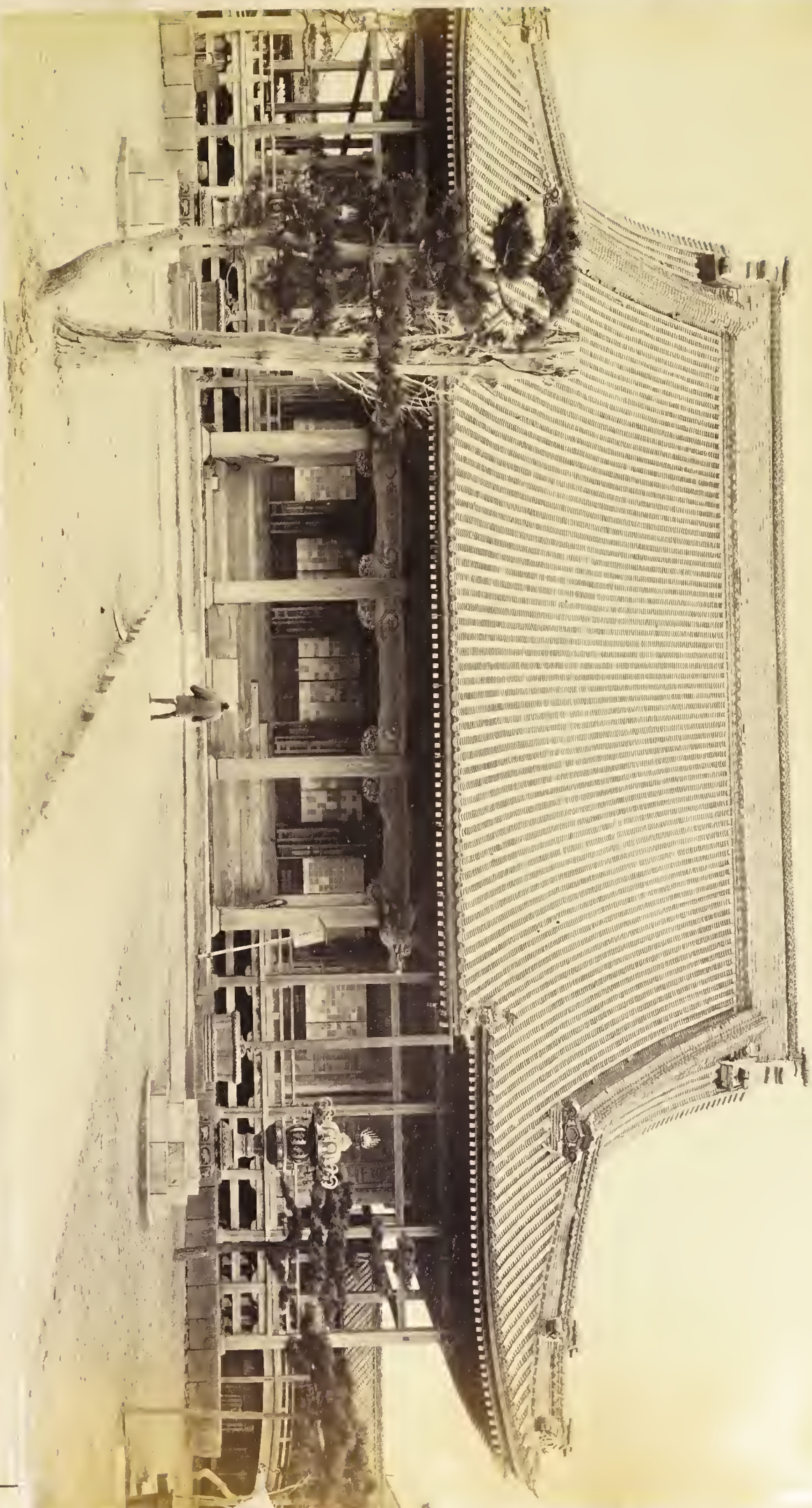
Jan. 12th, 1872.

Proceeding now to the province of Kansu, which is the present theatre of war, I must first state the astonishing fact that General Liu did not follow up his enormous advantage, but contented himself, during the last eighteen months, with guarding the frontier of Shensi towards the Kansu side. He left all the fighting in Kansu to Tso-kung-pau, with whom he was evidently not on terms of harmony; and although second in military rank to him, he never assisted him in the severe struggles which the army of Tso had to undergo, sometime in his close vicinity. Tso-kung-pau is said to have the immediate command of about two hundred battalions, or about one hundred thousand men, nominally (not counting Liu's troops), which are nearly all in Kansu. It appears that Tso-kung-pau, although no go-ahead man, and lacking energy, is a cautious and prudent general, and that his want of success is due to the fact that his troops are much inferior in fighting capacity to those of Li-hung-chang, and were originally badly armed. In the course of time they have received a great many foreign arms; but most of these are said to have been taken by the rebels. Tso's troops not being accustomed to their use. A new supply was sent a short time ago to Kansu, but the rebels caught the whole train, killed the escort, and took possession of the arms and ammunition.

Although Tso-kung-pau was defeated in many battles (so called) and his ranks are much thinned, he has had one signal success. The



THE FAR EAST.



THE NISHI MONZEKI TEMPLE, EDO, burnt 3rd April, 1872.



Mahomedans had, from of old, two strongholds in Kansu. The first of these was *Kin-ki-pu*, situated on the right bank of the Yellow River, about 100 *li* due south of Nidg-hia-fu, and at the same distance from the Great Wall. This place is said to have been occupied by the Mahomedans since more than a thousand years. After they had gained there a firm footing, they settled in the much stronger place *Ho-chau*, about 200 *li* south-west of Lanchau-fu, the capital of the province. It is situated amidst high and rugged mountains, and can only be approached by narrow footpaths leading through rocky defiles. *Ho-chau* is known even in Europe, as the place which has been, since centuries, the hotbed of all Mahomedan anti Chinese machinations. Now, *Kin-ki-pu* was taken about April 1871, by the Imperial troops under *Tso-kung-pau*, and the rebels repulsed beyond the Yellow River. Since then, Kan-su is cleared of organized rebel troops east of the *Hwang-ho*, with the exception of the city of *Ho-chau* and its environs. On the left bank of the *Hwang-ho*, the Imperialists hold the two cities of *Lanchau-fu* and *Ning-hia-fu*, but no territory beyond them. All efforts should now be concentrated towards the capture of *Ho-chau*, which is the key to the suppression of the rebellion. It appears that, if that city were taken, the Imperialists would easily regain possession of that narrow but most important strip of land, which stretches north westward from Kansu, between the mountains of *Kokonor* to the south and the Great Wall to the north, and which embraces the three cities of *Liang-tshan*, *Kan-shan* and *Su-chau*.

This too is, as I learn, the present plan of operations. *Tso-kung-pau* has his head-quarters in *Ngan-ting-hien*, about 200 *li* southeast of *Lanchau-fu*, and intends to operate against *Hochau*. But, to judge by the slowness of his movements, he is fully aware of the difficulty of his task, as he has to fight the combined Mahomedan forces of *Shensi* and *Kansu*. It is not known, here, whether these have now any chief. They are, however, much feared by the Imperial troops, and are said to have excellent horses, to be good horsemen and good marksmen, very valorous and ready to fight, never afraid of death. They burn all prisoners of war, while the Chinese shoot those they got into their hands.

The precedents of Kansu would not warrant any sanguine expectations regarding the early capture of *Ho-chau* and the termination of the war. But, fortunately, there has been a change in the command of *Li-hung-chang's* army. When I reached *Hwa-chau*, on my way from *Tungkwan* to *Si-ngan-fu*, I met General *Liu*, who returned with a portion (18 battalions) of his troops, bound for *Chou-kia-kou* in *Chihli* (situated on the *Wei* river, not far from *Wei hwai-fu*), whence he is to march to *Tientsin* in the third Chinese month. He has been replaced in command by *Tsau-chu-men* of *Tientsin*, who, coming from the east, arrived in *Hwa-chau* on the same day, and received from *Liu* the official seal as commander of all those of *Li-hung-chang's* troops which remain in *Shensi* (22 battalions, as I learn). *Tsau* is now in *Si-ngan-fu*, and will start for the seat of war after Chinese new year. Although he is inferior in rank to *Tso-kung-pau*, I could not learn whether he is also second in command to him, and is to assist that general in his operations. It appears, rather, that he will act independently, *Li* not being desirous of putting his pet troops under the command of an officer co-ordinate in rank with himself. Notwithstanding this apparent unfortunate conflict, some more action than heretofore may be expected, because foreign armed and drilled troops will actually march into *Kansu*. The military and civil mandarins with the army of *Tsau* are already preparing here for the journey to *Su-chau*.

*Su-chau*, as a glance on the map will show you, is the furthest place in China proper, and only 100 *li* distant from the *Kia-yu-kwan* the last gate which, before the rebellion, was kept locked, and was expressly opened for every traveller; is actually the door of the Chinese Empire in that direction. The Chinese will endeavour to extend their dominion at least until there. And I am confident that they will succeed before long, because the Mahomedans are diminishing in number and cannot get any assistance, while the Imperialists can increase their forces. An increase in numbers alone would probably be of little avail to them; but they strengthen the efficiency of their army by adding foreign-armed troops, which have already done the miracle of clearing *Shensi* without one gunshot. If the Imperialists should succeed, and peace be re-established in these two provinces, after they have been allowed, by gross negligence, to suffer immensely during an entire decade, they will owe it mainly to foreign arms and foreign drill. I have visited an arsenal in this city, where a considerable quantity of ammunition for foreign arms is made, by men from *Ningpo* who have had their course of instruction in the arsenals of *Shanghai* and *Nanking*. The lead even of which they cast their bullets has English brands. There is also a French officer, General *Pinel*, with the Imperial army, who has much distinguished himself, and earned the red button. He came to *Shensi* with *Li*, one of whose battalions he commanded. I met him at *Hwa-chu*, on his way back to *Tientsin*. But *Tsau-chu-men* brought him the Imperial order to return with him to *Kansu*, where he will command six battalions. He is now the only foreigner in the army, in those provinces.

Besides these elements of strength, the exuberant harvest which has been obtained this year in *Shensi* allows the Imperial army to be

well provided with food. Money, too, appears to be plentiful. The Mahomedans, on the contrary, can be cut off from their chief sources of supply, and may finally be obliged to surrender to an overwhelming army. Their lot in this case would be, to be killed to the last man.

Since my entry in *Shensi*, I have been constantly among soldiers and officers. Amongst the latter there are men of a military turn of mind, who in time of war will do honour to their position. Nor are the soldiers, who are mostly from *Honan* and *Hunan*, made of bad stuff. They have mostly a stout frame, and can stand fatigues remarkably well. But they are not animated by either a military or a patriotic spirit, and the only means to keep up a slight discipline among them is, the fearful power of capital punishment which every commander of at least one battalion wields over his own men. It is made use of liberally, and many are the soldiers' heads which are cut off by the executioner. Can there be any more forcible illustration of the complete lack of military spirit than this, that the executioner is one of the comrades of the criminal, and yet receives five hundred *cash* for cutting off his head!

Jan. 14th.

I am about to leave this place, and hasten to finish this letter. To complete my narrative of the operations of the Chinese army, I must add, that *Tsau-chu-men* is to march with his twenty-two battalions of *Li's* troops directly through the whole length of *Kansu* to *Su-chau*, a distance, from here, of 3,300 *li*, nearly one-half of which is through territory occupied by the rebels. Although he is to act independently from *Tso-kung-pau*, his movements will assist the intended operations of this general. It is confidently expected, that the rebels will not dare to oppose the march of *Tsau*, and will avoid any collision with his troops. They have no cannon. The chief weapon they use is said to be a sort of gingall fastened on the saddle. They have no infantry, but fight only on horseback, and owe their successes to quick and unexpected attacks. In the level country which predominates on the road from *Lau-chau-fu* to *Su-chau*, cavalry would be no match to well-armed infantry, provided that the military drill is equal on both sides. But it is probable that the Mahomedan horsemen know still less of drill in rank and file than even Chinese infantry.

I do not know for how long time *Tsau* is to occupy the westward end of *Kansu*; perhaps he will wait there until *Hochau* is taken by *Tso-kung-pau*, cutting off the Mahomedans from any retreat to the west. But I understand from his own officers, that his real place of destination is *Ili*, where some of the cities that were formerly under Chinese dominion are now occupied by Russian troops, who prevent in that province any declaration of independence on the part of the Mahomedans. Those same officers say (I give the information for what it may be worth), that the Russian Government has requested the Chinese authorities at *Peking* to retake possession of those cities, declaring that the Russian troops will withdraw on the arrival of the Chinese. *Tsau* is waiting for a reinforcement of thirty battalions before undertaking the march beyond the *Kia-yu-kwan* gate, through the *Shamo* desert, to *Hami* and the region beyond.

We may therefore be prepared to hear before long of the restoration of Chinese rule, not only in the province of *Kansu*, but also in the regions beyond extending to the Russian frontier. If these successes should be achieved, the Chinese owe them to a great extent to foreign arms and, in the west, to Russian assistance. Whether they will attempt after that to re-establish their dominion in the direction of *Yarkand* and *Kashgar*, remains to be seen. All these tasks appear, on account of deserts and distances, far greater than they are in reality. An enemy who withdraws immediately on the approach of a few well-armed Chinese battalions is certainly a contemptible enemy, even though the Chinese be overpowered by his supposed valour and energy. The Chinese have overpowered the nations of Central Asia before they were able to bring into the field foreign arms and cannon, and they should certainly have easier work now, when the mere rumour of their weapons can clear an entire province of rebels.

I have been invited to travel to *Kansu* with the army of *Tsau*, whose officers and soldiers have invariably treated me very civilly. This would be a fine chance for an adventurous traveller. But it will probably be a march of several months, and by joining it, I will lose all the good season for *Szechuen* and *Yunnan*, where I find just as unexplored a region, and perhaps also just as much, or as little, fighting.

I have collected on my journey much material which, I trust, will be of interest to the Chamber of Commerce. But I shall not be able to work it up before my return to *Shanghai*. In a few weeks I hope to notify you of my arrival at *Ching-tu-fu*.

I am, dear Sir,

Yours respectfully,

F. VON RICHTHOFEN.



# THE FAR EAST.

## AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

VOL. II, No. XXIII.

YOKOHAMA, WEDNESDAY, MAY 1st, 1872.

[SINGLE COPY \$1.00]

AS we approach Yedo from the Tokaido, we have the sea bounding the road on the right, and on the left one or two objects of particular interest from the history attached to them. Among these is the temple Sengaku-ji, famous as the burial place of the forty-seven ronins, whose story has so often been told. In an early number we purpose giving a view of this spot, and in our turn shall tell the story connected with it. Close to this is the site of one of Satsuma's yashikis, the destruction of which is somewhat mixed up with the early portion of the late revolution. Indeed the actual fighting may be said to have been hastened by the following occurrence, as reported in the newspapers at the time.

On the 17th January, 1868, some Tycoon's soldiers were regaling themselves in a restaurant in Sinagawa, a suburb of Yedo. There entered some men, who were well known as being residents in one of the yashikis, or palaces, of Prince Satsuma

in Yedo. They belonged to a band of men, who went about the city "like roaring lions seeking whom they might devour." They went boldly to merchants' stores, and demanded plump and plain, in the Japanese equivalent—"your money or your life." The poor were equally their victims, so that "the ronins" were a bugbear throughout Yedo and its suburbs; and of late had been so, partially, in Yokohama. We were constantly hearing of so many men marching towards Kanagawa, setting fire to Sinagawa and other places on the way, and swearing they'd attack the foreigners. Few were alarmed in the settlement; but the Government were sufficiently so to send an additional and very strong guard from Yedo to protect our settlement. They placed sentinels at each gate. They also gave such reports to the authorities, that every precaution was taken by the military and naval force, both English and French, to avoid a surprise, and to give a warm greeting to any adventurous spirits who should find life a burthen to them.



APPROACH TO AN-KOKU-DEN, SHIBA, YEDO.



But whilst thus on the alert on account of these ronins the government hesitated to attack or molest them, because they were sheltered in Satsuma's domain, and thus virtually under his protection. At the restaurant mentioned above, a few words took place, which led to the rising upon, cutting down, and killing four of the Tycoon's men. This was the signal for action. Sakai Uta-no Kami, a Daimio on whom devolved such duties, immediately sent an officer with an escort to the yashiki and demanded that the robbers should no longer find sanctuary there, but be given up to the Government. The messenger was seized and beheaded. On hearing this, Sakai sama, went to the Gorogio, obtained three regiments, each of 1,000 men, and proceeded to the spot. The palaces were surrounded; the buildings set on fire, and those who tried to escape were driven back at the point of the bayonet. Some sallied forth with the fury of desperation, but they were so outnumbered that they had little chance of doing much damage to the invaders, whilst they were shot down or driven back into the flames without mercy; and out of more than 700 men only 200 escaped. It was a perfect massacre; and one gentleman who was in Yedo and visited the spot on the day following the *melée*, told us in a few words the idea that presented itself to his mind as he went over the spot—the bodies were lying about, some headless, others armless, and roasted in a manner that reminded him of what he had read of in Indian tales.

Those who escaped went on board a steamer of Satsuma's that lay in the gulf, and steam being got up she moved off to take them clear of the city. Seeing this, a Government steamer, the *Eagle*, got up steam, went in pursuit, and overhauling her just within sight of Yokohama, brought her to and engaged her. The rebel steamer was so much smaller than her opponent, and made so much better practise with her guns, that the sympathy of all beholders was entirely with her,—no one knew at the time, what was the meaning of it all; but even had they known that the little steamer contained the desperadoes, it would have made no difference. The big Government steamer ought to have had it all her own way—but she hadn't. She got hulled several times, and her fore rigging was shot and slightly damaged. Once we thought that her shot had told on the smaller vessel; but in the end, the *Eagle* turned tail, and made for Yedo, the rebel continuing her course out to sea and she ultimately got clear away.

The steamer having thus made its escape. We were quite sure that Satsuma would resent this massacre, and the destruction of his yashiki. Accordingly the next news heard was from Hiogo. A gentleman wrote on the 2nd February:—

"The first intelligence we had of any serious disaffection was the news of the conflict at Yedo, brought by the *Osaka* some days since. This was followed by the announcement of the Governor of Hiogo, that there would be a naval engagement near here, in order to obtain possession of some of Satsuma's people that the government were in pursuit of.

"The next move on the board, was the arrival of several of the Tycoon's men-of-war which anchored outside the port of Hiogo (not that set apart for foreigners, but the old port—round the point from Kobe), to prevent the sailing of three of Satsuma's vessels lying there; thus blockading them.

"It was then said that the blockaded vessels would force a passage through the fleet on a certain morning; and as the

blockaders were much superior in armament to Satsuma's, that there would be a sharp fight but a short one, as the Tycoon's must win.

"In a day or two news arrived from Osaka of an impending engagement between the land forces of the contending parties, but that the Tycoon's army was much the largest and would doubtless achieve a victory; this was followed by despatches stating the commencement of the fight and some hours after of the success of Satsuma's men. This was denied by the government officials here, they claiming the victory. (We have information since, that the day following the escape of Satsuma's ships, the Tycoon's frigate *Kai-yo-maru* engaged the three ships and during the fight sunk the *Lotus*—drove another on shore completely riddled, and the *Keangsoo* escaped.) The following day brought the information that the Tycoon's army was whipped and routed, and that Satsuma had fired Osaka. That this was true we could see from this place, as the flames were distinctly seen as well as huge volumes of smoke rising in the air.

"Yesterday, before daylight, the government officers waited on each of the Consuls, and told them in plain terms, that so far as they were concerned, they could offer no further protection to the foreigners; and advised them to urge their fellow subjects to repair at once on board the ships, as they expected Satsuma's forces would be here in a few hours."

From this time the revolution went on, and did not conclude until the whole system of government had been changed, the Shogoonate abolished, and the Mikado placed firmly at the head of the nation in fact as well as in name.

It is thus seen that no one can look upon the broken fence enclosing the desolate space at the entrance to Yedo, without his mind strongly reverting to the events which in the course of only four years have totally changed the whole governmental system of Japan.

A very few paces further on, we come to Tozenjee, the old English legation, which has also a somewhat exciting story connected with it; as it was the scene of an attack on the 5th February, 1862, which has been described at length by Sir Rutherford Alcock, whose account we give:—

"It is necessary to give some preliminary description of the building and locality, to enable the reader to realise the events of this night. The Legation was temporarily located in the reception rooms of one of the largest temples of Yedo; surrounded by extensive and beautifully wooded grounds. The temple itself, with all its contiguous buildings, is a vast scrambling place, situated in the bottom of a valley, surrounded by a great screen of evergreen oaks, maples, and shrubs, forming for a quarter of a mile a sort of a shrubbery or jungle. A cross-road leading into the Tocaido, ran over the hill at the back, where there was a private entrance opening directly upon a fine avenue; from whence a flight of steps led directly to my own apartments, which were at this angle of the building. The other side of the house was approached from the Tocaido or main street leading into the city, by an avenue three hundred paces in length, and through a succession of courtyards, one of which, that leading directly to the entrance of the Legation, was stockaded all round and closed by a gate. Along the whole of this avenue, and in the courts, were not only porters at the outer and inner



gates, always closed at night, but a Japanese guard of Tycoons' and Daimios' soldiers to the number of one hundred and fifty, who had been placed there on service by the Japanese Government ever since the menaces of attack which had preceded the murder, in the streets, of the American Secretary of Legation in January of this year. Two watchmen of the Legation, and in our pay, were also on duty every night, whose business it was to go the rounds from sunset to sunrise.

"I certainly lay down that night without a thought of danger. So much so indeed, that my two cases of revolvers placed on my dressing-table by the servants according to custom, remained unopened,—and one still locked, although it had long been my habit, in the possibility of a surprise, to sleep with revolvers under my pillow. I slept the sleep of the weary; when one of the young student interpreters, to whom the duty had been assigned of going through the premises the last thing, to see that the servants were in bed, and the lights out, chiefly as a protection against fire—stood by my bedside with his dark lantern, and awoke me with the report that the Legation was attacked and men were breaking in at the gate. I got up, incredulous, believing it was some gambling or drunken quarrel either among the guards or the 'bettos' in charge of the stables; but, taking a revolver out of its case, I was proceeding to the spot, and had scarcely advanced five steps towards the entrance, when Mr. Oliphant suddenly appeared covered with blood, which was streaming from a great gash in his arm and a wound in his neck—and the next instant Mr. Morrison, the Consul of Nagasaki, appeared also, exclaiming he was wounded, and with blood flowing from a sword-cut on his forehead. I of course looked for the rush of their assailants pursuing—and I stood for a second ready to fire, and check their advance, while the wounded passed on to my bedroom behind. I was the only one armed at this moment, for although Mr. Morrison had still three barrels, he was blinded and stunned with his wound.

"To my astonishment no pursuers followed. One of the party



TINSMITHS.

now grouped around me broke open my other pistol-case and armed himself, but two others had no sort of weapon. Mr. Oliphant had encountered his assailants in the passage leading from his room with only a heavy hunting-whip hastily snatched from his table on the first alarm. We had in fact been taken by surprise—the guards first and ourselves later, and no sign of anyone coming to our rescue appeared—of all the hundred and fifty surrounding the house.

"Mr. Oliphant was bleeding so profusely, that I had to lay down my pistol, and bind up the wound in his arm with my handkerchief; and while so engaged, there was a sudden crash and the noise of a succession of blows in the adjoining apartment. Some of the band were evidently breaking through the glazed doors opening into the court with frightful fracas; still no yacoinis or guards seemed attract-

ed by the noise!

A double-barrelled rifle had by this time been loaded; but still there we were five Europeans only, including a servant—imperfectly armed, and with two more disabled, whom we were afraid to leave for an instant exposed to the fury of a band of assassins of whose number we could form no guess—neither could we tell from what quarter they might come upon us. Whether many or few they were left in entire possession of the house for full ten minutes. It may well be conceived that suspense and anxiety made the time seem still longer. While they were engaged breaking their way into the room, or out of it—for this we could not tell, and uncertain at what moment they might either come pouring through the suite of rooms in which we stood by the open passage adjoining the very room they were in—or through some windows close to the ground within a yard of the point they were breaking down; I had a moment's hesitation, whether from the window immediately facing we should not fire a volley into them at point blank range? But we were so few, and they might be numerous enough to rush in and overpower any resistance. On the other hand, *they* evidently had missed their way to my apartments—and every minute lost to them



was a priceless gain to us, since it could not be, that the guard to whom our lives were entrusted would abandon us *altogether*, unless there was treachery. The unwillingness to leave Mr. Oliphant lying helpless on the floor—even for a short space, in the terrible uncertainty as to what point an attack might come from, turned the balance and determined me to stand, and wait the issue. The noise subsided; there was reason to hope rescue had come, or at least a diversion from without, and that the assailants had turned in some other direction, or perhaps made their retreat. Then only I ventured with two of the party to leave the wounded, and go to look for one of our number at a farther wing of the building who had never appeared, and might have been less fortunate. While advancing I put one of the students, Mr. Lowder, as a sentry at an angle commanding a long passage leading from the entrance, and the approach from two other directions—and had scarcely advanced ten steps, when a shot from his pistol suddenly recalled me. A group of armed men had appeared at the farther end, and not answering his challenge, he had very properly fired into them, and as it was down a passage, he could scarcely have missed his aim—at all events they suddenly retreated. And this was the last we saw of our assailants! A minute or two later the civilian officers in charge of the place appeared with congratulations on our safety; how little due to them I could not but remark! Mr. Macdonald, the missing one of my party, came in with them to my great relief; his apartment being partially detached on the other side of the grounds. It appears he had rushed out on hearing, as he thought, some one break into his bath-room in the rear, and after in vain attempting to induce a guard immediately above him to come down, made his way through a side-gate to the front, where he found a wild scene of tumult and conflict. In the courtyard of the temple itself, and in front of that leading into the part assigned to the Legation, there were groups fighting—men with lanterns rushing to and fro, and gathering from all sides. He himself being described by the *yaonins* attached to the Legations (men of the pen and not of the sword), was drawn aside; and as he was a conspicuous object in his white sleeping-costume of jacket and pyjamas, they enveloped him in one of their own Japanese dresses. It was easy to understand that many minutes elapsed before he could obtain any attention to his demand, that some of the guard should go into the house to our rescue. Nor was it, in effect, until all the assailants outside had been beaten off, or made good their retreat, that there was any thought of the Minister and those with him inside,—or of the necessity of seeing that those for whom they were fighting outside, were not in the meanwhile being cut in pieces and deliberately assassinated within. The whole guard had evidently been surprised; everyone had been asleep, and turned into their guard-houses, and not a single one of the hundred and fifty could have been on the alert!

“When it was possible to compare the evidence of confused actors in this midnight tragedy, and gather the facts from all sources, the whole plot and execution came out tolerably clearly. On the body of one of the assailants killed on the spot, and also on the person of a second of their number badly wounded and made prisoner, a paper was found, declaring the object of the attack, and signed by fourteen

names. One of these was taken from the wounded man all stained with his blood, in the presence of a member of the Legation. So as far as regards its authenticity as having been *actually on his person*, there is no doubt whatever; whether it be equally certain, that each of the band were not thus provided, by order of their employers, with a document to make the whole attack, in the event of failure, appear to be the act of a party of lawless *lonins* animated with a feeling of mingled patriotism and hatred of the foreigner, for whom nobody could be held responsible, is another question.

“Here at all events was the document, written it appeared in a sort of mountain patois, by no means easy to decipher by educated Japanese. After received the Government translation, I had others made by three different persons, all unconnected with each other, and although there were in one or two phrases considerable variation in the rendering, compared with the official translation, there was not sufficient between each of the three to leave any doubt that we had arrived at the true sense. The following translation seemed, on comparison of all three, the best:—

‘I, though I am a person of low standing, have not patience to stand by and see the sacred empire defiled by the foreigner. This time, I have determined in my heart to undertake to follow out my master’s will. Though being altogether humble myself, I cannot make the might of the country to shine in foreign nations, yet with a little faith and little warrior’s power, I wish in my heart separately (by myself), though I am a person of low degree to bestow upon my country one out of a great many benefits. If this thing from time to time may cause the foreigner to retire, and partly tranquillise both the minds\* of the Mikado and of the Government (Tycoon), I shall take to myself the highest praise. Regardless of my own life, I am determined to set out.’

Here follow the fourteen signatures.

“When the *mêlée* was at an end, some minutes later, and we went over the premises, we found an entrance had been effected from the Temple at another point, through some thin planking into a little court, on which the room of Mr. Lowder, one of the student interpreters, opened. The mark of a bloody hand was found on the sloping roof of the bath-room, over which apparently some wounded man had made his escape; and by the broken planking I picked up a sword and a leather purse, with a few cash and a seal in it, which had been dropped.

“From the various marks, it was plain that an entrance had been effected at four points, and the assailants had come upon us in three separate directions. Whatever their number, and it is unlikely that they should not have been more than three or four at each point, a portion of the band must have remained on the outside long enough to give employment to the guard when fairly roused from their slumbers, and that for several minutes. It is inconceivable, therefore, that the original number did not exceed fourteen.

“The danger did not seem wholly over when the first attack was repulsed. Frequent alarms from different parts of the grounds of the approach of an enemy continued during the next two hours, originating no doubt in the individual members of the scattered band making their way through

\* Or ‘the manes of departed Mikado’s and Tycoons.’



the cover of the surrounding woods to escape. And all did escape, except two who were killed on the spot, nearly hacked to pieces, and a third who was badly wounded. The next day three more were tracked to their lair, in Sinagawa, but when the police arrived, two had committed the Hara-kiru and were dead, while the third had done his work ineffectually and was made prisoner. Later, the Governor gave me information that four more had been heard of in a village some miles from Kanagawa, where they had presented themselves travel-soiled and wounded, demanding of the priest food and money. If they did not boast of their feat of arms, at least they seemed to have made no mystery of it—but the priest, alarmed, under pretence of borrowing the money, went to give information, and they naturally suspecting treachery, made off before he returned with the police. Two since then have been reported as also having been pursued, and to avoid capture killing themselves. Of those first traced, and who had committed the Hara-kiru, there was a popular rumour that on their arrival at Sinagawa they had been bitterly reproached for cowardice by their chief—they especially, as the only part of the band that had been in actual conflict with the foreigners. To which they replied, that they had found us too well armed and ready to defend our lives; but not the less, being commanded to kill themselves, they did so on the spot. One of these, it was said, had a pistol-shot wound, and if so; he must either have been in the foremost party at which Mr. Morrison fired two shots, or the last fired at by Mr. Lowder.

“The next morning when day broke, the Legation presented all the appearance of a place which had been carried by assault and sacked. The front panels of the entrance had been broken through, the screen partition between the Temple and the hall thrown down. The floors and walls of the passages were spattered with blood, the sliding panels crushed and broken, the furniture in many of the rooms was thrown down, and had been cut and hacked in their blind fury, or in baffled rage at finding all empty. The mosquito curtains were slashed, and the bed-post of Lowder’s bed cut through, as well as a stout book on his table; as if they had sought to leave behind them tangible evidence of the strength of their arms and the keenness of their swords. They had careered through all the rooms in the house but those outlying *châlets* which Oliphant and Macdonald occupied—and the suite of rooms forming my own apartments at the opposite extremity. And that they should have missed these of all others, the main object of their search, although the marks of their sabres were on the panels at the entrance, and one at least of their number must have actually been on the threshold, is altogether inexplicable. Certainly a more providential escape from what humanly speaking, seemed inevitable destruction, it is difficult to conceive. The fact of their having chosen the front avenue and entrance for their line of attack instead of the unguarded back, where all was open;—and as they found at last, so thickly covered with wood that concealment and escape were alike easy, is difficult to explain. Had they come in that direction my death must indeed have been inevitable; mine the first, if not all in succession, for the winding path down the hill led directly to my bed-room.

“Early the next morning, after a brief rest of an hour or two, I proceeded to visit the wounded among my tardy defenders and followers. On the way I saw the wounded prisoner, a young man of two or three and twenty, ill-favoured enough and with a settled scowl on his face. Two of the juniors had seen him before, and though bound and wounded, he expressed his rage that they had escaped alive. I saw that same head again months after, and its lines must have been strongly imprinted on my memory, for the likeness suddenly flashed upon me. At intervals along the avenue, I found three corpses stretched on the ground, two of them the bodies of the assailants, who, as I have said, had been frightfully hewn about. I have seen many a battle field, but of sabre wounds I never saw any so horrible. One man had his skull shorn clean through from the back, and half the head sliced off to the spine; while his limbs only hung together by shreds. The other was equally savagely maimed and hacked. If they had counted on the total inertness of the guards, they certainly must have discovered their mistake long before the last of them left the grounds. As I looked on these mangled and hideous remains, and thought such as they were then, it had been intended we should be, and such might still be the fate reserved for me from their confraternity, I confess to a shudder of mingled horror and disgust;—quickly followed, however, by a deep feeling of gratitude to Him who saved us all from such a fate. I had need of trust in that same Providence to guard my steps in the way that lay before me, for vain seemed the help of man. Certainly the position was not exactly diplomatic, according to the ordinary acceptation of the term. A Minister under perpetual menace of assassination, and called upon to maintain his post, and defend the treaty-rights of a nation—not exactly by the sword, but by a bold front, in face of far more trying danger than such as ordinarily besets the soldier in the field. The wounded had all been dressed, but I ascertained that many of the injuries were comparatively slight, and clean cuts with the sabre, gun-shot wounds and thrusts, even with the sword, not having yet entered into the *lonins’* tactics of means of attack. Some few were severe, and one of the Tycoon’s guard died before evening. The following is an official return of killed, wounded, and prisoners, the Government sent me; to which should be added two of my own servants, a cook and a watchman, both severely wounded, and two of the inmates of the Legation, one so severely as to be partially maimed for life, the sinews of the left wrist having been severed to the bone. There is probably not in all the annals of our diplomacy an example of such a bloodthirsty and deliberate plot to massacre a whole Legation, and certainly none so boldly and recklessly carried into partial execution.

*Killed.*

One of the Tycoon’s body-guard and one groom . . . . . 2  
Two of the assailants . . . . . 2

*Severely Wounded.*

Two soldiers, one of the Tycoon’s, one of the Daimio’s.  
Two porters, one at the outer and the other at the  
inner gate (one died same day). . . . . 4  
One of the assailants made prisoner. . . . . 1  
One member of the Legation. . . . . 1  
Two servants of the Legation . . . . . 2

*Slightly Wounded.*

Seven of the Tycoon’s guard. . . . . 7  
Two of the Daimio’s guard . . . . . 2  
One priest in the Temple . . . . . 1  
One member of the Legation . . . . . 1

Total killed and wounded on the spot . . . . . 23



THE FAR EAST.



AN-KOKU-DEN, SHIBA, YEDO.



THE FAR EAST.



THE IMPERIAL NAVAL COLLEGE, TSKIDJI, YEDO.



If we have lingered long on our way, in giving such circumstantial notice to these two spots, we have done so because they have been the scenes of very remarkable footprints on the history of the last ten years, but we pass on, and approach the heart of the city.

Leaving on our left the present residences of the foreign Ambassadors, we come to a most interesting and beautiful spot, which can hardly be too highly extolled. Shiba, the burial place of six of the Shogoons of the Tokugawa, may be described as a fine parklike knoll, of considerable extent; covered with magnificent trees, whose foliage at all seasons of the year, is delightful. At the foot of the knoll, on the side facing the city, are a superb temple known as Zo-zo-jia handsome campanile, and numerous buildings; and on either side of it, each in its own compound or walled enclosure, are the temples and shrines of Shogoons who have passed away. These are all of wondrous workmanship, although wood is the staple material used in their construction. Massive carving, rich lacquering, and varied colouring, with heavy plating in gold, silver and bronze, all combine in imparting to the eye a most perfect and harmonious whole, which at once commands admiration, and fills the visitor with wonder.

In our last publication we mentioned Iyeyas as the founder of Yedo. That great man, however, was not buried here. His remains are at Nikko, a spot of great beauty about 100 miles from his capital. A temple and shrine even more superb than any at Shiba, are erected there to his memory, and to shelter his remains; but at Shiba is a copy of this on a smaller scale, which has always been regarded by the people with peculiar veneration.

(To be continued.)

## The Illustrations.

### AN-KOKU-DEN, SHIBA.

#### APPROACH TO AN-KOKU-DEN.

THE picture on page 274 represents the To-rii and smaller temple of An-koku-den, Shiba, which is dedicated as a shrine to Iyeyas, the founder of the Tokugawa line of Shoguns. As we have related elsewhere, he was buried at Nikko; but here is deposited a small image he was in the habit of carrying about with him, called Daikoku or Fuki-no Kami, (the god of wealth or happiness), and this is venerated to a degree only second to that exhibited towards the hero himself. The approach of the temple is portrayed on page 269.

### THE IMPERIAL NAVAL COLLEGE, TSKIDJI.

THE photograph on page 275 is the college recently established for the instruction of lads destined to serve in the Imperial Navy. They are neatly clad in "navy blue," and generally when seen in the streets of the capital have a pleasant gentlemanlike appearance, not at all unlike the scholars of the Royal Naval School, New Cross. The Government is paying great attention to the navy, and their ambition is to make it formidable both for offence and defence. To very able native instructors are added foreign teachers,

under whom the greatest progress is being made. The ships are kept in excellent order, the sailors have a real pride in the service, and when ashore have much the appearance of British tars. Indeed we are inclined to believe that Japan has all the material for becoming a Naval Power; and her rulers are going the right way to work to make her so. The college buildings had a very narrow escape in the late fire.

### TEA HOUSE ON A FÊTE DAY.

ALMOST the only pleasures Japanese allow themselves on holidays, is to go to places of pleasure and excitement. At every tea house will be parties engaged in the enjoyments of feasting, drinking, and otherwise roystering. From every room may often be heard the noise of the pleasure seekers, the twang of the samisen, the voices of the singing girls, and the loud mirth of the men as they join in the song or dance.

### TOMIO-DAI.

A MONUMENT to those who fell in the late rebellion! Placed on high ground that commands one of the best views to be obtained in Yedo, it at once serves as a monument and a beacon. It is situated in Fujimi-cho, in the very populous district of Kudan. It is rough in construction, but an improvement upon the single blocks of stone that have heretofore marked the graves of Japanese heroes. From its gallery a very noble panorama is obtained.

## The Period.

### THE KIOTO EXHIBITION.

(From a Special Correspondent.)

21st April, 1872.

BEFORE complying with your request for a description of the opening day and the contents of the latest born of the numerous progeny of the Great Exhibition of 1851, it will be as well perhaps that I should say a few words about the best way to reach this, comparatively speaking, *terra incognita*. Premising that the voyager has succeeded in reaching the City of Bridges, otherwise Osaka, I will briefly lay before him the different plans of which he has the choice in order to reach Kioto.

First, there are saddle horses to be hired at the rate of \$4 the day.

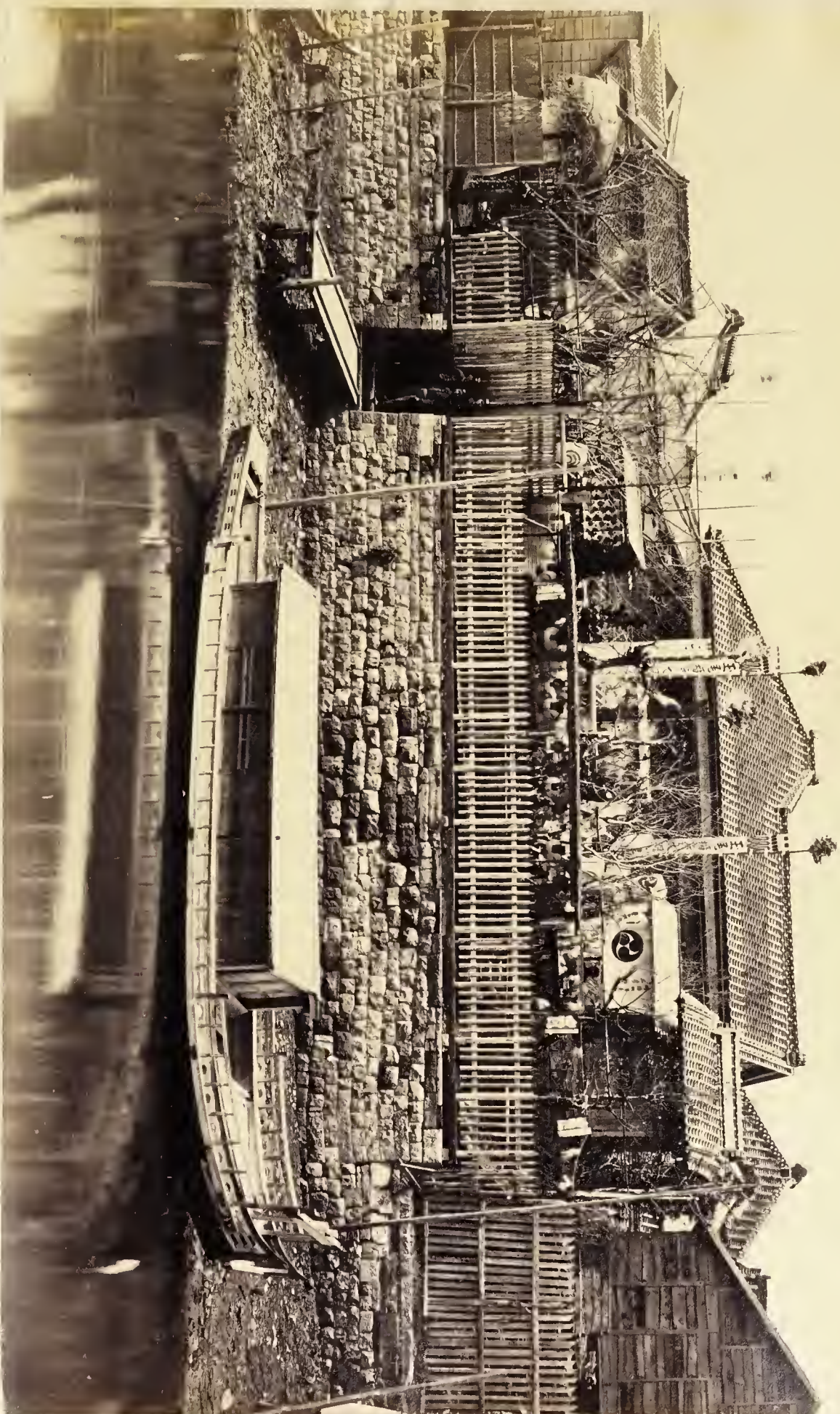
Secondly, there are jin-riki-shas the fare by which to Kioto is \$3 with a *pour boire* for the coolies.

Thirdly, there are the long narrow mat-covered river passenger boats towed or poled by from two to six or even more sendoes. The hiring of these boats varies in price, according to the state of wind and weather and the number of the crew from \$3 the trip to \$5 and upwards. These boats make daily voyages and are to be found leaving from rosy dawn to dewy eve loaded with passengers who pay a boo each, more or less, according to the superficial surface they may choose to occupy; those content with sitting—or say squatting—room paying so much less than those who indulge in room enough to lie down.

Last, and under existing regulations, worst of all, are the steamers. Those huge floating glass cases of almost imperceptible draught are destitute of all privacy. I took a look over one a few days since, and found the fore and aft cabins thronged with over 120 passengers, the only other room space besides the engine room being a cabinet not 3 feet square. Add to this



THE FAR EAST.



TEA HOUSE ON A FETE DAY.



the dismay caused by the recent explosion, on the 11th instant, of one of these very boats owing to the brutal carelessness or gross ignorance of the native engineer racing with a rival boat, and you will not wonder that on hearing of this I made up my mind to charter a tow boat. At the explosion in question four natives are reported to have been killed, three foreigners, who were on board having the good fortune to escape uninjured. The time occupied by the steamers in reaching Fushimi the port of Kioto, and beyond which neither they nor the tow boats can go, is about 8 hours on the average. A tow boat occupying 9, 11, 13 and more hours according to circumstances. In making the return voyage the force of the current enables a couple of men to propel a 20 koku tow boat in less time than the steamer takes to go up the stream to Fushimi.

The distance to the latter town from Osaka is 10 *ri* or 25 miles. From Fushimi to Kioto it cannot be more than six or seven miles, I should say. This final stage of my pilgrimage I performed in a jin-riki-sha drawn by two men in about an hour and a half—the roads being heavy with the recent rain. Coolies carry your baggage, the charge for jinrikisha with two men and two baggage coolies being from 6 to 8 boos. Although the river between Fushimi and Kioto is not available for ordinary boats, special ones have been constructed. The hire of these from Kioto is 4½ boos. In conclusion, I advise all whose time is limited, to travel by boat and by night, by which means nearly two more days will be gained for exploring of this, one of the most interesting cities under the sun.

A guard is sent with you from Osaka and a guard or guards in most instances follow you through the streets, but there really seems but little use for them; their sole weapon in this place being a stout oaken staff.

Kioto will compare favourably both in the width and cleanliness of its streets with any Japanese city which I have seen, though it is not so well paved as Osaka. However, want of time compels me to defer any detailed description of this picturesque city—picturesque in its situation and even doubly so in its edifices, the work during ages of successive pious founders and of true artists.

As I passed through the principal street leading to Chioin and Marui-Yama, the district where the native and French hotels are situated, I found the houses a perfect blaze of colour, huge *nobori* or oblong flags were fastened to lofty bamboo poles in front of every house. Light blue with white characters, and red with white, abounded. Here and there were immense poles of *Cryptomeria* each with a stunted young fir tree tied to its top while hundreds of bright colored lanterns were in readiness for the evening's illumination. Of course I thought that all this bravery was in honour of the exhibition and its visitors; but no such thing. There was a great *S'mo* or wrestling match under way, and this to the ordinary Japanese is more attractive than any number of exhibitions. My companion, a Japanese, proudly drew my attention to a grossly fat man with a double chin who was waddling by—and told me that he was the champion wrestler of Japan. He bore the Satsuma cognizance upon his coat. I thought of the answer Dr. Johnson got when he asked the landlord of his inn who the pompous-looking man was who stood warming himself with his back to the parlour fire. "That," said mine host—"that is the great Twombley the inventor of the floodgate flat iron!" But to go to our muttons—I don't say return, as I have not got there yet.

The exhibition of Kioto is in reality three exhibitions. One is at Kenninji, a temple in the centre of the city; another is at Chioin a temple on its eastern side; while the third is at Honganji a temple on its western boundary.

I may here remark that the influx of foreign visitors expected by the Japanese has not yet taken place—and never will, so far as the anticipations of the more sanguine of them are concerned. Besides the half a dozen of residents who are in Government employ, and another half a dozen or so connected

some eight or ten foreigners here, nearly a dozen have been here already and departed. Some of the latter were, I know, pressed for time; others looked forward to coming again later on in the season, but none I am sure went away disappointed—that I think, would be impossible to any man of the least taste or education. He must be a very clown indeed who cannot enjoy a trip to so quaintly charming a city as is the rest home of the Mikado.

The three collections or exhibitions have all a family resemblance to those of South Kensington and the Musée de Cluny. That of Kenninji was the one I first visited. At the entrance a notice in English stated that the price of a set of three passes, one for each of the three exhibitions is one *ryo* for foreigners and 1½ boos for natives. This, in the face of the promised "free admittance" of the printed regulations published by the Government was rather startling. However, I bought my passes, without remark, concluding that the author of the pamphlet, not being well up in his English, meant that having paid we might freely enter. By the way this charge is too high both for natives and foreigners. It would have been better too, to have charged so much at each Exhibition and not to compel us to buy—tickets for places we perchance did not care again to go to every time we went to the one we preferred most. Entering a long room open on two sides to an outer corridor, in which some of the larger exhibits were exposed, I was conducted by a polite Japanese interpreter, one Mr. Tachibana, (the only decent speaker of English to be met with at any of the Exhibitions), along a passage railed off with bamboo, having on my right a long table covered with curios and on my left the one of the above-mentioned corridors. First I came to a number of articles in carved ivory, none of which bore English inscriptions and very few had even Japanese prices. This I afterwards found to be generally the case, with few exceptions, at each of the Exhibitions. Matters in this respect are mending daily though but slowly. I priced a small gold lacquered pocket medicine case with large branch of coral: the latter as a *netski* for suspension to the girdle, 150 *rios*. On a subsequent visit I found several of these ivories had been bought and taken away by the purchasers though we were told before coming here that Exhibits could only be contracted for now and delivery taken at the close of the exhibition, which is the proper course to pursue with all articles of which duplicates cannot be had at once.

Past the ivories, which were not of extraordinary variety or beauty, were several cases and small cabinets of ancient gold and silver coins, mainly of Chinese and Japanese origin: one case contained a number of foreign silver coins from Victoria's sixpence to Carolus dollars. Here too was one of the half dozen foreign exhibits in a shape of a glass case containing a number of foreign silver and copper coins from A. D. 1300 to 1850, a fragment of one of the gigantic New Zealand Moa bird's bone, some photographs of the English Royal Family, &c. These were lent by Mr. F. MAJOR of Osaka,—in fact all the foreign exhibits I saw came from Osaka,—a fire engine from Messrs. REAL & Co. and some chests of "Mikado Tea" from Messrs. LEHMANN, HARTMANN & Co. In the corridor I observed half a dozen fine large Enamel Vases, some bronze poodles such as are frequently to be found of the entrances of temples, two or three gongs, one 800 years old, and one which when struck poured forth a wonderfully rich volume of sound, deep as deep could be. On again, past a lot of *bric a brac* metal work, iron, silver and bronze—I am forgetting a gold rice boiler valued at 1,500 *rios*—musical instruments, Chinese and Japanese, ancient and modern, sweet voiced and regular catterwaulers. Two sets of pandean pipes and some *shoas*;—the latter a circular cluster of reeds of different lengths set in silver were the greatest novelties to me. A singular clock set in the mouth of a bronze bell was another curio. On stands arranged against the walls, were tools of various descriptions, a set of coins from the mint, cane and bamboo-work such as chairs. From this I went into the live



THE FAR EAST.



TOMIO-DAI, KUDAN, YEDO.



stock department, which included some pigs and a pair of peacocks (price \$85) in the garden, and a number of birds and a few rabbits in cages in a room. There were only a few poultry—the remainder of the feathered tribe being more ornamental than useful. The greatest rarities were a pair of *Kiu-kwans*—a kind of mocking bird possessed of wonderful powers of mimicry—price 125 rios. Next to this place was the tea room where every foreigner is invited to sit down and take a cup of tea, and to those who have acquired the taste for Japanese tea,—few like it at first and still fewer fail to like it after a trying it half a dozen times—this was a treat. I found the tea delicious. Here are to be bought packets of tea, sugared tea buds, caddies, and little statuettes in coloured tea-tree wood. In a box in the garden are three tea-trees of different sizes, which bear inscriptions to the effect that said trees, diminutive though they be, are 3, 7 and 20 “years” old respectively. Near the tea room is the modern lacquer-ware department, nothing in which appeared to me as remarkable, though plenty were beautiful enough to suit the most fastidious taste. I saw also three large water tanks, empty, but having one of their future occupants in the shape of a repulsive looking salamander (as I suppose it to be) waiting patiently in a tub close by. A not very striking display of China and earthenware, a lot of lollipops and cakes, a few specimens of the plasterers art set in wooden frames and a sort of bronze shot comprised most of what I can recal to have seen at Kenningji.

The next exhibition I visited was that of Chioin, situated in one of the many edifices which are to be found in the beautiful grounds which bear that name—it was in some of the twenty odd houses within the grounds of this temple that the Foreign Ministers were lodged, and in others that the guests of the Japanese hotel-keeper are now taken care of—better to-day than they were three days ago, but hardly fed so well as at the French hotel, which latter though a few hundred yards further up the hillside has a magnificent view of Kioto, from its upper story, awaiting the tired traveller.

The exhibition building is a considerable distance up the hill side, and is approached by a long and winding flight of steps. At the side and rear of the temple are two of those placid translucent wood-embosomed lakes, the equals of which are probably only to be found in Japan. On entering the building the first articles to attract my notice were some rolls oiled paper of that appeared to be very thick and immensely wide, some must have been fully 15 feet in width, it looked strong enough almost for a floor cloth. The ground colour was a buff, some of the rolls was plain some embossed and others painted. Near these was a collection of scales, weights and measures, some of the latter bore inscriptions in English, such as “13th of Aiwo 304 years ago”—if these dates are trustworthy I hardly know anything more curious in the whole place than that these rough wooden rice measures should have existed for so many generations. Next some gourds mounted in a frame-work of iron and purporting to have been “used by Taiko.” A “skull of tiger” and a “bill of a ken” (sword) “fish”; but most marvellous of all was a box which bore the following inscription:—“Tochin Kaso, this insect will change to grass when the summer comes”! A “three footed frog” was a fitting wind up to such a jumble of oddities. The next department I came to was devoted to drugs, dye-woods, etc. Next a lot of raw fibres, hemp, cotton, silk, etc., a very few bore English inscriptions and none English prices that I noticed. One sample of a coarse fibre was marked “Ultkon of Corea.” Leaving these I now arrived at a collection of articles of food, biscuits, dried mushrooms, sea slugs, seaweed etc. At this time there were perhaps a dozen visitors in the place—more than I had yet seen at one time—afterwards they reached to fifty I should say. Now, we arrive at what must be one of the attractions to visitors of the Japanese fair sex, namely the department of toilet accessories. Face powders and tooth powders, combs, hair pins,

and other head ornaments in silver, coral, tortoiseshell, silk and the irrepressible paper—some of the latter were such clever imitations and so pretty, that I mistook them for ornaments of cherimen or crape silk. Near these were silk thread of various tints, braids &c. Piles of princes’ and priest’ robes of brocade and other rich materials. The next department was that of the piece goods, here were silks, plain, crape and figured, gauzes, velvets, brocades, satins and a whole host of other varieties too numerous to mention. Here too the walls were hung with ancient tapestry worked with life-size and life-like figures, some quaint but all wonderfully clever. Some of the materials for Japanese female apparel I priced and found to be very reasonable. Satin *obis* for instance were from 4½ rios each, but rich thick corded silk ones of Chikuzen make, ranged from 12 to 20 rios, these being really handsome. Some specimens of Kanoko cherimen for head ornaments were by far the most beautiful both in design and colours, which I ever saw. One, more curious than handsome, is covered with raised white arabic figures and roman letters on a red ground. I priced a very rich and pretty patterned brocade 26 feet long by 15 inches wide—a gold trefoil on a dark green satin ground 16 rios. Near here were some ancient head dresses of black guaze—one that of a Shogun of 200 years ago. I now came to a very interesting collection of modern metal work, ornaments for sword handles, tobacco pouches, &c., in steel and inlaid work, covered with those well-known quaint devices which we have all admired. Now, I arrived at what, to the visitors of archæological predilections must prove the most attractive of all, namely that of the swords and other weapons formerly worn by famous heroes of ancient times. Fortunately the attendants here are provided with a catalogue, which with an interpreter’s aid serves in some measure to supply the want of English inscriptions. Among the most interesting of the exhibits here shewn is the immense rusty sword blade 5½ feet long, of the redoubtable Kōumagai, an officer of Yoritomo—694 years ago. I afterwards saw many traces of this hero, the tree on which he once hung his armour, and his grave at Kuro Dani among others (?) The sword of the great Shogun Hideyoshi whose name is also continually turning up is here to be seen. A singular shaped helmet once the head piece of Yorimasa, who was Shogun about 700 years ago. Another helmet is put down as 345 years old.

A curious double bladed spear head once that of one Takashiro a warrior in the time of Ashikawa who flourished, they told me, 460 years back.

The most beautiful objects here were perhaps comprised in a collection, 240 in number, of steel arrow heads, some of which were very elaborate and bore a high polish. 17 of these I was informed were a muster of 120 which are not to be sold, the remaining 120 of the collection are all on view and for sale—price 200 rios; they are stated to be 260 years old, and the property of the Prince of Yodo—he, of the battle of Yodo fame or ill fame according as the view may be by a Tokagawa man or an adherent of the present Government. More swords some very beautifully mounted others mere blades in white wooden sheaths. Here too are some pretty little silver teapots or rather tea kettles from 55 to 100 rios each, and a flat gold teacup valued at 200 rios; more ancient armour and helmets: one of Shima Saburo’s about 600 years old, and another of Hachiman taro’s about 400 years. The oldest being that of Manchoko 700 years of age. On leaving this very interesting exhibition. I pass on my way several other temple like edifices one of which has been turned into a refreshment room, where, among other comforts for the tired wayfarer, I note the Osaka brewed lager beer both bottled and draught. My hotel, however, is at the bottom of the flight of steps, so thither I hasten to my tiffin.

(To be continued.)

(We have been disappointed in not receiving the illustrations from Kioto which our correspondent is sending us. Hence the lateness of this number.—Ed. F. E.)



# THE FAR EAST.

## AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

VOL. II, No. XXIV.

YOKOHAMA, THURSDAY, MAY 16TH, 1872.

[SINGLE COPY \$1.00]

### YEDO.

(Continued.)

THE "good old times" have ever had their attractions for all races and kindreds of men; and however high the civilization a people has reached, it is a kind of instinct—it can hardly be reason—to regret that which has passed away. The title of "Merrie England" was not won in modern days. To whatever origin we trace it, assuredly no foreigner would, or does, give it to us now. Even M. Taine, who could find as much to praise in the old country, as any continental would be likely to discover, and much more than most would have been candid enough to admit, does not go so far as to describe merriment as the national characteristic; but in a polite way he leaves it to be inferred that we are as *triste* as our changeful climate makes our skies. We must certainly go back to the feudal times for the excess of "pastime and good company" which could give the nation a character that should

adhere to it so long after the old lights have departed; and probably in all countries where feudality existed, there was under that system a greater amount of jollity and devil-may-care-ishness, than there can be under any other circumstances.

In Yedo, nothing is so common as to hear the citizens lament the times that have only just come to an end; and although any one who knows anything of the world must see how greatly for the better the recent changes have been, it is impossible not in some degree to sympathise with them. Every schoolboy in England loves to hear or read the old ballads or tales of Robin Hood and his merry men, and to picture the gatherings of the retainers in old baronial halls, sharing the bounty of their lord and holding high revel in and out of season, rejoicing in the recitals of the old minstrels who could hold the rough and ready henchmen spell-bound by their tales of love or daring. But few would care to find themselves really taken back to those times. It is better to be able to



YEDO BASHI.



whisk through the country in comfortable railway carriages, without apprehension of anything worse than an accident, the chances of which are very small, than to be one of two "horsemen armed *cap à pie* wending their way through a lovely glade" in hopes of reaching ere nightfall the castle of some fierce Front de Bœuf, but with the likelihood that their arms and armour will have to stand them in good stead before they reach their goal. It is better to live in an age when the rich or poor may wander as they will from one region to another, and fear no evil, than in times when the robber could be made a hero of, because he professed to rob the rich to give to the poor, and the poor might be called on to show their mettle after the fashion of a Gurth or a Wamba.

As lately as 1867, Yedo still remained the centre of a system which exhibited to the eyes of foreigners much that was entirely in the spirit of what they had read of as the state of their own countries in days of yore.

The Shiogoon, who, although actually nothing more than a nominal generalissimo of the empire, was always looked upon as the real reigning sovereign of Japan, occupied the castle in the heart of the city of Yedo, and was supported in his high estate by hundreds of Daimios who held fiefs under him, and whom he compelled to have yashikis within the boundaries of the city, and not only to reside there with their wives and families during six months of every year, but to keep large bodies of retainers, armed and drilled after their fashion; and to leave their wives and children in these yashikis when they themselves paid periodical visits to their territories. Besides these daimios who were virtual sovereigns in their own provinces, were a host of hattamotos, or supporters of the flag, who held property or received pay direct from the Shiogoon, and who, according to the amount of the land or revenue they enjoyed, also supplied men to their master's army. Thus the population of the city was very large, and a very great proportion was composed of these men—who hated the name of trade, and who looked down on the trading class as the lowest in Japan with the exception of the vile,—beggars, prostitutes and the like, and the outcast yetas, or dealers in leather or anything connected with the skins of beasts.

In those days, these retainers of daimios and hattamotos corresponded with the retainers of the old European feudal Barons; but being by hundreds of thousands in the city, all wearing two swords, and having hardly any serious occupations to fill their time, they formed at once one of the greatest sources of support and of menace to the tradesfolk.

The Japanese have their "songs of the affections," their war songs, their songs of defiance, and their humorous and broad songs, just as other nations have. It was no very uncommon thing up to 1867, for a two-sworded man of one clan, if he met one of another clan to whom he or his lord or his fellow clansmen bore an antipathy, to assume a peculiar swagger, (always put on by the Japanese samourai when they felt defiant, or wished to express their equality or superiority to another) to commence throwing back the sleeves of his dress, (their first action when about to draw their swords), and to commence singing a certain song of defiance, and to hustle, as if by accident, the man he wished to challenge. This would be immediately responded to by the other fellow, in a similar recognised challenge song; and immediately the

two would have their swords out and go at it "hammer and tongs," until one or other was wounded, if not killed. At night, when they were full of wine, it was dangerous to meet them in the streets, for they were as likely to take a fancy to practise their sword exercise on a wayfarer, as they were to keep them in their sheaths; and it was really an unusual thing to see among the innumerable dogs of the city, one that had not been wounded by these pot-valiant men. But they made the city look lively; they supported an infinite number of tea-houses, and myriads of geishas or singing girls were kept for their amusement. Theatres and shows of all kinds were open, and the numerous O matusiris or festivals were of a character very different to anything seen now. And so the Yedo folk often look back with regret upon the days that are gone.

But there are many things a foreigner sees in the city which force a kind of regret upon him. He knows well enough that the government is immensely improved; that the nation is attaining a freedom, not demanded by the people, but conferred by the government, which as yet the people can hardly realize, or see any necessity for. He sees a thirst for knowledge among the upper and middle classes, which is of itself a very happy augury for the future of the nation; and that the government are establishing schools and the means of attaining knowledge to an extent calculated to foster and encourage the desire, as well as to satisfy and assist the seekers. He meets hardly any man in the streets from whom danger may be apprehended, and policemen are met with at every turn, whose presence has greatly reduced crime. But he sees many of the old and venerated landmarks disregarded and going to decay.

In our last we had penetrated the city as far as Shiba, the beautiful, heavily timbered, park-like knoll, where are the wonderfully elaborate temples containing the shrines of six or seven of the Shiogoons.

On the way thither we have passed districts with numerous buildings of pretension, many of them temples, fast going to decay. They are far past the "run to seed" stage. They look like the seed-pods that hang on the stalks of a plant even after it has lost its leaves. In many instances they stand in the midst of grounds of some extent, which are as neglected as the edifices themselves; and the kind of deathlike silence and absolute neglect remind one forcibly of Byron's apostrophe to the Hellenic shore,

"'Tis Greece, but living Greece no more."

We recently stood in the main street, among a crowd of Japanese who had assembled to see His Majesty the Mikado pass in his carriage on the occasion of his paying a state visit to a certain public institution. We entered into conversation with a man who seemed to have a great deal to do with the keeping the street clear, although he was in a very seedy kind of European dress, with certainly no pretensions to be called a uniform. There were many police, with whom for some time he was busy, going from one to another and evidently either giving directions or suggestions. At all events they received all he said to them with great respect, and seemed to hear all he had to say as if he had a right to say it. At length he came and stood by us, and after asking our nationality and one or two questions with which Japanese often commence



conversation with a foreigner, we remarked that it was a pleasant thing to see the Mikado driving about the streets among his people, as the sovereigns of other countries do. He, out of politeness, agreed with all we said; and having done so, began to give us his opinion: He thought that all this was

as it should be; that the people were attaining an amount of freedom that could not have been thought of even at the time that everybody in the service of the late Shio-goon knew that he was devising schemes for introducing all the changes that have since taken place; not excepting the placing the Mikado in his just position as the *de facto* emperor. "But," he said, "all that might and would have been brought about without the violent upsetting of the prospects in life of hundreds of thousands of men. The

"plan of Yoshi-nobu he believed to be to make the Mikado in most respects what he is now. He would have established a parliament either of Daimios, or have all owed them to be a kind of upper house, with a parliament consisting of men of ability appointed from each

"province. There would have been no civil war; the reduction of nobles into mere commoners would have been unnecessary; everything would have been settled by the parliament;" (he always made use of the word parliament); "and Yedo would not have been destroyed."

We enquired to what he alluded in this last remark. He said "Perhaps you did not know the city when we called it Yedo, before its name was changed to Tokyo." We answered that we had visited it during that time.

"Then" said he "you have only to look around and find a meaning for my remark."

He took us a few paces down the street and pointed to a large temple, very deserted and delapidated looking, that stood at the end of a small street at right angles with the street, and asked:

"Do you remember



WASHERWOMAN.

"this temple, as it used to be?"

"Yes, very well indeed."

"Had it the appearance then that it has now?"

"No."

"Indeed, no," he said, bitterly. "It was always in good



repair. The people flocked to it all day long; the priests were numerous and had the means and the will to do their duty to the temple and to the people; but now you may stand here for half an hour and not see a score of worshippers, and very likely not a single priest. Ah," he added as one came from the back of the temple, "there is one, but if you only read his thoughts by his looks, you can trace the altered condition of his circumstances."

He proceeded to tell us how the present government had been persecuting not only the Christian religion but the Buddhist, which for centuries had existed with Sintoism, side by side in the most friendly manner, often occupying the same temples. He said indignantly:—

"Why should Sintoism, which, although the religion of the Emperor, is the religion of only a small minority of the people, attempt to put down Buddhism, which is the faith of a very large majority? It may be a punishment to us, because too many of us have ceased to have any religion at all. But be that as it may, this government has put its foot upon the neck of Buddhism, and if you go from one temple to another throughout the length and breadth of Yedo, you will hardly find one Buddhist temple that retains the glory of other days. Tokugawa protected Sinto temples, why cannot the Mikado respects ours?"

We returned to the spot where we had commenced our conversation, and for some time he continued to harp on this subject of the priests; at length the current of our discourse was changed by an officer passing along the street, who made a very low obeisance to him, stopping before him to show this mark of respect. He was remarkably well dressed, and we asked what was his rank. He replied, "Oh, he is only an officer of the police—like myself holding a very different position to that he formerly held."

"May we, without impertinence, enquire, what rank you formerly held?"

"No impertinence at all. I am an old Tokugawa hattamoto, and on one occasion was sent by the Tokugawa to Kyoto, the bearer of a missive from the Yedo to the Kyoto Court. Then, as I passed along the road, the people were obliged to bow down even more submissively than you will see them do to-day when the Mikado comes."

"May we ask whether you hold any office now?"

"A very small one, my salary is under twenty rios a month, and I'm glad to get it."

As he did not tell us what his particular office was, we supposed he preferred to keep it to himself and did not press the question.

The imperial arrival did not take place for fully an hour after our conversation commenced; but from the fact of our having fallen in with such a companion, the delay was not so wearisome as such waitings generally are.

Our friend now began to put many questions to us respecting ourselves; our residence and business in Yokohama; our preference for Yokohama or Yedo; our opinions of the Japanese, and whether we liked the old or new state of things best. To this last we replied:—

"Long before the revolution we saw that it was inevitable; and that during the whole of it we had been favourable to the Tokugawa cause, because we believed that the government of

Yoshi-hisa was honestly the friend of foreigners, and most patriotically desirous of introducing reforms such as he had described in the early part of our conversation. But looking, not at what might have been, but at what actually was, we were satisfied that Japan was now in a far nobler position than she ever was before—whoever had been the author of the change. Our individual position at the moment proved it. We were standing in a crowd of Japanese, in the heart of Yedo, quite unarmed, and without a thought of danger; speaking to a gentleman as friend to friend, who probably five or ten years ago would not have condescended to notice us, or if he did so at all, only to shew his contempt for the "foreign barbarian."

He laughed and replied "Not so bad as that. You know we didn't understand foreigners then so well as we do now. When we met them we knew that they had an uneasy feeling lest we should draw our swords; but we in like manner used to look out of the side of our eye as we passed, lest the foreigner should draw his revolver and shoot us."

"But we never did anything of the kind; and your people have repeatedly cut us down."

"Yes! But most of us—I may say, all the Yedo men—regretted it. We do not admire murderers, be they whomsoever they may. But I assure you that I have seen foreigners take out their revolvers, perhaps only to shew that they had them, in a very menacing manner, and in a way that made me feel very uncomfortable at the time. Besides it has often happened that when we had to request of foreigners that they would keep out of danger that we knew of—such, for instance, as keeping off of the Tocado when particular functionaries passed along—they would answer proudly that their treaty rights were being invaded and they would not consent to abstain. They may not have been to blame, but we thought they were; and they little knew the anxiety we felt in their behalf lest any harm should come to them. There were some princes whose retainers nothing could restrain; and the refusal of foreigners to dismount from their horses, or to leave the road during the passage of a high officer or Daimio, gave great offence. I remember that at the funeral obsequies of the Shiogoon who proceeded Yoshi-hisa, one young man, an interpreter of a foreign Legation, insisted in making his way into Shiba, which was then closed not only to foreigners but to Japanese. He was remonstrated with, but he doggedly went on, and under any other circumstances than such a very solemn occasion, he would certainly have been cut down. We should have been blamed, but it would have been entirely through his own fault."

We asked if he knew the name of the young man. He told us, and the legation to which he belonged—but for obvious reasons we do not publish either the one or the other. Our companion added; "He is in good favour with the present government, and is at present in Europe. Probably he would not act so unwisely now, as he has more experience; but I was on duty that day, and trembled for him."

Our conversation continued some time longer, only occasionally interrupted by our companion rushing forward to say something to the police, but he always came straight back, and seemed sorry at length that the word was passed for the people to 'staniro,' and the guard who preceded the Imperial



carriage hove in sight. The cortège having passed, we bade each other farewell, after he had received our address, and given his promise to 'look us up.'

The procession was nothing very great in the eyes of Europeans, but it must be remembered that the appearance of the Mikado in public is a new thing in Japan, as it is indeed for His Majesty to ride in a carriage at all. The body guard, consisting of thirty-two lancers well mounted on good powerful Japanese ponies, and well dressed and equipped, with four trumpeters, a captain and a lieutenant, led and brought up the cortège. The Mikado occupied the first carriage, which was an open barouche drawn by four horses; and three or four carriages each drawn by two horses, and conveying high officials of the Court and Ministry, followed. His Majesty looked perfectly inanimate, not raising his eyes, or looking to the one side or the other, but seemed to be gazing at nothing. He is pale—not to say decidedly sallow, and nothing of character could be read in his impassive countenance. He is said to be a student, and to possess a quick intellect; and from all we have heard of him, we believe his impulses are really good; but as we have said, nothing of the kind was suggested by his appearance.

(To be continued.)

## The Illustrations.

### YEDO BASHI.

THE Bridge that bears the name of the city, in Yedo, is a very different structure to that which bears the name of the city in London. Not merely in material—for of course no such structure as London Bridge could be expected in Japan, but even in importance. Yet Yedo Bashi is in the heart of the most busy part of the trading portion of the city of Yedo. In our last number we gave a photograph of Nippon Bashi, the standard from which all distances are measured from Yedo. The next bridge over the same stream is that which forms the subject of our first picture in this number. Yedo Bashi is the bridge to the left of the picture, and the stream running at right angles over which the bridge stretches which occupies the centre of the picture will give some idea of how the canals cross each other like so many ordinary streets all over the town. The fish salesmen occupy the greater part of the district on one side of the water, extending from Nippon to Yedo Bashi, and not long ago as we strolled through the street from the latter, we counted no less than eleven large sharks in four shops, waiting to be cut up and sold as food for the people. The houses, the gables of which are seen in the picture, are all fireproof godowns or warehouses, generally full of goods. Cargo boats occupy the other side of the canal, and the punts seen in the foreground—not unlike Thames barges—are flat bottomed boats for carrying mud or stone ballast.

### AKASAKA GO-MONG.

ALL the gates of Japan are more or less of the same design. That depicted on page 286 is one of the gates of the Castle, not unfrequently visited by foreigners; as from it there

is a remarkably good view. The picture, however, only serves to shew the massive stones used in the construction of the walls at each gate, and the kind of geometrical manner in which the stones are cut and fitted, without mortar in the ordinary wall.

### VIEW ON THE MOAT, YEDO.

WRITERS who have expatiated on the *rus in urbe* character of many parts of Yedo will surely be supported by those who see the photograph on page 287. It is on the Castle moat, only a short distance from the gate mentioned above. The foliage of Japan at this time of the year, surpasses in variety both of form and colour anything we have ever seen elsewhere, and such beautiful banks as that which makes the background of this scene abound more or less all over the country. The light and fleecy bamboo, the tree camelia, the dark pines and other umbrageous trees with shrubs in infinite variety, all lend their charms, and together constitute delightfully refreshing bits of landscape, and in Yedo there a score of places as picturesque as this.

### OFFICERS OF THE NEW POLICE, YOKOHAMA.

THE Japanese are now learning to estimate the value of a properly organized police force at its true worth, and the past year has seen a revolution in the management of police duties, and the material of those who perform them. The police of the principal cities are now neatly and serviceably dressed, and they patrol on beats somewhat after the fashion of London policemen. They are armed with a staff which they always carry in their hand, but they do not often use them. The officer seated in the picture on page 289 is Takeda, the chief of the Yokohama force, and the other two are his subs. It was of old one of the most constant complaints made by foreigners, that in spite of the very high land tax they pay to government, the police force was so inefficient. But since the formation of the force on its present footing, this outcry has ceased. The improvement is very marked.

### THE GATE OF THE CONFUCIAN TEMPLE, YEDO.

THIS is the gate of the building in which the exhibition in Yedo was held. It is on another of those fine wooded rises that give such pleasure to the eye of the visitor to Yedo. As we give an account of the exhibition to-day, it is needless to say more about the picture.

## The Period.

### KIOTO EXHIBITION.

(From a Special Correspondent.)

April 21st, 1872.

(Continued.)

Rattling over the wide and decently macadamized streets at a great pace for the Kioto jinriksha men can go well when they like, I make the best of my way to the Honganji branch of the Exhibition, which Honganji lies some 3 to 4 miles in a direction about S.W. by W. I should guess from the hotels. On my way I observe two or three of the shops have glass windows, such as one would see in the "general shop" of an



THE FAR EAST.



AKASAKA GO-MONG, YEDO.



THE FAR EAST.



VIEW ON THE MOAT, YEDO.



English village. As we near Honganji the streets are more crowded and the houses of a lower class from which I drew the conclusion that what would be our best quarter namely the West end is here the reverse. I shall not attempt to describe the temple buildings or surroundings of Honganji now—merely noting that it is said to have been at one time double the extent, which it now is, and yet to be one of the finest temples in Japan still. Passing a richly decorated gateway on our right which was closed, we passed through a less imposing entrance and found ourselves in an inner courtyard. Crossing this we at last reach the object of our search. I say search, for the place seemed to be unknown to either of our men of burthen. Passing by a few common place looking toys, our interpreter, whose stock of English is exceedingly limited, but in whom, in the almost total absence of foreign inscriptions we were fain to put our trust, calls our attention to a pair of mummy-like cylindrical objects carved over with coloured scroll-work—and assures us that they are candles which were moulded upwards of a century ago. I must say that after this none of his statements surprised me as I thought if such preeminently combustible objects as candles could be preserved for such a long series of years, nothing short of an ancient ice cream or mediaeval “welsh rabbit” ought to be treated with incredulity. Long tables stretch from end to end of the corridor we are now in, but except to glance at an occasional drawing on the walls or in some book upon the tables we do not stop so long. The beautiful specimens of ancient and modern calligraphy are so much double dutch to us—thanks to the want of translations to the inscriptions or of interpreters, who can explain the native ones to us. A wooden notice board, all but obliterated, is stated to be nearly 300 years old. I note some quaint native copperplate engravings. Some folding books embellished with richly dressed figures, the dresses being of real silk in low relief. A very handsome gothic like screen our guide stated to be Chinese. Now to two regular crystal palace stalls one devoted to ordinary fans; the other dolls some of the usual Japanese type others of a superior stamp being dressed to represent courtiers and attendants of the Dairisamina. Leaving these we enter a large room filled with ores, earths, stones and other minerals. China clay, petrified wood, crystals, marble, amber, jade, malachite, amethyst, fossils, &c. A small and uninteresting collection of glass, chiefly Japanese. A very fine specimen of the sword fish’s weapon which cannot be far short of 9 feet in length.

A lot of native nostrums or rather the raw material for compounding same, such as old half decayed bones, snakes, beetles, &c., &c. A lot of foreign drugs, &c., one of the latter being a bar of bad soap which has become covered with a thick white efflorescence. More drugs this time chiefly natives a great variety of seeds amongst others mustard with which is shewn a specimen of native flour of mustard. A small and anything but remarkable looking lot of screens, and then come the flowers and plants in pots, here I do not find much that is new, a few pretty ferns, a young currant bush, the usual decrepit, trained and distorted miniature trees, a basket of some mould or compost good for potting plants in, and I find myself giving up my pass to the attendant and on my way to my temporary dwelling place.

If in these letters I have touched but slightly upon the beauties natural and artificial with which Kioto abounds, it has been from a fear of taking up too much of your space—and not from want of appreciation of the marvels of this most interesting of cities. With the exception of Shiba the sublime which, I take it is unique of its kind. Yedo disappointed me greatly—so has Kioto, but just as agreeably as Yedo did the reverse. I have but one regret, and that is that I have not the skill to portray the fascinations of this glorious old city—could I but do them justice, Yokohama would speedily be deserted by all who could take up the scrip and staff for the pilgrimage.

### THE YEDO EXHIBITION.

The only objection we have to the Yedo Exhibition is, that we had to visit it thrice before we could obtain admission, the first time we essayed having been at the very hour selected for the visit of His Majesty the Mikado; and the second and third times, there were so many waiting outside, until there was room for them inside, that it appeared an almost hopeless expenditure of time, to make one of the expectants. However, on the third occasion, we were just leaving, not at all in the best of humours at the strict impartiality of the officials at the gates, although

we ought to have been well pleased with their politeness—certainly far exceeding anything a foreigner would have received under similar circumstances in any European country when we were called back and asked to enter at once; and in order that the crowd might not demur at the favour shewn to us many were allowed to enter the gate when it was opened to admit us. When we got inside the gate, we found that we ought to have obtained a ticket or *fudé*, at a little shop at some short distance from the place, which not having been aware of, we were about leaving to repair the omission, when one of the attendants asked us to wait a moment; and disappearing, he quickly returned with permission for us to enter without a ticket; and we take this opportunity of acknowledging the kindness and civility of all the officials.

The exhibition is held in the old Confucian Temple, adjoining the Bunbusho or ministry of education. It is a building of considerable pretensions, approached by a series of flights of wide stone steps; which, however, do not lead straight up to the building; but from them one has to turn to the right to the great gate of the Temple which is entirely surrounded by a wall, the boundary of the steps. The effect that might have been obtained in such a commanding site is, therefore entirely lost; and a feeling of disappointment is experienced to see so fine a situation so entirely lost for all scenic purposes. Such fine trees, in all the exquisite beauty of their spring verdure, cast their shadow over the grounds and wave in grace and beauty over the roofs, that even now it were the easiest thing possible, by the mere removal of the unsightly walls to present a noble picture to the eye; but as it is certain that no such sacrifice at the shrine of beauty and art, will be made, it is of no use dilating upon it.

We pass through the gates and find ourselves in a large quadrangle the back of which is occupied by the great Temple, and the three sides by a kind of cloister. In front of the temple, and facing the gates, the first thing that strikes one, is a huge fish, covered with scales of gold, one of those ornaments almost always seen embellishing the two ends of the roof of every castle, gateway, or great temple. This, we were told, was once one of the ornaments of the temple roof. Like the ball of St. Pauls, it looks much larger when close to it, than it does when on the roof. It is hardly possible, however, to hear, without a shade of doubt, that the bright yellow metal covering, is real gold. On one side of the Courtyard is a long stand of plants, some of them rare, and many of them beautiful.

The Exhibition itself, occupies the cloisters and the temple. Passing into the former, to the left of the gate, we enter what forms a small square room, and facing us, over the opposite doorway, is a picture of the London Exhibition of 1851. The few objects in this room are a very ancient wood carving of “the first physician” He sits with crossed legs, his head covered with a cloth (carved) under which are two little prominences jutting up—very like horns; and strongly suggestive of a very different celebrity. The nails of his hands and feet too are far more like claws than anything else; and had we been told it was an object of worship of the Yezidis, we could have been better satisfied as to its appropriateness. There are two or three pictures on the ordinary Japanese scrolls, of no merit hanging on the walls, and two castings in iron of Corinthian pillars surmounted by Equestrian statues complete the show in this room. Passing on the whole exhibition partakes more of the character of a museum than of what we are apt to consider an “Exhibition” should be. And if we say that to foreigners there is much of a very secondary character to be seen, we must at the same time remark that the object of this collection was not simply to gratify them, but to instruct the Japanese. If foreigners will go, there is plenty to interest them, if they are capable of being interested by museums of any kind. They will see here on the walls, pictures of the most common description, even including three “Tableaus” of specimens of French manufacturers—such for instance as a *Tableau d’Agriculture*, a mere factory sheet of engravings of various implements made by some enterprising firm. They will see some coloured engravings, of no particular merit or demerit, some wretched daubs of oil painting, and two or three really good highly artistic pictures. But these are not the things they need look at. Let them turn their eyes to the various cases in which are specimens of Japanese art of many kinds. First a case shewing the numerous ways in which paper is folded; the old Japanese saddlery, armour, and arms; pictures of Japanese celebrities of great age. There is a case containing little sample squares of the silks purchased for the Chinese Emperor’s bride. There are cases of small Chinese figures (very pretty) brought home and exhibited by the Embassy. There is a small specimen of the earliest Japanese printing, 1,500 years old. There are portraits of Yoritomo, Taiko sama, Nobunanga, Ashikaga, the first Satsuma, *cum multis aliis*. Crockery in small quantity is there to shew how closely Japanese can imitate foreign delf if they try. There are specimens of all kinds, of musical instruments, ancient and modern, Japanese, and Chinese. There is an original dispatch of Taiko-sama’s another of Yoritomo’s. A picture of the first COREAN (?) who arrived to teach Japanese civilization. A small bamboo table tied together with thongs, very ancient, to shew how they managed before they had glue and iron tools. Several bronzes, none of any particular interest to foreigners. A few (very few) specimens of very first rate old lacquer. Some of the presents made by the Emperor of China—we did not clearly understand whether to the Embassy, or to the Tenno. Stone implements of attack, before they had swords—Minerals, Fossils, stuffed specimens of natural history, birds, beasts and fishes; specimens of woods; and indeed of many things too numerous to mention.



THE FAR EAST.



OFFICERS OF THE NEW POLICE, YOKOHAMA.



All should pay a visit to the Exhibition—but not with the idea that they are going to what they have been used to elsewhere, whoever goes intelligently to observe, and comes away disappointed will be hard to please. Our hope is, however that the desire of all foreigners will be to encourage and foster the spirit that has set on foot this and the Kioto Exhibition; and probably, if they do so; and lend their aid, in good time, to those native gentlemen who are most anxious for the education and improvement of their countrymen, an exhibition of a far more ambitious kind will be ere long inaugurated.

### CANTON.\*

On reaching Hongkong, we went immediately to the Canton steamer, without even landing. The walking beam was already in motion, and we had barely time to get on board before she moved off.

There are two of these steamer on the line, running alternate days. They call them "American steamers"—under English colors, might be added; they leave Hongkong at eight o'clock in the morning, and reach Canton early in the afternoon. The change from the tumbling, pitching, rolling steamship with its many disagreeable odors, to this clean, commodious, well ventilated "American steamer," moving along up the bay without the slightest "motion," seemed like being transported to fairyland. The distance is ninety miles up the narrow bay, resembling a broad river, till you enter the Pearl River upon which Canton is situated. The river runs into the bay and the runs into the river, and how far they run into each other, or where one ends and the other begins, is difficult to say. The hills that bound the bay are barren and uninteresting, but after entering the river, sloping hills and broad valleys meet the eye. A good tiffin was served at one o'clock; as far as soup and fish, entrées and courses were concerned, it might fairly be classed with that species of meal generally denominated dinner. After recent experiences of seasickness, we were prepared to enjoy anything, provided it was not on the sea, and we did enjoy the boat and society, the scenery, and specially the dinner.

Within about twelve miles of Canton you pass Whampoa on the left. Here are fine docks, a few foreign houses, and the larger vessels which enter the river, the water being too shallow to allow them to proceed to Canton. There are a few steamers and sailing vessels lying here, but not much appearance of business, several pagodas are to be seen, differing in their style of architecture from those in the North of China. There is a species of banyan tree prevalent here; this and other evergreen trees make the country look quite cheerful for winter. A long line of low hills commence just west of Canton, running close past it on the north and extending to the east towards Hongkong. As you approach Canton, one of the first things you notice is, that the city wall runs up over one of these hills, and that just at the highest point there is a five storied pagoda.

Numerous peculiar structures resembling towers attract attention as you overlook the city. They are high square buildings, with flat roofs. The substantial unplastered brick walls are pierced with small iron grated windows. These you are told are pawnshops, and you wonder how so many are supported.

The next strange object that strikes the eye is still more unsightly. All over the city in every direction, far above the housetops, higher than the tower-like pawnshops, perched upon the frailest kind of a bamboo structure, are little houses, just large enough to accommodate one man. These are watch-towers, erected and kept up only during the dry weather. The watchman's duty is to look out for and report the breaking out of any fire.

The river forks opposite the city, uniting near Wampoa. At the fork is a commodious and safe harbour, with a large number of steamers and sailing vessels at anchor. The river runs nearly east, and near the north bank is a fine island containing most of the foreign residences and business places. It is entirely surrounded by a strong well built stone embankment. A broad street runs round in next to the water, and another through the middle from east to west. The buildings front to the water.

The city wall run parallel to the north bank, but a short distance from the river, with a dense suburb between. There is another large suburb on the south side of the river. The streets are narrow, and in most respects resemble those of every other Chinese city. They are as narrow, but a little cleaner, and the shops are finer and the buildings much stronger and better structures.

During all our residence in China, we could never divine how it was that the school geography we studied in childhood represented "the Chinese selling rats and puppies for pies," but here was the solution. Almost the first thing we met was a market for puppies and kittens, and not far away were stalls—the identical ones from which the picture had been made—and here hang the rats in bunches. The rats are so dried and mummy looking that they might be the ones which hung for their picture some thirty years ago, but that this food is said to make the hair grow upon bald heads, and may therefore be in great demand. It was late in the day when we visited the saloon where dog meat is served up. We were, therefore, unable to secure a puppy stew or dog cutlet. The vendor, who was in the act of washing up his dishes, assured us that he should have a supply on the morrow. We objected to the stall fed dog we saw tied up, saying we never are *black dog's* meat. He replied that

he should keep one till fatter. Not far away we visited a tea garden or Chinese restaurant. The building were nearly new, a fine specimen of native architecture; the grounds were neatly laid out with walks and ornamented with flowers, shrubs, and trees. Immense mirrors, with heavy gilt frames reflected and multiplied the saloons and courts. The kitchen attached was large and scrupulously clean. All sorts of dishes, in various stages, were being prepared on tables arranged along the sides of the rooms, but nothing to be seen to offend the eye of the most fastidious.

In the temple visited, were multitudes zealously worshipping their idols. It is said there has been a great revival of idolatry, and several hundred thousand dollars expended in rebuilding and repairing temples.

The shops for the sale of articles manufactured from precious stones, gold, and silver, ivory, &c., are very numerous, and display articles of great variety and beauty.—*N. C. Herald.*

### CHUSAN.

Chusan is twenty miles long, from six to ten wide and fifty-one in circumference. Its population is said to be 100,000. Tinghai, the capital city, is situated on the south coast. It stands half-a-mile from the beach, in a fertile plain about 2½ miles long and 2 deep—taking the greatest stretch and the greatest depth. It is connected with the suburb of Tautan, off which the shipping lies, by a good stone causeway and by two canals. The walls are about three miles in circumference and it is said to contain about 30,000 inhabitants.

One Chinese city is very much like another, and Tinghai is no exception to the rule. Its shops are not particularly rich, but its streets are perhaps a trifle cleaner than is usual. The general appearance is that of contentment and prosperity, though not of wealth. The walls have just been repaired, at a reputed cost of Tls. 20,000. The outlay is sheer waste, from a warlike point of view, but as a matter of appearance and convenience, it has done some good. A capital view of the city can be had, from the hill over which the Cameronian regiment entered, on the occasion of its first capture. The spur juts some distance into the city; let us walk along it and look about. There, just below, is the yamen of Chang Tze-kwan, Vice-Admiral of the Chekeang fleet. Chusan is supposed to be the head quarters of this fleet, and the Admiral commanding resides here. There are two of his junks in harbour now, and we saw two at Lukong; very respectable looking vessels, carrying ten nine-pounders and a crew of thirty men each. They are copper-bottomed too, which is a foreign idea. They are Canton built, came up two or three years ago, and, so far as I can make out, belong to Chang Tze-kwan himself. He leases them to the Government or, I suppose, receives a large sum to find the fleet. He served in days gone by under the notorious Apak, whom he succeeded as Vice-Admiral. The Ningpo Teetai (General) is supreme chief over the naval as well as the military forces in his division.

A little on the right, near the South Gate, is the Roman Catholic Cathedral—a rather large building of distinctively foreign architecture. It seems to be always carefully closed, unless when service is going on. At least I have always found it so.

About a mile outside the West Gate, is the residence of the priest in charge of the Chusan Mission. It is prettily situated at the foot of a hill, and surrounded by a number of outhouses which appear to be occupied by farm labourers. I believe the Mission owns a good deal of property on the island. The Bishop of Chekeang is here on a visitation, just now.

But for a really extensive view—a view, too, of thoroughly distinctive as well as beautiful country, that high hill behind is the one to climb. It is pretty steep; probably the best way is to start from the seashore, near the stone fort and to walk up the sloping ridge—a mile and a half perhaps. You see many similar ones during your cruise, and learn that they were built for beacon fires in the days when Japanese fleets used to harry the coast of China. Directly a Japanese ship was seen from the outermost watch-tower the three beacon fires were lighted, and the signal passed from hill to hill.

But here we are at the top of the hill, and as I cannot describe scenery myself, let Laurence Oliphant speak for me. He

\* Called City of Rams, because five genii once visited it, riding on rams.





GATE OF THE CONFUCIAN TEMPLE, YEDO.

went up with Lord Elgin, in March 1859—just thirteen years ago, to-day—under the guidance of the Catholic missionary then living on the island. And here is what he says:—"From this elevation spot, at an elevation of 1200 or 1600 feet above the sea, we looked over a fertile valley teeming with life and rich with cultivation; and, throwing ourselves on the grass after our scramble, indulged in vain regrets as our eyes wandered over the loveliness at our feet, at the infatuation which ever induced us to relinquish a spot not only so highly favoured by nature in point of fertility and scenery, but possessing one of the finest harbours on the coast of China, a commercial position at the outlet of the Yangtzekiang totally unrivalled, and political advantages of capabilities and situation, such as no other spot upon the coast of China can boast. Fortunately we had but little breath to spend in sighs; but to judge from the headlong course we took to reach the bottom, at the peril of our necks, the holy man who accompanied us must have suspected that despair was at the bottom of our wrecklessness; for on our arriving at the bottom, with impeded utterance and many compliments on Lord Elgin's activity, he went on to assure us that the population of Chusan preserved most flattering and agreeable reminiscences of British rule, and would receive us with open arms whenever we thought proper to resume possession."

As I have said before, we did resume possession in 1860, but resigned it again. What a place Chusan would have been if we had kept it! Of course, it would have been chiefly useful as a naval station, and as a sanitarium for our troops. The island has no minerals, like Formosa; it relies chiefly on agriculture and on its fisheries, so we could never have developed any great wealth, here. But the mere presence of troops and ships would have created life and stir; and would have necessitated frequent communication with Shanghai that would have induced constant visits from the residents. A hotel would

have been built to accommodate them, trips would have increased with the facilities afforded, and communication would have become more frequent in answer to the demand. I should have now to write of a large hotel, villa residences on the hills, and regular steam communication—or rather I should not have to write at all, for Chusan and everything about it would be familiar to everybody. Perhaps it is so now, to a great many; but there are still some who do not remember the olden time, and who have not risked their lives in a Chinese boat. These may perhaps care to read my jottings.

I have already avowed incompetence to describe scenery; so I can't pretend to describe the beauty of the views that might be commanded from the villa windows, nor botanical or geological resources that would occupy enquiring visitors. I have enlisted Laurence Oliphant's aid to sketch a special scene. Let me ask Dr. Williams to give a more general idea.

The general aspect of this (Chusan) and the neighbouring islands and coasts is that of ridges of hills steep and occasionally running into peaks; between these ridges, in Chusan, are fertile and well-watered valleys, most of which run to the sea and contain a small stream in their bosoms. The mouths of these valleys have a dyke along the beach which converts them into plain of greater or less extent through which run canals used both for irrigation and navigation. Rice and barley are the produce of the plains and beans, yams, and sweet potatoes are grown on the sides of the hills; every spot of arable soil being cultivated, and terraces constructed on most of the slopes. The view from the tops of the ridges, looking athwart them or around the valleys to seaward, is highly picturesque. The prevailing rocks on Chusan belong to the ancient volcanic class, comprising many varieties but principally clay-stone trachyte and compact and porphyritic fel-par. The former



affords good material of building and paving, and its extensively quarried by the inhabitants. The geological character of the whole group is similar to that on this island. The domestic animals reared are those used for food, as pigs, geese, ducks, and fowls: the horned cattle are few in number and employed in agriculture, sheep and goats are seldom seen. Timber trees are scarce, a kind of fir being the common covering of the untilled hills; neither are fruit trees plentiful."

It is needless to say that this description gives a very fair idea of the average aspect of the island. A botanist could add a few more trees and plants, to those enumerated; and another man might think some islands—Chusan itself, for instance, and Tygo-san—deserve even a warmer picture, while Kintan and others are paler than the sketch. But he would probably spoil, by introducing detail, a picture which is intended to be general, and had better leave it as it stands. The inhabitants of Chusan have a deserved reputation for hardihood, which they justified during the rebellion. The Taepings tried to land here in 1861 or 1862, but were beaten off by the people and did not renew their attempt. They used to find vent for their energy in a less creditable way. Piracy and the Chusan archipelago used to be cognate terms; and a locality better suited for the purpose, it would be difficult to find—the multiplicity of channels nooks and bays affording splendid shelter. But I believe very little of the kind goes on now. The frequent cruises of British gunboats, and even an occasional visit from a steamer carrying the Chinese flag, seem to have convinced the pirates that their day is over. Steam is too much for them. And so the theory of protecting the fisheries, in pursuance of which Chinese gunboats are stationed about the archipelago, is pretty well exploded. But that is no reason, from a Chinese point of view, for removing them.

In the olden days, the pirates used to vary their amusements afloat by an occasional raid on shore. I saw a splendid chase a few years ago, when passing one of these islands; the people had turned on some of these rascals and were cheyving them, in full view, all along the hillside. The pirates at last dashed down to the shore, where a jingal ball from above dropped one; another took to the water and swam gallantly for fifty or hundred yards, towards another island about half-a-mile off. But a jingal ball overtook him also, and he was fain to turn round and struggle back to shore. Our boat carried us out of sight just as he touched the land, where a crowd of men were awaiting him. But a couple of shots which we heard soon after, left little doubt as to his fate.

One word more before I leave Chusan, about the Tinghai Citadel. This, as I have said before, is built on a rock that rises abruptly from the coast, nearly in front of the city. Two stone batteries are constructed on its front, and the top is encircled by battlements. The Chinese, however, have neither the art nor the pluck to avail themselves fully of its natural strength. What is most interesting about it is the representation of a Buddhist hell, in the Temple which crowns the summit. The idea of building a cathedral in a fortress, is hardly consistent with our notions; it would seem about the most likely place for it to get damaged. But the association is quite natural in China. The soldier likes the commanding point; the priest likes the fine view; and both have their will. The Chinghai Citadel is similarly sanctified. To return however to Tinghai I have never elsewhere seen so good a representation of Hell. To describe it is beyond the power of my pen; and unfortunately I cannot fall back on Lawrence Oliphant this time, as he does not appear to have seen it. The whole thing is a representation of the most horrible tortures, supposed to be inflicted on the wicked hereafter. A number of figures averaging from 6 to 18 inches in height represent the various personages, from Rhadamanthus down to the lowest criminal. There are various courts, with judges, officers and tortures peculiar

to each. Every device that imagination could suggest and colour afford, has been employed to heighten the effect. The lictors are sometimes represented with heads of horses, dogs or bulls; sometimes as giants with faces of fiendish cruelty. Here is a bridge of El Sirat over which wretched ghosts are being urged by green demons who evidently find sport in the occupation—knowing that their victims cannot cross, but will inevitably fall over among the serpents which are stretching their necks up greedily from below. Here are people being boiled in oil, here others being sawn in twain; some are having their tongues torn out; others being burned in fire; in short every form of torture that the most horrid superstition could devise, is represented—and represented with considerable artistic skill. The sternness of the judges, the gloating cruelty of the officers, and the agony of the victims are admirably depicted; and all accessories are carefully and completely worked out. I have seen like representations in other temples, but none where the features of the images were so well executed. The joss-house at Tinghai is really well worth seeing. The next thing is to see the island of temples, Pootoo.—*N. C. Herald.*

G.

April 20th.

An extraordinary feat has just been performed by a Buddhist priest, with the view of raising money to build a temple at Soochow, whence the man had come on a begging expedition. The project of erecting the temple had been started ten years ago, but since then the religious enthusiasm of the Chinese has been roused only to the extent of Tls. 3,000, and as the sum required was Tls. 10,000, it was felt necessary to resort to more energetic measures. Emissaries were therefore sent out through the country to obtain assistance. The one above mentioned arrived here a few weeks ago, but found people indifferent to his holy object, and very unwilling to part with their dollars. With a devotion more than worthy of the cause, he resolved to stir up some interest and cause money to flow in by an extraordinary expedient. He announced among the Chinese that he would allow himself to be locked up in a wooden box for seven days, during which period he would remain in an upright position, and without food or sleep. On Wednesday afternoon, he was accordingly placed in a cage about 2½ feet wide and 5½ feet high, just sufficiently large to admit him standing upright. The bottom of the cage was studded with nails, so that his feet should have space only between the nails sufficient for them to rest on and a couple of slight bars in front formed a rest for his arms. The native public were invited to prove the genuine character of the mortification, by locking up the good man themselves if they pleased, and about thirty people brought locks of different kinds and secured the door as many times over. The cage was a close one, with a few open bars near the bottom for the admission of air. It was placed in a joss-room in Hoopch road, passing in and out of which a crowd of people might be seen day and night, during the seven days; religious exercises being engaged in the while, by the priests. The devotee endured his painful incarceration with remarkable fortitude, the only relief afforded him being an occasional glass of water; and he emerged yesterday at noon, looking a little the worse. On examination, his pulse was found to beat 64, and was steady, while his skin was moist though hot. After his release, the cage was broken up and sold piecemeal to the Chinese, every nail bringing more than its weight in silver. The desired result of calling forth liberal subscriptions was also attained, amounts from Tls. 500 downwards, being freely paid by wealthy Chinese.—*N. C. Herald.*



# THE FAR EAST.

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## YEDO.

*(Continued from our last.)*

### THE STORY OF WILL ADAMS.



THE city of Yedo cannot compare in either historical or romantic interest, with many other cities in the Empire of Japan; yet it has several claims to the interest both of Japanese and foreigners which none possess in a greater degree. From one end

of it to the other, both inside and outside of the walls, are the yashikis of Daimios, each of whom has a history connected with his family, its rise, and the fortunes of its members; and thus the history of the city and of the princes who were formerly obliged to reside there for nearly the half of their lives, become closely interwoven with each other. How many a city in Europe would be uninteresting to the traveller, in spite of fine buildings or picturesque scenery, were it not for the personal histories connected with them; and so it is with Yedo.



SIAMESE IMAGE, SCROLL, &C., FORMERLY THE PROPERTY OF WILL ADAMS.



In the neighbourhood of the Nipon bashi are some narrow streets, a portion of which form the division called Anjin-cho. This Cho is in the very heart of the fish-seller's quarter, and has nothing in itself to induce any one to visit it. To foreigners, however, it has an interest as having been the district in which Will Adams, the first Englishman who ever visited Japan, resided. This man deserves to be remembered by every one who takes any thought about foreign intercourse in this country; and if Marco Polo be mentioned with respect as the first European who published to the world that there was such a country as Japan, although he had never visited it, but only heard of it when he was staying at the Court of Kublai Khan towards the end of the thirteenth century; if Francis Xavier enjoys a venerated reputation as the founder of Christianity in the ancient empire; no less should Will Adams hold a niche among the most worthy of those, who, in days when navigation of the high seas was a very different matter from what it is now, undertook to conduct a squadron through the Straits of Magellan, to seek a profitable market for Dutch merchandise in the country of the Kami.

We write this after having just returned from visiting Anjin Cho, whither we went in hopes of finding some traditions of the old pilot. But to only one question of the many we asked of the Cho yakunin (or headman), did we get anything like a satisfactory answer. Our first enquiry was whether it was known why the Cho was named Anjin? The ready reply was, "Yes. It was named after a very good foreigner who lived there a long time ago." We asked "How long ago?" and then the officer was entirely at sea. "Oh! a very long time—about 600 or 700 years." As the city was not in existence more than 280 years ago, this at once showed us we were not likely to get much out of him. And so it proved. He could not tell why he was called Anjin-sama, but supposed Anjin was his true name. He did not know what became of him or where he died or was buried. All he did know was, that a certain O'Matsuri or festival which is held on the 15th day of 6th month, although not named after him, is generally considered as his O'Matsuri. Many persons came in whilst we were conversing with the yakunin, and all seemed extremely interested in our enquiries, but not one could tell us any more about him.

All the more prominent writers on Japan since his day, have mentioned Will Adams, but his name has just come particularly under the notice of foreigners in Japan, from the circumstance of his grave having been discovered, and that too within a short excursion from Yokohama.

Mr. Walters, a gentleman engaged in one of the mercantile houses in Yokohama, who has improved the time during his residence in Japan, by endeavouring to acquaint himself with the language and manners and customs of the people, was recently, whilst reading Hildreth's "Japan and the Japanese," as he informed us, struck with the fact that no foreigner had made any effort to learn anything about Will Adams, beyond what was to be read in books. Yet one fact mentioned by Hildreth gave him a clue that he at once seized upon and availed himself of. In the account of the presentation of Captain Saris, the captain of an English expedition which

reached Japan in 1612, to Iyeyas at Suruga, in which Adams accompanied him, it is stated that in returning to Yedo, "they saw many temples on the way, one of which contained a gigantic image of Buddha, made of copper, hollow within, but of very substantial thickness. It was, as they guessed, twenty two feet high, in likeness of a man kneeling on the ground, and seated on his heels, clothed in a gown, his arms of wonderful size, and the whole body in proportion. The echo of the shouts of some of the company who went into the body of it, was very loud. Some of the English left their names written upon it, as they saw was customary."

This seemed to point to their having visited the great image of Daibutsz' near Kamakura; and it occurred to Mr. Walter that probably the priest at the great idol might know of some tradition connected with such visitors. He took an early opportunity therefore of paying him a visit and making enquiries of him. But received no further satisfaction from him than a promise to endeavour to ascertain whether anything was known of the Englishman who in the days of Iyeyas occupied a residence in Anjin Cho, near Nipon Bash, Yedo. In a few days the priest visited Mr. Walters and told him that with the clue he had given him, he had found in a native book called "Miurashi," some information respecting Anjin-sama, and especially that he had lived at a small village near Yokoska named Hemi-mura, and that he died and was buried there. He also mentioned certain relics which had belonged to Adams, and were amongst the most prized at the temple of Toōkoōzan Yoōdoshi near the village.

With this information Mr. Walter hurried off to Hemi-mura, and there found all he had been led to expect; and having with the assistance of the priests of the temple found the graves of Anjin-sama and his wife, he very kindly made known to us their whereabouts, that we might send our artist to obtain photographs of them.

Although, therefore we head our chapter 'Yedo,' in continuance of the series of views and papers on Yedo, that we have undertaken to present to our readers, we will confine our attention in this number to the history of the man, whose name has been handed down in the title of the Cho in which he resided; and as there is nothing in the slightest degree pictorially interesting in the locality itself, we give some of the pictures connected with Anjin-sama, as taken in the locality pointed out by Mr. Walters.

Will Adams was born in Kent, as he himself says, between Rochester and Chatham. He was apprenticed to the sea at an early age, and served under one Nicholas Diggins of Limehouse for twelve years. He subsequently became a master or pilot in the Navy, during the reign of Elizabeth, and then returning to the merchant service ultimately engaged to go on board the *Charity* of 160 tons and carrying 110 men, as chief pilot of a squadron of five vessels fitted out in Holland, for a trading voyage to Japan. The squadron consisted of five ships, viz: the *Faith*, 250 tons and 130 men, the *Hope*, 150 tons and 109 men, the *Charity* before mentioned, the *Fidelity* of 100 tons and 86 men, and the *Good News* of 75 tons and 50 men. Of the whole squadron only the *Charity* reached Japan, and even that vessel after great trials. Our readers will not object to see the account of the voyage and



arrival, as given by Hildreth from Adams' own statement. It presents a picture of suffering and disaster, which make us wonder that any inducements could prevail with men to endure them.

He says—

"They left the *Texel* the 24th of June, and on the 21st of August reached the Cape Verde Islands, where they remained twenty-one days to refresh the men, of whom many were sick with scurvy, including Mahay, their chief commander, who died soon after they had recommenced their voyage. Encountering contrary winds and heavy rains, they were forced to the coast of Guinea, and landed on Cape Gonsalves, just south of the line. The sick were sent on shore, and soon after, a French sailor came aboard, who promised to do them all favour with the negro king. The country could furnish very few supplies; and as the sick recovered from the scurvy, those hitherto well began to suffer from fever.

In this state of distress they set sail for the coast of Brazil; but falling in soon after with the island of Annabon, in the Gulf of Guinea, they landed, took the town, which contained eighty houses, and obtained a supply of oxen, and of oranges and other fruits; but still the men continued to die, of whom they buried more than thirty on this island.

Two months were thus spent on the African coast. The ships, setting sail again about the middle of November, were greatly delayed by one of the vessels losing her mainmast, and it was five months before they reached the Straits of Magellan, the crews during most of that time on short allowance, and driven to such extremity as to eat the calf-skins with which the ropes were covered.

Having entered the straits the beginning of April, 1599, they obtained a good supply of penguins for food; but the commander stopping to wood and water, they were overtaken by the winter then just setting in, during which they lost more than a hundred men by cold and hunger, and were thus detained—though, according to Adams, there were many times when they might have gone through—till the 24th of September, when at last they entered the South Sea.

A few days after, they encountered a violent storm, by which the ships were separated. Capt. Wert, with the *Faith* and *Fidelity*, was driven back into the straits, where he fell in with Oliver Noort, who had left Holland a few days after the Verhagen fleet, had followed in the same track, had encountered many of the same difficulties, but who more fortunate, not only passed the strait, but succeeded in completing the fourth circumnavigation of the globe,—a feat accomplished before his voyage only by the ships of Magellan, Drake and Cavendish. As Noort was unable to afford him any aid, Wert abandoned the enterprise, and returned with his two ships to Holland.

The other three ships steered separately for the coast of Chili, where a rendezvous, in the latitude of forty-six degrees, had been appointed. The *Charity*, in which Adams was, on reaching the place of rendezvous, found some Indian inhabitants, who at first furnished sheep in exchange for bells and knives, with which they seemed well satisfied, but who shortly after disappeared, probably through Spanish influence. Having waited twenty-eight days, and hearing nothing of her consorts, the *Charity* ran by Valdivia to the island of Mocha, and thence toward the neighbouring island of Santa Maria. Seeing on the main land near by, a number of people, boats were sent for a parley; but the people would



PRIESTS AT THE TEMPLE, HEMI-MURA.

suffer none to land from the boats, at which they shot a multitude of arrows. "Nevertheless," says Adams, "having no victuals in our ship, and hoping to find refreshing, we forcibly landed some seven-and-twenty or thirty of our men, and drove the wild people from the water-side, having the most of our men hurt with their arrows. Having landed, we made signs of friendship, and in the end came to parley, with signs that our desire was to have victuals for iron, silver and cloth, which we showed them. Whereupon they gave our folks wine, with batatas (sweet potatoes), and other fruits, and bade them, by signs and tokens, to go aboard, and the next day to come again, and they would bring us victuals."

The next day, after a council, in which it was resolved not to land more than two or three men at once the captain approached the shore with all the force he had. Great numbers of people were seen, who made signs for the boats to land; and in the end, as the people would not come near the boats, twenty-three men landed with muskets, and marched up toward four or five houses; but before they had gone the distance of a musket-shot, they found themselves in an ambush, and the whole, including Thomas Adams, a brother of William, the chief pilot, were slain or taken. "So our boats waited long," says Adams, "to see if any of them would come again; but seeing no hope to recover them, our boats returned, with this sorrowful news, that all our men that landed

were slain, which was a lamentable thing to hear, for we had scarce so many men left as could wind up our anchor."

After waiting a day longer, they went over to the neighbouring island of Santa Maria, where they found the *Hope*, which had just arrived, but in as great distress as themselves, having, at the island of Mocha, the day before the *Charity* had passed there, lost their commander and twenty-seven men in an attempt to land to obtain provisions. Some provisions were finally got, by detaining two Spaniards who came to visit the ships, and requiring them to pay a ransom in sheep and oxen. It was proposed to burn one of the ships, as there were not men enough for both; but the new captains, of whom the one in command of the *Charity* was named Quackernack, could not agree which of the ships to burn.

At length, the men being somewhat refreshed, a council was called to consider what should be done to make the voyage as profitable as possible to the merchants. It was stated by one of the sailors, who had been to Japan in a Portuguese ship, that woollen cloth, of which they had much on board, was good merchandise there; and considering that the Moluccas, and most parts of the East Indies, were not countries in which woollen cloths would be likely to be very acceptable; hearing also from the people on shore that Spanish cruisers were after them,—by whom, in fact, their third vessel was captured, news of their intentions and force having been sent from Spain to Peru about the time of their departure from Holland,—it was finally resolved to stand away for Japan. Leaving the coast of Chili on the 27th of November, and standing north-westerly across the equator for three or four months, they had the trade-wind and pleasant weather. In their way, they encountered a group of islands somewhere about 16 degrees of north latitude (perhaps the Sandwich Islands), to which eight of their men ran off with the pinnace, and were eaten, as was supposed, by the islanders, who, by the report of one who was taken, were cannibals.



In the latitude of 27 degrees north, the vessels, encountering variable winds and stormy weather, were separated. The *Hope* was never more heard of; the *Charity* still kept on her course, though with many of her men sick, and others dead: when, on the 11th of April, being then in great misery, with only four or five men, out of a company of four-and-twenty, able to walk, and as many more to creep on their knees, the whole expecting shortly to die, at last they made the hoped-for land—which proved to be the eastern coast of Ximo. They were immediately boarded by numerous boats, which they had no force to resist; but the boatmen offered no injury beyond stealing what they could conveniently lay their hands on. This, however, was put a stop to the next day by the governor of the neighbouring district, who sent soldiers on board to protect the cargo, and who treated the crew with great kindness, furnishing them with all necessary refreshments, and giving them a house on shore for their sick, of whom nine finally died.

For some days the only conversation was by signs; but, before long, a Portuguese Jesuit, with some other Portuguese, arrived from Nagasaki, on the opposite western coast of the island.

The Dutch now had an interpreter; but, what with religious and what with national antipathies, little was to be hoped from a Jesuit and a Portuguese. In fact, the Portuguese accused them of being pirates, and two of their own company, in hopes to get control of the cargo, turned traitors, and plotted with the Portuguese. After nine days the emperor sent five galleys, in which Adams, attended by one of the sailors, was conveyed to Osaka, distant about eighty leagues. Here he found the emperor, "in a wonderful costly house, gilded with gold in abundance," who, in several interviews, treated him with great kindness, and was very inquisitive as to his country and the cause of his coming. Adams replied that the English were a people who had long sought out the East Indies, desiring friendship, in the way of trade, with all kings and potentates, and having in their country divers commodities which might be exchanged to mutual advantage. The emperor then inquired if the people of Adams' country had no wars. He answered that they had with the Spanish and Portuguese, but were at peace with all other nations. He also inquired as to Adams' religious opinions, and the way in which he got to Japan; but when Adams, by way of answer, exhibited a chart of the world, and pointed out the passage through the Straits of Magellan, he showed plain signs of incredulity.

Notwithstanding this friendly reception, Adams was ordered back to prison, where he was kept for nine-and-thirty days expecting, though well treated, to be crucified, which he learnt was the customary mode of execution in that country.

In fact, as he afterwards discovered, the Portuguese were employing this interval in poisoning the minds of the natives against these newcomers, whom they represented as thieves and common sea-robbers, whom it was necessary to put to death to prevent any more of their free-booting countrymen from coming, to the ruin of the Japanese trade. But at length the emperor gave this answer: that, as these strangers had as yet done no damage to him nor to any of his people, it would be against reason and justice to put them to death; and, sending again for Adams, after another long conversation and numerous inquiries, he set him at liberty, and gave him leave to visit the ship and his companions, of whom, in the interval, he had heard nothing. He found them close by, the ship having in the interval been brought to Sakai, within seven or eight miles of Osaka. The men had suffered nothing, but the ship had been completely stripped, her whole company being thus left with only the clothes on their backs. The emperor, indeed, ordered restitution: but the plundered articles were so dispersed and concealed that nothing could be recovered, except fifty thousand rials in silver (five thousand dollars), which had formed a part of the cargo, and which was given up to the officers as a fund for their support and that of the men. Afterward the ship was taken still eastward to a port near Yedo. All means were used to get her clear, with leave to depart, in which suit a considerable part of the money was spent; till, at the end of two years, the men refusing any longer to obey Adams and the master, the remaining money was, "for quietness' sake," divided, and each was left to shift for himself. The emperor, however added an allowance to each man of two pounds of rice a day, besides an annual pension in money amounting to about twenty-four dollars. In Adams' case this pension was afterward raised to one hundred and forty dollars, as a reward for having built two ships for the emperor on the European model. Adams' knowledge of mathematics also proved serviceable to him, and he was soon in such favour as to be able, according to his own account, to return good for evil to several of his former maligners. The emperor acknowledged his services, and endeavored to content him by giving him "a living like unto a lordship in England, with eighty or ninety husbandmen as his servants and slaves;" but he still pined for home, and importuned for leave to depart, desiring, as he says, "to see his poor wife and children, according to conscience and nature." This suit he again renewed, upon hearing from some Japanese traders that Dutch merchants had established themselves at Acheen in Sumatra, and Patania on the east coast of Malacca. He promised to bring both the Dutch and English to trade in Japan; but all he could obtain was leave for the Dutch captain and another Dutchman to depart. This they presently did, for Patania, in a Japanese junk, furnished by the king or prince of Firando, whence they proceeded to Jor, at the southern end of the penin-

sula of Malacca, where they found a Dutch fleet of nine sail. In this fleet the Dutch captain obtained an appointment as master, but was soon after killed in a sea-fight with the Portuguese, with whom the Dutch were, by this time, vigorously and successfully contending for the mastery of the eastern seas.

This was in 1607. In 1611 we find Adams a man of influence in the city of Yedo. For when another Dutch expedition arrived seeking trade and amicable relations, he was enabled to do them signal service.

Hildreth's account is as follows:—

Immediately upon the arrival of the *Red Lion* in Holland, a number of ships had been fitted out for Japan; but the first to arrive was a small yacht, called the *Brach*, in July, 1611, with only a trifling cargo of cloths, silks, pepper, ivory and lead. Presently a government officer came on board to demand a manifest of the cargo to be sent to the emperor; but this the Dutch did not like to submit to, as the Portuguese were free from it, and especially as the present cargo was so trifling. These demands being renewed, finally, though somewhat perplexed by the small means they had of making presents, they resolved upon a new mission to the emperor's court. The king of Firando advised them also to extend their visit to the hereditary prince at Jedo, and not to omit paying their respects to Fide Jori, at Osaka, son of the late emperor, and who might yet mount the throne. The king of Firando furnished a galley, in addition to one belonging to the factories and two commissioners, of whom the principal was Jacob Spex, set out for Seruga, July 17, with an interpreter and a Japanese gentleman as a guide or conductor.

The 6th of August they reached Osaka, defended by a fine castle, in which dwelt Fide Jori, now eighteen years of age. He had always been kept secluded, but enjoyed a large revenue, and had many adherents, by whom, as the Dutch learnt, the hope of placing him on the throne was zealously entertained.

Arriving at Miako, they learnt that a Portuguese embassy had passed through it four days preceding. They were deputies from Macao, who had landed at Kangoxima in a small vessel, and had gone with rich presents to the emperor to solicit a renewal of trade and indemnification for the vessels destroyed at Nagasaki two years before. Accompanied by a large number of trumpeters and other musicians, they marched, with great pomp, to the sound of the instruments, the whole of them, even their black slaves, clothed in velvet of a uniform colour. The governor of Miako, to whom they had made rich presents, had furnished them with eighty-eight horses, which they had equipped at their own expense.

Nor was this governor (the same apparently who had entertained Don Rodrigo) less bountiful to the Dutch. He furnished them with horses, a passport and letters to the chief of the emperor's council, but refused their presents, not being accustomed, he said, to take anything from strangers. When they pressed him, he still refused to accept anything now, but promised, if they had anything left at their return, to allow them to remember him—a piece of disinterestedness by which the economical Dutch were greatly charmed.

Just before reaching Seruga, they encountered Adams, the English pilot, to whom they had written, and who, upon arriving at Seruga, hastened to Konsequidono, the same secretary of the emperor seen by Don Rodrigo, but whom the Dutch call president of the council, to solicit for them a speedy audience. While waiting for it, they learnt that the Portuguese ambassadors had not been very successful; nor had a Spanish embassy, which had just arrived from New Spain, with thanks to the emperor for his courtesies to Don Rodrigo. The presents of this ambassador were very splendid; but his carriage was so haughty as to displease the Japanese. He demanded leave for the Spaniards to build ships, for which the forests and workmen of Japan afforded greater facilities than either Manila or New Spain, and to explore the coasts, the Spaniards' ignorance of which had cost them the loss of some valuable vessels. This was agreed to; but the emperor declined the request for the expulsion of the Dutch, saying that he had nothing to do with these European quarrels. Adams was present at these interviews; nor did he fail by his representations to excite the suspicions of the emperor against the Spaniards.

Sionsbrondono, the emperor's treasurer, freely told the Dutch that the Spaniards and Portuguese had represented them as coming to Japan rather as privateersmen than as traders, and that, as might be seen by the smallness of their present cargo, their chief resource for trade was in the prizes they took. But Adams entered with great zeal into their defence, insisting upon their honesty and fairness as the qualities which had given them such success in trade, referring to the recent truce with Spain as showing that plunder was not their object, and excusing the smallness of the present venture by lack, as yet, of any regular treaty.

These representations were not without their effect. Konsequidono received the Dutch very graciously, approved the requests with they made on the subject of trade, and promised to lay them before the emperor pending their visit to Jedo, for which he furnished them with vessels, horses and guides. With much persuasion he was at last induced to accept a present, which the Dutch regarded as a special favour, as he



had positively declined any from the Portuguese and Spaniards. Before their departure, they were admitted to an audience by the emperor, who inquired of them how many soldiers they had in the Moluccas; \* whether they traded to Borneo; whether it were true that the best camphor came from that island; what odoriferous woods the Dutch had in their country; and other similar questions, to which they replied through their interpreter. After they had taken their leave, Konsequidono and Sionsubronono reconducted them out of the hall, at the same time felicitating them on their favorable audience. It was very unusual, they said, for the emperor to make himself so familiar; he did not bestow such a favour even on the greatest lords of the empire, who brought him presents of the value of ten, twenty and thirty thousand taels; nor had he said a single word to the Portuguese and Spanish ambassadors. To Adams, who was called back to the royal apartments, the emperor expressed himself greatly delighted with the presents, as showing that the Dutch were "past masters" in arts as well as in arms.

The Dutchmen, having caused their propositions to be written out in Japanese, placed them in the hands of Konsequidono, and, on the 18th, they were furnished with an order for ten horses, and a letter to the hereditary prince at Jedo. Adams, who was in as great favour at this court as at Seruga, lodged them in a house of his own, and undertook to give notice of their arrival to Sadudono, president of the prince's council and father of Konsequidono, who sent an officer in return to make his compliments to the Dutchmen.

They made him a visit the next day, with a present, which, as a great favour, he condescended to accept. He inquired of them particularly the cause of the war which had lasted so long between the Spaniards and the Dutch, and the history of the negotiations which had brought about the recent truce. The Dutch did not conceal the small extent of their country, and the Japanese minister expressed great astonishment that so feeble a state should have resisted with such success so powerful a king. Finally, he treated them to a collation of fruit. Though very old and infirm, he conducted them to the passage, and promised to accompany them the next day to the palace. Admitted to the imperial palace, the prince thanked them for the journey they had undertaken to see him; but when (pretending orders from Holland to that effect) they besought his favour and protection, he dismissed them with a nod. An officer, however, conducted them over the palace, and the prince sent them some presents, though not very magnificent ones. They themselves made many presents, principally cloth and glass bottles, to many lords of the court, among whom they found, in high favour, a brother of the young king of Firando.

From Jedo they proceeded to a port eighteen leagues distant, (probably Uragawa), where Adams had another house and where they found the Spanish ship which had brought the ambassador from New Spain. The ambassador himself was also there. He sent them a very civil message, to which they responded with equal civility. Pressing invitations for a visit passed between them, but neither party would be the first to call on the other. By some Flemings, however, attached to the ambassador's suite, they were assured that the ambassador had no authority to demand the exclusion of the Dutch, which he had done on his own authority. The embassy, they said, had been fitted out at an expense of fifty thousand dollars.

Upon their return to Seruga, October 1st, Adams brought them the patent which the emperor had granted for their commerce, and which, being translated, proved to be in the following words:

"All Dutch ships that come into my empire of Japan, whatever place or port they put into, we do hereby expressly command all and every one of our subjects not to molest the same in any way, nor to be a hindrance to them; but, on the contrary, to show them all manner of help, favour and assistance. Every one shall beware to maintain the friendship in assurance of which we have been pleased to give our imperial word to these people; and every one shall take care that our commands and promises be inviolably kept."

"Dated (according to the Japanese calendar equivalent to) August 30, 1611."

The Dutch were very much troubled to find that the clause guaranteeing freedom from the visits of inspectors and guards, and interference with their trade by the government, which had been the great object of their mission, was omitted. They made representations on the subject to Konsequidono, who advised them not to press it. But as they conceived it of the greatest importance, they drew up a Japanese memorial, which Adams presented to the emperor, and the request of which Konsequidono seconded with such effect that the emperor ordered an edict granting the wishes of the Dutch to be drawn up, which he immediately proceeded to sign. Such is the statement in Spex's narrative; but no such document appears to be preserved in the archives of the Dutch factory, the short one already given being everywhere cited and relied upon as the charter of the Dutch trade to Japan, without any mention anywhere else of any such supplement to it.

The return of the Dutchmen, by way of Miako, to Firando, does not offer anything remarkable, except their meeting at Sakai (whither they went to learn the price of goods and the course of trade there), with Meliehor von Santvoort, one of the Dutchmen who had reached Japan at the same time with Adams. After selecting factors to stay behind, ordering the erection of warehouses, and making such presents as their small means admitted, to their Japanese friends, their vessel set sail on her return the 28th of September.

The Dutch, as we have seen, had been greatly assisted by Adams. The Spanish envoy, in his negotiations, relied chiefly, as Don Rodrigo had done before him, on the advice and assistance of Father Louis Sotely, a Franciscan friar of noble descent, established at Miako, who entered with great zeal into the project of a regular trade between Japan and Mexico. But the old jealousy which the Japanese had long entertained of the Spaniards soon broke out afresh. Some soundings made along the coast by the vessel which brought out the Spanish ambassador were looked upon with great suspicion and jealousy, which Adams is said to have aggravated.

We have given this account in full, because it shews what real aid was given to the Hollanders by the Englishman in 1611. In our next we will shew that the Dutch were not so magnanimous to the English, when, on the suggestion of Adams, they came hither with a cargo of goods.

*(To be continued.)*

## The Illustrations.

### RELICS OF ANJIN SAMA.

IN speaking of Will Adams, in the preceding article, we have said that Mr. Walters, having discovered the grave of this Anglo-Japanese celebrity, gave us such information as induced us to send our artist to the spot, to take such views as were most interesting.

Accordingly, taking a Japanese boat, he went down to the Yokos'ra inlet, and landed at Hemi-mura, the village right opposite the entrance, and close to the Imperial Arsenal. He made his way to the temple of Toökoözan Yoödoshi, and was there received by the two priests whose portraits are given on page 3, and who he declares to be, without exception, the kindest and most obliging of their tribe that he has met in Japan. They told him that already other foreigners had been there since Mr. Walters, and among them a lady, who they thought took sketches of the tombs and scenery around. They at once offered to accompany him to the graves, and did so with much cheerfulness, although it was a long climb up the side of a hill, with hardly a track. When they reached the spot, which they did in about half an hour, being somewhat detained by the coolies bringing up the apparatus, they came upon two grave-stones on the very summit of the hill, so enclosed by trees and underwood, that they could hardly have been reached without a guide, and as to getting any photograph of them with their then surroundings it would have been impossible. The good priests made no difficulty, but seeing that it was necessary to plant the camera at a sufficient distance from the graves, proposed at once that all the trees in the way should be cut down; and this being accomplished the view given on page 6 was taken. The larger stone is the grave of Anjin Sama (Will Adams) himself, the smaller is that of his Japanese wife. Our artist, (who reads the Japanese characters) looked for inscriptions on both stones, but on the larger one could find none. On that of the wife there was an inscription, but so worn that he could not with any certainty decipher it; but Mr. Walters tells us that he did, and that it is "Kanyé, jiu ichi nen, sch'chi-ngats jiu roku niehi;" i. e. the 16th day of the 7th month of the 11th year of Kanyé,—which answers to A. D. 1634, just 238 years ago. If our readers look closely at the picture, they will see the top of a stone

\* They had about four hundred, and the Spaniards about twice as many.



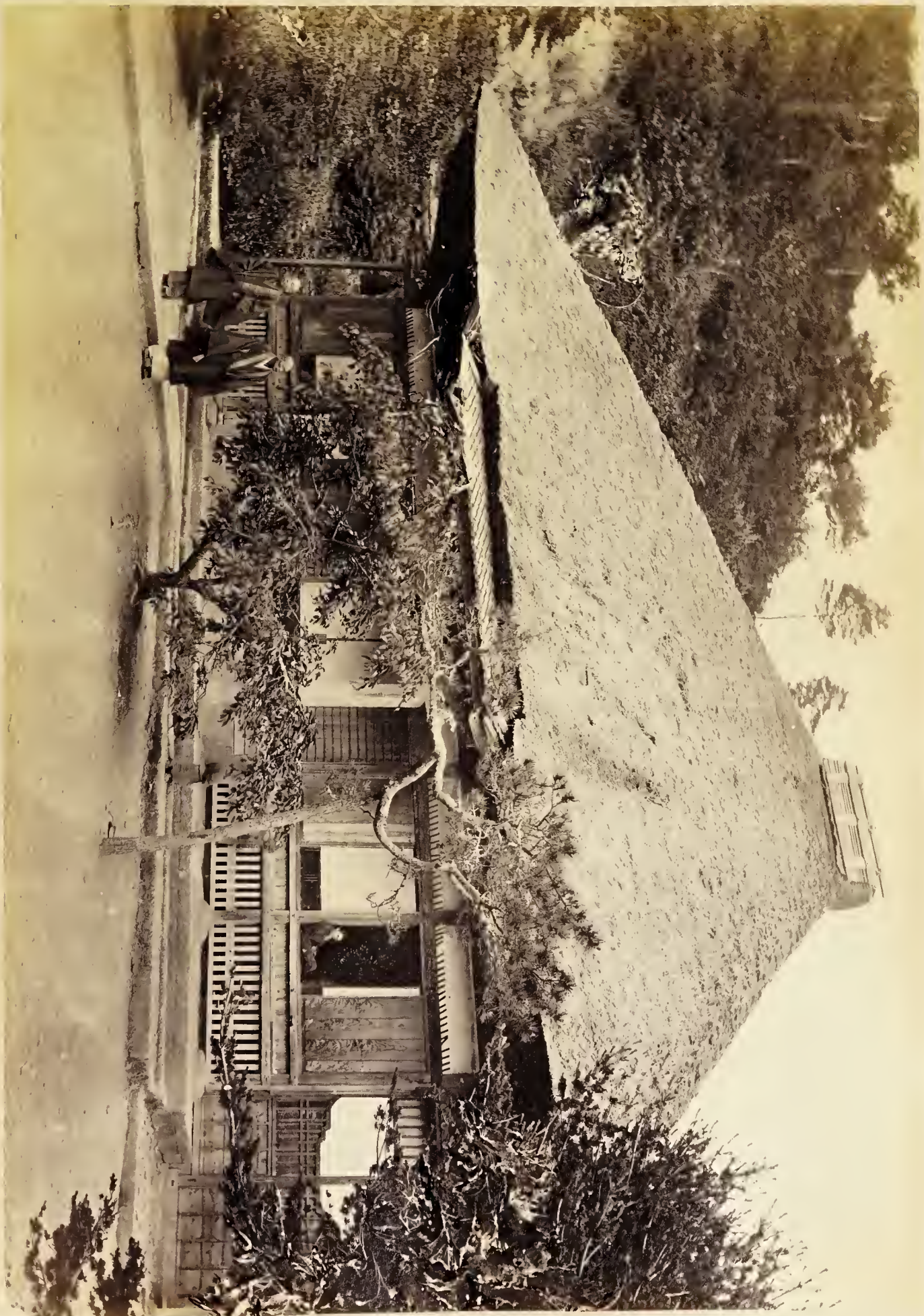
THE FAR EAST.



GRAVES OF WILL ADAMS AND HIS JAPANESE WIFE.



THE FAR EAST.



TEMPLE OF TOO-KOO-SAN JOO-DOSHI, HEMI-MURA.



antenn nearly hidden by the undergrowth. The priests told Mr. Walters, and our artist also, that these, (there are two, although only one is seen in the picture), were placed there by the inhabitants of Anjin Cho, Yedo, about 75 years ago, and the date on them "Kansei, jiu nen," corresponds with that information, being the year 1797 of our era. Before Mr. Walters arrived with his enquiries, the priests never thought about their locality having any interest for foreigners; but now, as they are likely to have a good many visitors, they have endeavoured to make a better approach to the graves, and have come upon a flight of steps which will aid the visitor in the ascent. The view from the graves is magnificent.

Descending to the temple, a picture of which is given on page 7, the priests brought out the image said to have been presented by Anjin Sama, with the scroll, and three small carved figures which Adams is supposed to have carved with his own hand. They were placed in front of the temple so that they might be in a good light, and a picture of them graces our first page. The image is, as Mr. Walters supposes, either Burmese or Siamese—we are inclined to think the latter. It is quite small—not quite a foot high. The scroll is a slip of bark with a kind of border, the inscription on which is undoubtedly Siamese.

From this time forward this spot will probably be much visited by foreigners, as it is only a short distance from Kanasawa and Kamakura. We hope that the good priests will not be unnecessarily troubled by them; but that the general bearing of all visitors will be such as will render it a pleasant task to shew them what must be of interest to them all.

## KURO-DANI.

### THE GREAT CEMETERY OF KIOTO.

*From notes of a trip to Kioto.*

SOMEWHAT over a mile in a northerly direction from Chio-in, the foreign hotel quarter, away from the city, stands the temple called *Komiyoji*. It is built on a spur of the range of hills which environ Kioto in every direction except to the south, where there is a wide gap through which the road to Osaka runs. Adjoining this temple and swarming up the adjacent hill side are the thousands of graves which constitute the famous and ancient cemetery of *Kuro-dani*. The description of the temple of *Komiyoji* I must defer for the present. The tombstones, which are erected to the memory of all classes of the community, from knights and nobles, warriors and priests, poets and learned men, to the rank and file of the citizens of Kioto, are ranged in terraces up the hill side. There are two or more flights of stone steps leading to a small plateau which is also crowded with monuments. At the foot of the slope is situated the small building which is seen on the left of the picture styled "*Koumangaiye's Retreat*"—the buildings to the right being a portion of those belonging to *Komiyoji*. On close examination it will be seen that the front of the first mentioned edifice is covered with some scores of the

little wooden coloured picture tablets, which are a description of votive offering, and may be seen hanging about nearly every wayside shrine. By far the greater number of these pictures—say nine-tenths probably, are in this instance all of one subject, and that too, one I never saw before depicted. All the pictures looked fresh as if of the past year or two's handiwork—the subject being small boys having their heads shaved! On the steps in front of the building was a large metal *hibatshi* (brazier)-like vessel fitted with a cover, and upon the body of this receptacle was a written paper. On asking my Japanese companion for an explanation of these singular pictures, I was told that a priest lived in this place who sold to the faithful (and credulous) small quantities of what, for want of a better term, I must call holy water, by using which, children were "shaved easy" rather liking the tonsorial operation than otherwise! The metal vase referred to was for storing the emollient fluid in. So stated the inscription upon it also. Curiosity prompted me to raise the lid of the vase, when, lo and behold, there was naught therein but dust and ashes! At first I thought I had been sold, but on enquiring from a passer-by, I learnt that the tale was here but that the priest's customers had fallen off so greatly that he had abandoned the business. The ashes were those of the *senko* or incense sticks, the half consumed remains of some of which shewed the purpose for which the vase is now used and for which it is conveniently adapted. Curious as all this is, it is as nothing compared with the interest which attaches to this place as the retreat, or rather I suppose I should say, the site of the retreat of the great warrior *Koumangaiyé*. This hero was an officer of *Yoritomo's* who flourished some 694 years ago. He must have been a man of great strength judging by the immense rusty sword-blade said to have been his and now in the Chio-in Exhibition at Kioto—this weapon being at least five and a half feet long. Tradition relates that *Koumangaiyé's* lord was at war with a certain prince, one of whose retainers was a youth of great promise and of gentle blood, named *Hatz'mori*. This stripling, for he was but sixteen years of age, was killed by *Koumangaiyé* in the heat of battle at a place called *Suma* or *Tsuma*, said to be a few miles to the westward of *Kobé* (*Hiogo*.) Stricken with remorse at having caused the death of one so much beloved as the youthful *Hatz'mori*, *Koumangaiyé* resolved to become a priest; and repairing to *Komiyoji*, he hung his armour upon the young fir which, grown now to a large but by no means decrepid looking tree, still stands to the right of the main entrance to that temple; with a stone bearing the inscription, "*Koumangaiyé na wo zani yoru kakita no matz*"—(the fir tree on which *Koumangaiyé* hung his armour.) He then shaved his head and lived in great sanctity at his "retreat" till his death. The great monument seen on the right of the picture entitled "*Hatz'mori's Tomb*" covers the remains of the luckless youth; that of his repentant slayer being on the opposite side of the flight of steps, a small portion of the commencement of which can just be seen further to the right. Both tombs are alike in design and are the most interesting of the many interesting objects, with which the romantic and beautiful place abounds.

F. M.



THE FAR EASTS.



KURDANI, KIOTO;—TOMB OF HATZUMORI.



## The Period.

THERE has been quite a serious outbreak at Niigata. A dispatch, dated 9th day 4th month (15th May), says ;

"The Military took up a position at the village of Shiranamura, the Sanji and other officials joined and succeeded in cutting off the retreat of the rebels. These men, seeing this came to terms. On the 12th, the soldiers were withdrawn from the village. The leaders fell into the hands of government; and among them was an officer of Aidzu who took a very active part in the late rebellion. Other leaders were also taken, but all wounded. The Aidzu man, named Watanabe Tézo, was he who wounded Comeyama, Yoshisaka. He made his way to the village of Nuedamura, and seeing there another of the leaders who had yielded, he fought with him. Both were wounded and so were taken. Watanabe is covered with wounds on his body and his head. Government has ordered the soldiers to capture all fugitives, and those who took an active part in the burning of villages are nearly all taken and will be brought up for immediate trial.

The rising may be considered as quelled.

AN attempt was made to set on fire a dwelling house on Lot 159 one night during last week. The house is at present unoccupied and no motive for such a diabolical act can be thought of. The front doors had been saturated with kerosine a fire had been lit which had blazed up, blackening and charring the woodwork, then most fortunately going out without doing further damage. This is one of the boldest and most infamous attempts we have ever heard of here and we trust that the perpetrators will be discovered.

THE city of Yedo seems to be infested with robbers. Every day several are caught and their offences proved against them. Yet, we are told, the new Police have done much good in making their depredations more difficult.

VERY serious disturbances have taken, and are taking place in Mito Ken. It is not the farmers in this case, but undoubted ronins; and the government either does not receive such detailed particulars as in the matter of the Niigata rising, or is unwilling to publish all they know. It is certain, however, that this trouble gives a considerable amount of anxiety to the authorities.

A SAD accident occurred on board the N. G. Corvette *Nympe* on Friday the 24th at 12 m., when firing the salute for the Queen's birthday, by which a seaman was seriously wounded in the head by the premature explosion of a cartridge. He was at once picked up and taken below but never recovered consciousness and lingered on till the next morning when he died. He was buried next morning—a detachment of his messmates and several sailors and officers from the *Rinaldo*, following.

THE Government issued a very peremptory and tyrannical circular lately to the residents in Yedo, or at all events to that portion of them who occupy the burnt region. It was not notified in the usual manner but a circular was sent round which all householders had to sign as having seen. It was to the effect that, as many persons were speaking against the proposed plan for rebuilding on the ground cleared by the late fire, any person offending in this way in future, would be very severely punished. We should not have expected this from the present Government.

## PEDLARS IN OSAKA.

IN all times and countries pedlars and hawkers seem to have been and to be an institution. It may have been thought that the introduction of railways,—a cheap and rapid means of locomotion,—would be a death blow to the fraternity, but it is a fact that even in the close neighbourhood of London itself, where the lines of railway form a complete network over the face of the country, a large business is still at the present day transacted by these peripatetic merchants. We need not therefore be surprised to find that they flourish in Japan; and having lately "interviewed" one or two of the fraternity, we thought that the information we obtained might be interesting to some among our readers. The first of the *genus* with whom we foregathered was trudging contentedly along with a pack on his back, but after examination we did not feel disposed to invest very heavily with him. He was a travelling "family medicine" chemist, with a store of pills, boluses and herbs of different sorts for the replenishing of the medicine chests of his clients. Hesitating to offer him the use of our body whereupon to experiment, we followed him to a house where he had business. On his arrival the lady who presided over the *ménage* brought forth a lot of bags, all apparently containing medicines, from which the pedlar picked out the one bearing his house seal. This contained a series of smaller bags which he proceeded to overhaul. First giving credit for the pills, &c. left from last year, he went through the stock in a most business-like manner, enquiring as to the prevailing ailments during the preceding twelve months. The family consisted of four children between the ages of one and five years, and the stock of medicines for that juvenile portion of the house having been exhausted early in the year, had been replenished by another "traveller;" which seems to show that the practice of giving quantities of physic to those who are too young to be able to offer any successful resistance, is not confined to Europe and America. Any chance of a similar error in the estimate of the quantity required for this year was carefully guarded against, and our Autolycus proceeded with his investigation. A pill which, from the quantity given out, we should take to be almost as universal in its effects as Holloway's, was next in order; and in the interest of science one of them was tried, with most effective results. The whole of the stock having been reinforced to the liking of both parties, the bill was made out, and to our surprise amounted to some sixty cents only. There was no grumbling about it, and the man went on his way to the house of the next of his customers. This packman was fairly communicative, and told us with an apparently truthful air that he was from Kishiu, and that his establishment supported about thirty men like himself, who took it in turns to compound medicines and travel round with them. He said he was one of a party of four, who are now "doing" Seshiu, (this province), and Banshiu. They start out during the eighth or ninth month, and manage to get the whole of their round done in six months. He spoke highly of the capabilities of the people of this neighbourhood for swallowing physic, but thought that Osaka was too well supplied. According to him, there are of course no medicines like those produced by his house, and the benighted condition of the Osaka-ites is something painful to contemplate.

On another occasion we waylaid a gentleman with a large pack on his back, and found that a load of books and pamphlets constituted his stock in trade. He estimated its value at about \$70, and told us that there were about twenty-five men belonging to various booksellers in Osaka who travelled in the same style and made regular tours all over the different parts of Seshiu, and that the if he were to walk for a month without making at any rate \$20 profit he should think he had done badly. His stock was a motley one. Large scrolls folded up, for teaching Japanese and Chinese writing in all its curious varieties, the characters being left white on a black ground; English spelling books, dictionaries, natural philosophies, grammars and others; aids to the English and the German languages; books of songs for the guitar and smaller books of warlike ballads; political squibs of all kinds and a miscellaneous stock that it would take a day to describe. Along with his peddling of these, which he sells to anyone who will buy, he also carries on a regular commercial traveller's business in taking orders for future delivery. One book which especially took our fancy was a native imitation of "McGuffey's Eclectic Primer," which had been printed at Yedo, and printed in colours too. This specimen of literary piracy is really worth the small price asked for it by the dealer, for the sake of a laugh. The opening page shews a picture of three good Japanese children going into a gateway which is labelled in distinct characters "Gakko," or "school." A little further on we came to some vile specimens of calligraphy, which are intended to teach the young Japanese idea how to write English, but on seeing them one can easily understand why so few of the many Japanese who have studied from books only, can read any of the written character. Following upon these is a series of drawings supposed to illustrate the alphabet, but it would surprise a good many Europeans were they to be told that "ra-ku" is the pronunciation of "lark;" and it is confusing to find that the word before it is "ink," spelled as "iunki,"—though the latter would be more likely to lead to a recognition of the word than the previous example. Still we fully recog-



THE FAR EAST.



KURODANI, KIOTO KOUMANGAIYU'S RETREAT.



nise the difficulty there is in spelling these and similar words with the very imperfect syllabary now in use in Japan, and sincerely sympathise with the widespread craving for books of this kind amongst all classes, high and low. One more "curio" in this book we must mention. It is an illustration to a lesson about "going up," and shews a horseman in full Japanese dress, on a gaily caparisoned steed, careering up a remarkably steep flight of steps. We hope that none of the students of this work will be tempted to essay a climb to the Moon Temple in the fashion here depicted, or we are afraid they may obtain a lesson in "coming down," which will effectually put an end to their schooling.

On the whole, however, these books are a healthy sign of the times. They show at least that among the people generally there is an earnest and widely diffused desire to learn, which is a great stride along the road to progress.—*Hiogo News*.

### Kintan.

(From the North-China Herald.)

AFTER Chusan, Kintan is the next largest island of the archipelago. It is on the right hand as you come out of Chinhaï; but people don't very often see it, because dinner is generally announced just as the steamer gets outside the river going up; and it is usually passed about daybreak, on the way down.

Kintan also has some historic interest, though of a very different nature and degree from Chusan. A glance at a chart will show the existence of a narrow channel between the north coast of Kintan and smaller island, called Taping, immediately opposite. It is called "Lukong," from a village near the middle of the passage, on the Kintan shore. After the evacuation of Chusan by the British, in 1846, opium ships used to lie here—stationary hulks, from which Ningpo dealers bought the drug as they required it. Messrs. Jardine Matheson & Co.'s ship *Ellis* and Messrs. Dent & Co.'s ship *Ternate* lay here for several years, and I believe a third large Shanghai firm was represented for a short while. But the trade got a firmer hold in a few years, and about 1851 the hulks were moved into the Ningpo river. That is to say the *Ternate* was; the *Ellis* was sold where she lay, and broken up by the Chinese. I may as well add, to complete the history, that the *Ternate* was lost a few years later (when another step had been gained, and the opium trade had found a footing on shore) in a typhoon at Swatow.

All this, however, was before the treaty of Tientsin, and before a clause in the Tariff Rules appended to that document had legalised the traffic. Nominally, this was forbidden while the *Ellis* and *Ternate* lay in the Lukong channel; and that was the reason they lay there—"lost to sight," but within easy distance of Ningpo purchasers, who had no difficulty in landing their drug on payment of a certain squeeze. And truly they might have lain in a worse place. If I had to be exiled, I wouldn't mind the Lukong channel with a well found ship as an abode. Sheltered at all points from wind or sea, within 200 yards of a considerable island on the East and a not altogether contemptible island on the West, one might manage to get through a few years here, without pining desperately for wider civilisation. I am not forgetting that I saw Lukong on a fine day. That is to say, we reached the channel in a comfortable yacht on a fine moonlight night, after a rather hard beat against a foul wind. But the prospect even then was pleasing, and the view next day was still more so; the small town of Lukong lying abreast, amid trees and paddyfields, hills rising almost directly from the water's edge on either side, and a peep out to sea both North and South—Tse-le (Square Island) and even the Chinhaï hills dimly appearing in one direction, and a glimpse of some outlying islets breaking the view to the North. As I said before, I am not forgetting that it was a sunshiny day, and that matters would look different if it were raining and blowing hard. But even Shanghai, model of cities, does not always appear cheerful under such conditions; and the Lukong channel could hardly be expected to do better.

Still, I can conceive that one might get tired of perpetually looking even at a pleasant scene, if debarred from nearer approach. But my sentence was less severe; and the old opium ship hands were quite as free. I was only under obligation to be grateful for the pleasant trip, and to make the noble owner of the aforesaid yacht walk as far as his good temper would carry him in the course of the day. So we—he and I,—he is comfortably asleep after tiffin at present—had an early breakfast and went ashore.

Of course, this Chusan Group is a notorious haunt of pirates, and Kintan, having had the advantage of foreign intercourse since 1851, must be notoriously evil; so there was a pleasing sense of recklessness in going ashore without a walking stick. We landed at a very convenient stone jetty—one useful legacy which foreigners have left behind them—and walked through the long straggling town which has given its name to the anchorage, out on to the hills beyond. Walking to the Club and back, is not good training for hill work; and the climb might have seemed rather stiff, had it not been for the pleasant scenery, and for the constant inclination to halt and pluck wild flowers by the wayside. The flowers however had their revenge, for they beguiled us

away from the path altogether, at last, and up a steep ravine that tried my be-muddled lungs considerably before it led us to the top of the high hill which we had marked from the boat our first stage.

I know perfectly well that I cannot describe scenery, so I will not try. Other people have been to Kintan, many others will go, and some one else will depict properly what I can only say very roughly. A convolved mass of hills, varying in height perhaps from 300 to 1,300 feet; rough hillsides thickly studded with boulders varying in size from a chestnut to a hut; here and there a labourer trying to make the best of this poor soil, on a slope of 30 degrees; long rows of forsaken terraces suggesting that one year's crop has taken out of the soil all the goodness it could yield; and frequent piles of stones, some fresh, some grass covered, suggesting the great labour by which even this poor ground has been cleared; a great quantity of coarse grass where the ground was not broken, but no goats or cattle browsing on it; skylarks singing charmingly; a view of the sea in the distance, and of a few small boats beating up hard against an adverse breeze. Don't imagine for an instant that this purports to be a description of Kintan; it is only what struck me as we halted on the top of this first hill, and congratulated ourselves on regaining the main road. We determined to follow this, and did so for a while—nearly to the shore of the island, when we deviated northward and walked round the coast, back to our boat. Sometimes along a good path, though often tempted to leave it and scramble down the bed of an old torrent now represented by a rippling brooklet; sometimes in full view of the open sea; sometimes making treble distance round a pretty nook where were a few houses, and more or less prosperous looking fields; sometimes wondering what a quantity of stones could mean, on the top of a spur, arranged like miniature Druid temples; sometimes struck by the sudden appearance of "natural objects" on the seashore. These natural objects puzzled us considerably at first. They seemed to be the originals of the pictures in *Punch*—barring the crinoline. But what could they be after, paddling about in the mud on all fours? "Shrimpers," suggested my companion; and shrimpers we made it—rightly as it afterwards turned out.

The Northern side of the island was prettier and better cultivated than the part we had first passed through; that is, the soil was better, and naturally gave a better result. And wherever there was no cultivation, wild flowers were abundant. Azaleas, forget-me-nots, small buttercups, cuckoos, violets, and a host of others that I did not recognise, or whose names I forget. We gathered a magnificent bunch, to adorn our cabin. And the "natural objects" and the peasants wondered at our eccentricity.

The people, by the bye, I had forgotten them. The pirates must have been absent on their nefarious pursuits, for the men who remained either grinned or were indifferent. The children saluted us as *hund-ma-jen* (red-bristled men), and the very few women we saw—exhibited curiosity, but little beauty. There was no appearance of wealth anywhere, but average Chinese comfort everywhere. Mandarins and priests were remarkable for their absence, which may account for this latter fact. Signs there were, here and there, of a small temple having stood in the sheltered nooks which priests have always been famous for selecting; but I saw none actually existing. Whether the common sense of the Kintanese had rebelled against the infliction, I can't say. The rebels did not deliver them, for these never thought Kintan worth a visit; and they were probably right. An island population, living chiefly by fishing; cultivating only rice, wheat and vegetables for their own use; and able to make a few dollars from the outside world only by the sale of salt, could not have much worth looting. Perhaps the absence of wealth is one reason for the absence of priests and mandarins, who have to be supported by the labour of others. And then if the people want justice, have they not Tinghai? or if they want to worship, have they not Pootoo? There is a magistrate at one place, and there are priests enough at the other. One thing is really remarkable in so thinly peopled an island—the number and quality of the roads. Of course these are not equal to the Bubbling Well or the Yangtze-poo; but several main ones are well paved, and branches—"bridlepaths"—good from their own natural sandiness, run in very direction.

We were nearly back—at Lukong now, and we strolled the last mile along a solid levée by which a good stretch of tidal mud had been converted into rice land. Tradition says this used to be the favourite promenade of the opium ship exiles. If so, I cannot admire their taste. I prefer the hills, and their streamlets, and their wild flowers, and their soft turf. Ah! there's the yacht and there's the dingy coming off to fetch us. On board again; just four hours since we started. "Boy! champagne and soda water, chop-chop, and tiffin just as quick as the cook will let you. Plenty green-peas, mind!"

There are decidedly many worse places than Kintan.

G.



# THE FAR EAST.

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## Y E D O .

THE STORY OF WILL ADAMS.

(Concluded.)



WE have seen how Adams managed to ingratiate himself with the Japanese and with the great Iyeyas, the Shogun ; and we have witnessed how he exerted the influence he acquired for the benefit of the Dutch traders, who, without his aid, it is not too much to say, would have been as unsuccessful as the Spaniards and Portuguese were in their efforts to secure commercial privileges.

The story is one intrinsically so full of interest, especially when read side by side with what we have all seen passing under our daily notice, since the opening of the Ports thirteen years ago, that we give the account from "Hildreth," at greater length than we should otherwise feel justified in doing.

The success of the Dutch, obtained, as we have said, mainly by the pleadings of Will Adams, formed the theme of a letter written by Adams to some of his own countrymen, whom he advised to take advantage of the commerce and civilization of Japan. We shall see how the Dutch treated the countrymen of Will Adams, when they came.

The pilot, Adams, having heard from Spex that certain English merchants had established themselves in the island of Java, he wrote to them, under date of October 22, 1611, giving an account of himself, and inclosing a letter to his wife, which he besought these unknown countrymen of his to convey to his friends at Limehouse or in Kent, so that his wife, "in a manner a widow," and his fatherless children, might hear of



THE GIHON MACHI, KIOTO.



him, and he of them, before his death. "You shall understand," wrote Adams, "that the Hollanders have here an Indies of money, so that they need not to bring silver out of Holland to the East Indies, for in Japan there is much gold and silver to serve their turn in other places where need requireth." He enumerated as vendible in Japan for ready money, raw silk, damask, black taffetas, and red cloth of the best kinds, lead, &c. To a somewhat exaggerated, and otherwise not very correct account of the extent and the geography of the Japanese dominions, he added the following description of the inhabitants: "The people of this island of Japan are good of nature, courteous above measure, and valiant in war. Their justice is severely executed, and without partiality, upon transgressors. They are governed in great civility. I think no land in the world better governed by civil policy. The people are superstitious in their religion, and are of diverse opinions. There are many Jesuits and Franciscan friars in this land, and they have converted many to be Christians, and have many churches in the island."

This letter, which was given in charge to the master's mate of the Dutch vessel, must have reached the English East India Company's factory at Bantam, in Java, previous to the first of June, 1612; for on that day an answer to it was despatched by the *Globe*, which had just arrived from England, and which, sailing from Bantam to Patania, met there the same master's mate who had brought Adams' letter, and who, being just about to return to Japan in a Dutch pinnace, promised to deliver the answer.

Already, however, independently of Adams' letter, a project had been started in England for opening a trade with Japan, founded upon a knowledge of Adams' being there, derived from the crew of the Dutch ship, the *Red Lion*. The *Globe*, which left England January 5th, 1611, carried letters to Adams to that effect, and she was followed in April by the *Clove*, the *Thomas* and the *Hector*, under the command of Captain John Saris, an old adventurer in the East, and a former resident at Bantam, with letters from the king of England to the emperor of Japan.

After touching, trading, negotiating and fighting, at Socotra, Mocha, and other ports of the Red Sea, Saris arrived at Bantam in October, 1612. Soon after his arrival the letter of Adams was re-read in presence of the assembled merchants; and doubtless it encouraged Saris in his project of visiting Japan. Having taken in seven hundred sacks of pepper, in addition to the broadcloths, gunpowder, and other goods brought from England, Saris sailed on the 14th of January, 1613, in the *Clove*, his crew consisting of seventy-four English, one Spaniard, one Japanese, to serve as an interpreter, he speaking also the Malay language, which Captain Saris understood, and five Swarts, probably Malays.

Passing in sight of the south coast of Celebes, Saris touched at several of the ports in the group of the Moluccas, occupied at that time, some of them by Dutch and others by Spanish factories, — the Spaniards from Manilla having come to the rescue of the Portuguese, whom the Dutch had driven out. Regarding all new comers (if of any other nation than their own) with scarcely less suspicion and hostility than they did each other, and both of them joining to oppress and plunder the unhappy natives, "who were wrought upon," so Saris says, "to spoil one another in civil war," the Dutch and Spaniards, secure in strong forts, sat by and looked on, "prepared to take the bone from him that would wrest it from his fellow." The Dutch fort at Buchian had a garrison of thirty Dutch soldiers, and eleven Dutch women, "able to withstand the fury of the Spaniard, or other nation whatsoever, being of a very lusty, large breed."

The Dutch commander would not allow the natives to trade with the English, even to the extent of a single *katty* of cloves, threatening with death those who did so, and claiming all the Spice Islands held by them as "their country, conquered by the sword—they having, with much loss of blood and money, delivered the inhabitants from the tyranny of the Portuguese, and having made a perpetual contract with them for the purchase of all their spices at a fixed rate," in the case of cloves at about eight cents the pound. This claim of exclusive right of trade Captain Saris declined to acknowledge; at the same time he professed his readiness to give the Dutch, "as neighbours and brethren in Christ," a preference in purchasing any part of his cargo of which they might happen to stand in need.

The English and Dutch had been ready enough to join together in breaking up the Portuguese and Spanish monopoly, and in forcing a trade in the Indian seas; but it was already apparent that the Dutch East India Company, which in the amount of capital at its command very far surpassed the English Company, was bent on establishing a monopoly of its own, not less close than that formerly maintained by the Portuguese. The Spaniards, on the other hand, professed friendship, and made some offers of trade; but Captain Saris, suspecting treachery, did not choose to trust them.

On the 14th of April, he left the Moluccas, and stood on his course for Japan. On the 10th of June, having been in sight of land for a day or two, his ships were boarded by four great fishing-boats, fitted with both sails and oars, from whose crews they learned that they were off the harbour of Nagasaki. In fact, one of these boats belonged to the Portuguese, and was manned by "new Christians," who had mistaken the ships of Captain Saris for the annual Portuguese carac. Finding their mistake, no entreaty could prevail upon them to stay; but two of the

other boats, for thirty dollars each in money, and rice for food, agreed to pilot the ship to Firando, by the pilot's reckoning some thirty leagues to the north, and the boatmen coming on board began to assist in working the vessel, showing themselves not less handy than the English sailors.

No sooner had the ship anchored off Firando, than she was visited by the king or hereditary governor of that island, by name Foyne-Sama,—the same who had shown so much favour to the Dutch,—upwards of seventy years old, attended by his nephew or grandchild, a young man of two-and-twenty, who governed under him. They came with forty boats or galleys, with from ten to fifteen oars a side; but on approaching the vessel, all fell back, except the two which carried the princes, who came on board unattended, except by a single person each. They were bareheaded and barelegged, wearing shoes, but no stockings; the fore-part of their heads shaven to the crown, and their hair behind, which was very long, gathered up into a knot. They were clad in shirts and breeches, over which was a silk gown girt to them, with two swords of the country at their side, one half a yard in length, the other half as long. Their manner of salutation was to put off their shoes, and then stooping, with their right hand in their left, and both against their knees, to approach with small sidling steps, slightly moving their hands at the same time, and crying *Augh! Augh!*

Captain Saris conducted them to his cabin, where he had a banquet spread, and a concert of music, with which they seemed much delighted. The old king received with much joy a letter from the king of England, but put off reading it till "*Auge*" (or, according to Adams' way of writing it, *Angiu*) should come—that word being the Japanese for pilot, and the name by which Adams was known; to whom, then at Yedo, letters were sent the same night, as also to the emperor.

As soon as the king had gone on shore, all his principal people, attended by a multitude of soldiers, entered the ship, each man of consequence bringing a present of venison, wild boar, large and fat wild fowl, fruits, fish, &c.; but as the crowd proved troublesome, king Foyne sent an officer on board to keep order and prevent mischief. The next day came some three-score great boats or galleys, very well manned, which towed the vessel into the harbour, of which the entrance was narrow and dangerous. Here they anchored in five fathoms, so close to the shore that they could talk with the people in the houses, saluting the town with nine pieces of ordnance—a compliment which the inhabitants were unable to return, having no cannon, only pieces for small shot. The ship was speedily surrounded with boats full of people, who seemed much to admire her head and stern, and the decks were so crowded with men, women and children, that it was impossible to move about. The captain took several of the better sort of women into his cabin, where a picture of Venus and Cupid "did hang somewhat wantonly, set out in a large frame, which, mistaking it for the Virgin and her Son, some of those women kneeled to and worshipped with great devotion," at the same time whispering in a low tone, that they might not be overheard by their companions, that they were *Christianos*; by which it was understood that they were converts of the Portuguese Jesuits.

Soon after, king Foyne came again on board, and brought with him, four women of his family. They were barelegged, except that a pair of half-buskins were bound by a light silk ribbon about their insteps, and were clad in a number of silk gowns, one skirt over another, bound about their waists by a girdle, their hair very black and long, and tied in a comely knot on the crown of the head, no part of which was shaven, like the men's. They had good faces, hands and feet, clear-skinned and white, but wanting colour; which, however, they supplied by art. They were low in stature and very fat, courteous in behavior, of which they well understood the ceremonials according to the Japanese fashion. At first they seemed a little bashful; but the king "willing them to be frolic," and all other company being excluded except Captain Saris and the interpreter, they sang several songs, playing on an instrument much like a guitar, but with four strings only, which they fingered very nimbly with the left hand, holding in the other a piece of ivory, with which they touched the strings, playing and singing by book, the tunes being noted on lines and spaces, much the same as European music.

Not long after, desirous to be "frolic," the king brought on board a company of female actors—such as were common in Japan, little better, it would seem, than slaves and courtesans, being under the control of a master, who carried them from place to place, selling their favours, and "exhibiting comedies of war, love and such like, with several shifts of apparel for the better grace of the matter acted."

It appeared, however, on a subsequent occasion, on which several of the English were present, that, besides these professional actors, the king and his principal courtiers were accustomed, on certain great festivals, at which the whole country was present, to present a play, of which the matter was the valiant deeds of their ancestors, from the beginning of their kingdom or commonwealth, intermixed, however, with much mirth, "to give the common people content." On that occasion they had as musical instruments, to assist their voices, little tabors or stringed instruments, small in the middle and large at both ends, like an hour-glass; also fifes; but though they kept exact time, the whole performance was very harsh to English ears.



While waiting for Adams, who presently arrived, after being seventeen days on his way, a house on shore for a factory was hired, furnished with mats, according to the custom of the country, for a rent of about ninety-five dollars for six months. Not long after, leaving Mr. Richard Cocks in charge of the factory and the trade, Captain Saris set out on a visit to the emperor, attended by Adams and seventeen persons of his own company, including several mercantile gentlemen, a tailor, a cook, the surgeon's mate, the Japanese interpreter, the coxswain, and one

sailor. He was liberally furnished by old king Foyne with a conductor for the journey, a large galley of twenty-seven oars a side, manned with sixty men, and also with a hundred taels in Japanese money (equal to one hundred and twenty-five dollars), to pay his expenses, which, however, Captain Saris directed Cocks to place to king Foyne's credit as so much money lent.

The galley being handsomely fitted up with waist-cloths and ensigns, they coasted along the western and northern shores of the great island of Ximo (or Kiushu), off the north-west coast of which the small island of Firando lay. As they coasted along, they passed a number of handsome towns. Facata, distant two days' rowing from Firando, had a very strong castle of freestone, with a wide and deep ditch and drawbridge, kept in good repair, but without cannon or garrison. Here, finding the current too strong, they stopped to dine. The town seemed as large as London within the walls, very well built, with straight streets. As they landed, they had experience, repeated almost wherever they went, of that antipathy to foreigners, so characteristic a trait of the country; for the boys, children, and worse sort of idle people, would gather about them, crying out *Coré, Coré, Cocoré, Waré*, taunting them by these words as Coreans with false hearts, whooping, hollowing, and making such a noise, that the English could hardly hear each other speak, and even in some places throwing stones at them—all which went on without any interference on the part of the public officers. In general, however, the police was very strict, and punishments very prompt and bloody. Saris saw several executions in the streets, after which, every passer-by was allowed to try his sword on the dead bodies, which thus are chopped into small pieces, and left for the birds of prey to devour. All along the coast they noticed many families living in boats upon the water, as in Holland, the women being very expert fishers, not only with lines and nets, but by diving, which gave them, however, blood-shot eyes.

Coasting through the Strait of Shimonoseki and the channel which separates Nippon from the two more southern islands, on the twentieth day after leaving Firando they reached the entrance of a river, a short distance up which lay the town of Osaka, which, however, they could only reach in a small boat. This town, which seemed as large as Facata, had many handsome timber bridges across a river as wide as the Thames at London. It had, also, a great and very strong castle of freestone, in which, as they were told, the son of the late emperor, left an infant at his father's decease, was kept a close prisoner. Some nine miles from Osaka, on the other side of the river, lay the town of Sakai, not so large, but accessible to ships, and a place of great trade.

Leaving their galley at Osaka, Captain Saris and his company passed in boats up a river or canal, one day's journey, to Fusimi, where they found a garrison of three thousand soldiers, maintained by the emperor to keep in subjection Osaka, and the still larger neighbouring city of Miyako. The garrison changed at that time, the old troops marching out, and new ones marching in, a good opportunity was afforded to



COMMON FOLK ENJOYING THEMSELVES.

see their array. They were armed with a species of fire-arms, pikes, swords & targets, bows and arrows, and *wagudashes*, described as like a Welsh hook. They marched five abreast with an officer to every ten files, without colours or musical instruments, in regiments of from a hundred and fifty to five hundred men, of which one followed the other at the distance of a league or two—and were met for two or three days on the road. Captain Saris was very favourably impressed with the discipline and martial bearing of these troops. The captain-general, whom they met

in the rear, marched in very great state, hunting and hawking all the way, the hawks being managed exactly after the European fashion. The horses were of middle size, small headed, and very full of mettle.

At Fusimi, Captain Saris and his company quitted their bark, and were furnished each man with a horse to travel overland to Suruga, where the emperor held his court. For Captain Saris a palanquin was also provided, with bearers to carry it, two at a time, six in number where the way was level, but increased to ten when it became hilly. A spare horse was led beside the palanquin for him to ride when he pleased, and, according to the custom of the country with persons of importance, a slave was appointed to run before him, bearing a pike.

Thus they travelled, at the rate of some forty-five miles a day, over a highway for the most part very level, but in some places cut through mountains; the distances being marked, in divisions of about three miles, by two little hillocks on each side of the way, planted at the top with a fair pine-tree, "trimmed round in fashion of an arbour." This road, which was full of travellers, led by a succession of farms, country-houses, villages, and great towns. It passed many fresh rivers by ferries, and near many *fotoquis*, or temples, situated in groves, "the most pleasantest places for delight in the whole country."

Every town and village was well furnished with taverns, where meals could be had at a moment's warning. Here, too, lodgings were obtained, and horses and men for the palanquin were taken up by the director of the journey, like post-horses in England. The general food was observed to be rice. The people ate also fish, wild fowl of various kinds, fresh and salted, and various picked herbs and roots. They ploughed with horses and oxen, as in Europe, and raised good red wheat. Besides saki, made from rice, they drank with their food warm water.

The entrance of the travellers into Suruga, where the emperor held his court, and which they reached on the seventh day, was not very savory, as they were obliged to pass several crosses, with the dead and decaying bodies of the malefactors still nailed to them. This city they judged to be as large as London with all the suburbs. The handicraftsmen dwelt in the outskirts of the town, so as not to disturb with their pounding and hammering the richer and more leisurely sort.

After a day or two spent in preparations, Saris, accompanied by the merchants and others, went in his palanquin to the palace, bearing his presents, according to the custom of the country, on little tables, or rather salvers, of a sweet-smelling wood. Having entered the castle, he passed three drawbridges, each with its guard, and, ascending a handsome stone staircase, he was met by two grave, comely men, Kaskadono, the emperor's secretary, and Fungodono, the admiral, who led him into a matted antechamber. Here they all sat down on the mats, but the two officers soon rose again, and took him into the presence-chamber, to bestow due reverence on the emperor's empty chair of state. It was about five feet high, the sides and back richly ornamented with cloth of gold, but without any canopy. The presents given in the name of the



king, and others by Captain Saris in his own name (as the custom of the country required), were arranged about this room.

After waiting a little while longer in the antechamber, it was announced that the emperor had come, when the officers motioned Saris into the room, but without entering themselves. Approaching the emperor, he presented, with English compliments (on his knee, it may be presumed), the king's letter, which the emperor took and raised toward his forehead, telling the interpreter to bid them welcome after their wearisome journey, and that in a day or two his answer would be ready. He invited them in the meantime to visit his son, who resided at Yedo.

The country between Suruga and Yedo, which were two days' journey apart was found to be well inhabited. They saw many temples on the way, one of which contained a gigantic image of Buddha, made of copper, hollow within, but of very substantial thickness. It was, as they guessed, twenty-two feet high, in likeness of a man kneeling on the ground, and seated on his heels, clothed in a gown, his arms of wonderful size, and the whole body in proportion. The echo of the shouts of some of the company, who went into the body of it, was very loud. Some of the English left their names written upon it, as they saw was customary.

Yedo was found to be a city much larger than Suruga, and with much handsomer buildings, making a very glorious appearance as they approached, the ridge tiles and corner tiles, and the posts of the doors being richly gilded and varnished. There were, however, no glass windows, but window-shutters instead, opening in leaves, and handsomely painted.

From Yedo, where our travellers were received much as they had been at Suruga, they proceeded some forty miles, by boats, to Uraga, an excellent harbour on the sea-side, whence, in eight days, they coasted round a projecting point of land back to Suruga, where they received the emperor's answer to the king's letter, also an engrossed and official copy of certain privileges of trade, a draught of which they had furnished to the emperor's secretary, and which, having been condensed as much as possible, to suit the Japanese taste for brevity, and thus reduced from fourteen articles to eight, were expressed in the following terms :

"1. *Imprimis*. We give free license to the subjects of the king of Great Britain, namely, Sir Thomas Smith, governor, and the company of the East India merchants and adventurers, forever, safely to come into any of the ports of our empire of Japan, with their ships and merchandises, without any hindrance to them or their goods, and to abide, buy, sell and barter, according to their own manner, with all nations: to tarry here as long as they think good, and to depart at their pleasure.

"2. *Item*. We grant unto them freedom of custom for all such merchandises as either now they have brought or hereafter they shall bring into our kingdoms, or shall from hence transport to any foreign part; and do authorize those ships that hereafter shall arrive and come from England, to proceed to present sale of their commodities, without further coming or sending up to our court.

"3. *Item*. If any of their ships shall happen to be in danger of shipwreck, we will our subjects not only to assist them, but that such part of ship and goods as shall be saved be returned to their captain or cape-merchant, or their assigns: and that they shall or may build one house or more for themselves, in any part of our empire where they shall think fittest, and at their departure to make sale thereof at their pleasure.

"4. *Item*. If any of the English, merchants or other, shall depart this life within our dominions, the goods of the deceased shall remain at the disposal of the cape-merchant: and all offences committed by them shall be punished by the said cape-merchant, according to his discretion; our laws to take no hold of their persons or goods.

"5. *Item*. We will that ye our subjects, trading with them for any of their commodities, pay them for the same according to agreement, without delay, or return of their wares again unto them.

"6. *Item*. For such commodities as they have now brought, or shall hereafter bring, fitting for our service and proper use, we will that no arrest be made thereof, but that the price be made with the cape-merchant, according as they may sell to others, and present payment upon the delivery of the goods.

"7. *Item*. If, in discovery of other countries for trade, and return of their ships, they should need men or victuals, we will that ye our subjects furnish them for their money as their need shall require.

"8. And that, without further passport, they shall and may set out upon the discovery of Yezo, or any other part in and about our empire."

The letter from the emperor to the king of England did not differ very materially from that to the prince of Orange, already given.

In the original draught of the Privileges, there had been an additional article, to the effect that, as the Chinese had refused to trade with the English, in case the English should capture any Chinese ships, they might be allowed the privilege of selling such prizes in the Japanese ports; but this article, upon consideration, the emperor refused to grant.

While these documents were under consideration, a Spanish ambassador from the Philippines had arrived at Suruga with the request that such Portuguese and Spaniards as were in the emperor's territories without authority from the king of Spain might be delivered up to be transported to the Philippines—a request occasioned by the great want of men to defend the Spanish posts in the Moluccas against the Dutch, who were then preparing to make an absolute conquest of the whole of those islands. But to this demand the emperor replied that his country was a free country, and nobody should be forced out of it: but if the ambassador could persuade any of his countrymen to go, they should not be prevented; whereupon the ambassador departed, not a little discontented.

The day after receiving the emperor's letter and the Privileges, being the 9th of October, Captain Saris and his company set out by land for Miako, where the presents were to be delivered to him, over the same road by which they had travelled from Osaka to Suruga; but, owing to the heavy rains and the rising of the river, their progress was much delayed.

Miako they found to be the greatest and most commercial city of Japan. Here, too, was the largest *fotoqui*, or temple, in the whole country, built of freestone, begun by the late emperor, and just furnished by the present one, as long, they estimated, as the part of St. Paul's, in London, westerly from the choir, being as high-arched, and borne upon pillars like that. This temple was attended upon by a great many bonzes, or priests, who thus obtained their living, being supported by the produce of an altar, on which the worshippers offered rice and small pieces of money, and near which was a colossal copper image, like that already described, but much larger, reaching to the very arch of the temple, which itself stood on the top of a hill, having an avenue of approach on either side of fifty stone pillars, ten paces apart, on each of which was suspended a lantern, lighted every night.

Here, also, the Jesuits had a very stately college, in which many of them resided, both Portuguese and natives, and in which many children were trained up in the Christian religion according to the Romish church. In this city alone there were not less than five or six thousand professing Christians.

But already that persecution was commenced which ended in the banishment of the Jesuits from Japan, and, indeed, in the exclusion of all Europeans, with a slight exception in favour of the Dutch. Following up an edict of the previous year, against the Franciscans, the emperor had issued a proclamation, about a month before Captain Saris' arrival at Suruga, that no church should stand, nor mass be sung, within ten leagues of his court, upon pain of death.

Having at length received the emperor's presents for the king of England, being ten *beobs*, or "large pictures to hang a chamber with," they proceeded the same day to Fusimi, and the next to Osaka, where they reëmbarked in the galley which had been waiting for them, and returned to Firando, having spent just three months on the tour.

Captain Saris found that, during his absence, seven of his crew had run away to Nagasaki, where they had complained to the Portuguese of having been used more like dogs than men. Others, seduced by drink and women, and sail-or's boarding-house keepers,—just the same in Japan as elsewhere,—had committed great irregularities, quarreling with the natives and among themselves, even to wounding, and maiming, and death. What with these troubles, added to a "tuffon,"—a violent storm,—which did a good deal of damage, (though the ship rode it out with five anchors down), and alarms of conflagration, founded on oracles of the bonzes, and numerous festivals and entertainments, at which Coeks had been called upon to assist,—one of which was a great feast, lasting three days and three nights, to which the Japanese invited their dead kindred, banqueting and making merry all night at their graves,—but little progress had been made in trade. The cargo consisted largely of broadcloths, which the Dutch had been selling, before the English came, at seventeen dollars the yard. Captain Saris wished to arrange with them to keep up the price, but the head of their factory immediately sent off to the principal places of sale large quantities, which he disposed of at very low prices, in order to spoil the market. The natives, also, were the more backward to buy, because they saw that the English, though very forward to recommend their cloth, did not much wear it themselves, the officers being clothed in silk, and the men in fustians. So the goods were left in charge of the factory, which was appointed to consist of eight English, including Coeks and Adams (who was taken into the service of the East India Company on a salary of one hundred pounds a year), three Japanese interpreters, and two servants, with charge, against the coming of the next ships, to search all the neighbouring coasts to see what trade might be had with any of them.

This matter arranged, and having supplied the place of those of his crew who had died or deserted, by fifteen Japanese, and paid up a good many boarding house and liquor-shop claims against his men, to be deducted out of their wages, Captain Saris sailed on the 5th of December for Bantam, where he arrived the 3rd of January, 1614. Having taken in a cargo of pepper, he sailed for home on the 13th of February, anchored off the Cape of Good Hope on the 16th of May, and, on the 27th of September, arrived at Plymouth, having in the preceding six weeks experienced worse weather and encountered more danger than in the whole voyage beside.

Rundall, in his *Memorials of the Empire of Japan*, printed by the Hakluyt Society, 1850, has re-published Adams' first letter, from two M.S.S. in the archives of the East India Company; but the variations from the text, as given by Purchas, are hardly as important as he represents. He gives also from the same records four other letters from Adams, not before printed. It seems from these letters, and from certain memoranda of Coeks, that there were three reasons why Adams did not return with Saris, notwithstanding the emperor's free consent to his doing so. Besides his wife and daughter in England, he had also a wife, son and daughter in Japan. Though he had the estate mentioned as given him by the emperor (called Phebe, about eight miles from Uragawa), on which were near a hundred households, his vassals, over whom he had power of life and death, yet he had little money, and did not like to go home with an empty purse. He had quarrelled with Saris, who had attempted to drive a hard bargain with him. The E. I. Company had advanced twenty pounds to his wife in England. Saris wanted him to serve the company for that sum and such additional pay as they might see fit to give. But Adams, whom the Dutch, Spanish and Portu-



gucose, were all anxious to engage in their service, insisted upon a stipulated hire. He asked twelve pounds a month, but consented to take a hundred pounds a year, to be paid at the end of two years.

The exact date of Adams' death is unknown, but Hildreth tells us:—

The *Royal James* carried also to England a copy in Japanese, still preserved in the archives of the East India Company, of Adams' will. With commendable impartiality, he divided his property, which, by the inventory annexed, amounted to nineteen hundred and seventy-two tael, two mas, four kandarins (two thousand four hundred and sixty-five dollars and twenty-nine cents), equally between his Japanese and his English family; the English share to go, one half to the wife and the other half to the daughter, it not being his mind—so Coeks' wrote—"his wife should have all, in regard she might marry another husband, and carry all from his child." By the same ship Coeks made a remittance to the English family, having delivered "one hundred pounds sterling to diverse of the *Royal James*' Company, entered into the purser's books, to pay in England, two for one,"—a very handsome rate of exchange, which throws some light on the profits of East India trade in those days. Adams' Japanese estate probably descended to his Japanese son; and who knows but the family survives to this day?

## The Illustrations.

### THE GIHON MACHI.

(From my Notes of a Trip to Kioto.)

THE Gihon Machi is the name given to a street in the sacred city which is chiefly occupied by the Geykus, a class of girls who are all either singers or dancers or else performers on some musical instrument. Sometimes entertainments take place at the houses in which they reside; at other times they attend the more or less select parties to which they may be summoned. Their rate of pay is, to a Japanese, the very reasonable one of a quarter of a bu per hour—say 3 pence or 6 cents each, the time occupied in going from and returning to their respective homes being reckoned also.

Usually the Geykus have all blackened teeth, but curious to relate, they, whether voluntarily or not, I do not know, whitened their teeth when Kioto was thrown open to Foreigners at the commencement of last April, having doubtless heard of the very reasonable repugnance which all *Todjins* of well regulated minds have for the "open sepulchre" style of feature. From an æsthetic point of view, it is to be hoped the renovation will be a permanent one. It may perhaps be new to some of your readers if I describe the processes by which these dental changes are effected. First as to the blackening, the principal article used is a liquid called *O-hahnuro* which closely resembles in its composition the "Iron liquor" used by English curriers. It is thus made:—A quantity of fragments of old iron, such as nails, pieces of cast iron pots etc., are placed in an earthen jar, and upon this is poured some long boiled tea and some similarly treated *saki*, this mixture is allowed to stand for about forty days, when it is ready for use. The fair one who would be guilty of the insensate folly of destroying the dazzling lustre of her beautiful teeth, seats herself before her mirror and places in front of her a large lacquered bowl—not unlike a punch bowl; some of those used by ladies of rank being very beautiful. I bought one such at Kioto, before the recent "rush" of foreigners—very cheap—not knowing its use then. These bowls are called *Mimi-darai* (Mimi no tarai) at Yedo, but in Osaka are

known as *Hahnzo*. Taking a little brush made of blackcock's feathers the benighted creature dips it into the *ohahnuro*, and then into one or other of the following powders all of which are of vegetable origin and doubtless contain tannin—*Fushi no ko*, *Cha bushi*, *Ruri bushi*, and or *Ki bushi*. The last I fancy being identical with the first. With this dentifrice the whilom beauty rubs her teeth, discharging the surplus fluid into the *hahnzo*, and repeating the operation till in a few minutes her foolish purpose is effectually consummated. Teeth thus once treated never recover their pristine beauty although they may have their whiteness partially restored by means of repeated friction with the bruised and frayed stick end of fibrous wood which does duty for a tooth-brush, using as a dentifrice, a powdered charcoal or the ordinary red tinted cuttle fish bone tooth-powder.

But to return to the girls whose occupation it is to entertain whoever chooses to employ them. The *geykus* proper wear short hanging sleeves, the *Maikos*, or young apprentice *geykus* who dance or play the hour-glass shaped drums called *tousumi*, have white teeth and long hanging sleeves, lastly the *Joros* or courtezans have generally—unless they have *pro. tem.* restored them to dingy whiteness—black teeth and wear short hanging sleeves; a few have always white teeth, and wear long sleeves to their dresses. On some future occasion I may give an account of the grand performances given by *geykus* and *maikos* in honour of the opening of Kioto.

F. M.

### COMMON FOLK ENJOYING THEMSELVES.

IT is the custom in Japan for men of all classes, to seek enjoyment on holidays and in leisure hours, at public tea-houses or tea gardens; but they do not profess to be content only with such amusements. After work, the servants of a household, or the employes of a house of business will get together and enjoy themselves after their fashion; for take them as a whole, the Japanese are the lightest hearted people under the sun. The group on page 15, represents four servants off duty—a cook, a house boy, a *betto* (groom) and a general utility man—the cook, who is an adept on the *samisen*, insisted on being represented with that instrument in his hand.

### VIEW OF ANJIN CHO—YEDO.

WE have already given the history of Will Adams; we now give a picture of the present appearance of the street in which he lived. We mentioned that from the officers of the Cho, we were unable on enquiry to obtain any information. We have since received the following attempt at an English letter, which will probably prove as interesting to our readers as the real history:—

Esquire Dear B—We please to describe why you do ask as regard to Anjin, we have inquired the provincialism of Anjin. He was once hired for the teacher of the magical art during of the dynasty of Tokugawa. It is said that when he arrived at this country, his respectful received the estate of Odawara cho, and afterwards he had settled his estate for the deeds of sele. When he died, his body had been buried at Jiodaiji of I'ko-shiu, it is in Hemmimura of Miiura—Gori in the province of Sanshiu. His tomb was sacrificed with the religious festival from ancient to present time and this expense have been paid from the many lodgers of Anjin-cho.

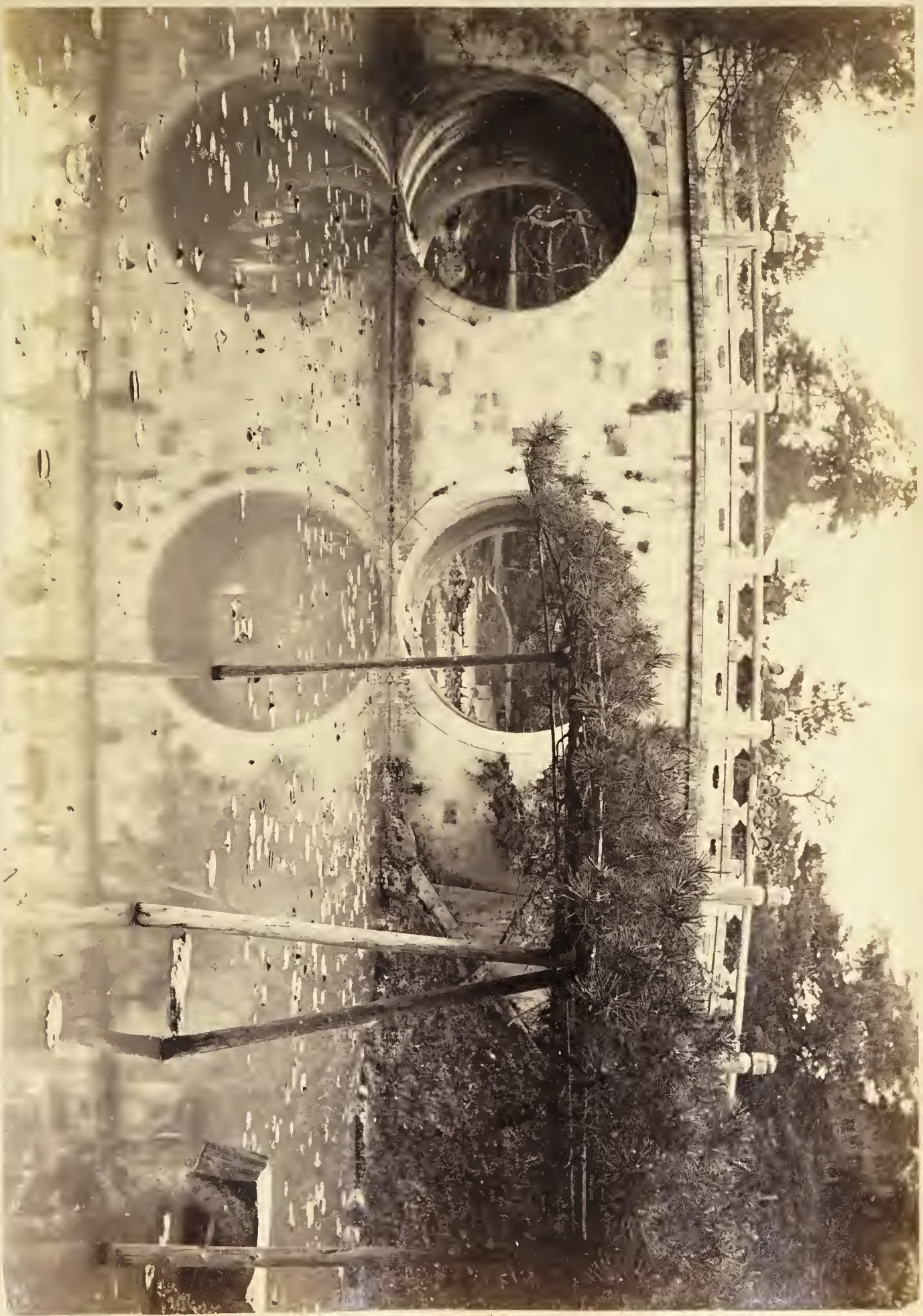




KIO MIDZU PAGODA, KIOTO.



THE FAR EAST.



OTANI MEGAMI-BASHI—SPECTACLE BRIDGE—KIOTO.



## VIEW OF THE SITE OF ADAMS' GRAVE.

IT is taken from the foot of the hill, and the graves are situate among the wood on the very summit of the ground shown in the centre of the picture. In the *Japan Weekly Mail* of the 15th inst., we find the following under the heading "Japanese Notes."

TRANSLATION OF A PAPER GIVEN TO VISITORS BY THE BONZE  
AT TOKOSAN OR JODOJI CONCERNING ADAMS' GRAVE.

(The paper itself is modern, but the block from which it is  
printed is very much worn.)

## A SHORT ACCOUNT OF THE ORIGIN OF ANJIN'S TOMB.

Tôkosan or Jôdoji was a sacred place of the Tendai sect a long time ago. In the middle ages the foreigner called Anjin, who was the last descendant of the Corean kings, came to our country and having been employed as musketry instructor by the first military ruler Tôshôgu, he was given two hundred and fifty *koku* for his salary, and Hammi village in Miura in the province of Sagami was part of his property. He resided at Nihon bashi in Yedo—now called Anjin Chô, and he used to go twice a year to worship at Jôdoji, which he had selected as his burial-place. When he died his funeral took place at Jôdoji and his body was buried on the hill called Yoshi-kawasaka. A stone monument was erected at his tomb which still exists under the name of Anjin tsuka.

The name given to him [by the Buddhists] after his death was Jiushiômanin Genzui Koji, but we do not know when he died. His wife's name was Kaikiôin Mioma Bikuni, and having died she was buried on the 16th day of the 7th month of the 11th year of Kwansei.

A book which Anjin carried as a charm for his protection, an image of Kuanon made of copper and a leaf of the haitara tree—which he used during his life, have been kept at Jôdoji. Kuanon's image was placed in a special shrine, and it is honoured as the twentieth of the thirty-three Buddhist temples in the district of Miura.

## POEM ON WORSHIP AT KWANON'S TEMPLE.

The brightest bliss is surely thine  
O thou who prayest at this shrine.

Fearful lest a full account of all the treasures should be tedious, we limit ourselves to this short account.

## Kobe.

AT the West of Kobe proper and just in front of the Kencho or Saibansho is to be seen a temporary wooden building, at the side of which a Japanese Nobori flag has been hoisted. Within is to be seen for a small gratuity amounting to  $\frac{1}{4}$  boo an Exhibition of figures of natural size called Ikinogyo. The representations, unlike most other Japanese similar ones, are clothed in costly porcelain and crockery ware. They are really very handsome and pretty, and we feel sure will amply repay a visit, especially by any one able to make enquiries concerning them. In the hope that the following description taken from the mouth of the Japanese in charge, will help to make a visit interesting, we gladly insert it.

On entering the building the first thing to be seen to the left is a Japanese Rarey, or celebrated horse-tamer, of the days of old, named *Uguri-Han-guan*—on a wild horse. This horse, had until then, not only defied all attempts at mounting it, but had devoured each unsuccessful wight who made the attempt. On foot is the rider's esquire.

Next on the left hand is a young damsel, who is represented in the act of leaping from a lofty stage known as the *Kiyo-Midz'* at Kioto, under the belief that if a prayer, which, she has said ere yet she leaped, is granted, she will alight unhurt, but if the contrary, the leap is certain death. The stage is seen in the rear, with small trees planted to represent the appearance of ordinary ones from the original summit.

The next representation, being first on the right, is a Japanese group, concerning which there is a fable. It runs thus:—On the left is the figure of a certain proud beauty, (*Iwafuji*) who had for some cause or other, struck on the head with his own slippers, the husband of the kneeling *Ohatz'*. She is seen to hold these slippers in her hand. The husband smarting under so ignominious a blow, and unable himself to take revenge upon a woman, kills himself, and leaves the heritage of *kataki-uts'* (vengeance) to his wife. It was one of the old customs in Japan for the wife, or child, or other nearest relative of a murdered person, to challenge the murderer to mortal combat, after having notified to the proper authority his, or her intention so to do. The story proceeds to say, that the naughty *Iwafuji* met her death at the hands of the widowed *Ohatz'* in a deadly struggle.

The next is an allegory; and represents by two figures of an old man and woman (the former standing) two celebrated lofty pines, known as (*Aioi no matsz*) which, proceeding from one root, flourish side by side, at a place called *Ban-shiu takaagu*, some 10 miles from Hiogo.

The next, and most ludicrous of all, is the representation of a wicked lady named *Kio-himi*, who had cast her lustful eyes upon a priest named *Anehin* of a temple called *Dojoji* in *Hidakawa* in the Province of *Kishiu*. Her solicitation being frequently refused, at last became a nuisance, and the *holy man* in his wrath smites her with hideousness, upon beholding which some young Bonzes, horror struck, are seen flying in all directions.

The next representation is a jealous wife going through a ceremony known as *Ushio-no-toki mairi* the time of the bull, viz: 2 a.m.—This ceremony is still believed by the many to have the desired effect if performed properly. First, as in the representation, the woman must dress in a white kimono without the usual obi. She must wear like a crown upon her head, the *gotoku* or iron stand which is usually seen in their *hibatshis*. This must be upside down, and stuck on the points of its three spike-like legs must be three lighted candles. She must wear a mirror suspended round her neck. Next she must have a small straw figure of her husband which must be nailed to some pine tree, in order to do which the figure is seen to have a hammer in her right hand and a copper nail between the teeth. The ceremony must be performed at the above mentioned time, and whatever ill she wishes to her unfaithful spouse, or his paramour, must be said as she nails the figure to the tree.

The next represents two men, concerning whom is the following story called *Jui ishia setz*. The incident occurred at a place called *Miyoji-no-mori*, the time is supposed to be night, and the two men mistake each other for robbers in the dim light of the beacon at their feet. The figure on the left *Kana-ya-tanigoro* defends himself with his drawn sword, the other, *Esho-sets* with his fan only, defeats *Tanigoro*, who then and there swears fealty to, and becomes the vassal of *Esho-setz*.

The next represents a sorcerer, who in order to steal a famous picture from the palace of a certain prince, takes the form of a huge rat, which being detected and caught in the act with the picture in its mouth, is killed by the keeper and his wife, whereupon the sorcerer again taking the form of a man, appears wounded with the picture in his mouth, while the keeper is still standing over the body of the vermin.

The last group represents what is known as *Tayu-no joehiu*, and can be seen in reality any pleasant evening in the notorious *Shinmaehi* at Osaka. The figure at the extreme left represents a girl of the period from *Yokohama*, who is derisively pointing to the other female group. This is supposed to be the most attractive and consequently is placed the last of all.—*H. & O. Herald*.



THE FAR EAST.



ANJIN CHC—YEDO.



## Kioto Sketches.

(From notes of a trip to Kioto.)

### THE NISHIZEN SILK WEAVERS.

OF the many remarkable sights which I saw on the occasion of my visit to Kioto, those which I witnessed in Nishizen, the Spitalfields of the Western Metropolis, were, in their way, among the most interesting. Nishizen is a suburb of Kioto, somewhere about three miles in a N.W. direction from the foreign hotel quarter, if my memory serves me rightly, it being not far from the *Go-sho*, the late residence—(Palace is hardly the word), of the Mikados. The houses which I entered were all in the same street, but I believe there are several streets, the inhabitants of which are, like those of this, chiefly or wholly silk weavers. The houses, both in their interiors and in their exteriors, have a snug well-to-do air about them, in fact just such ones, barring the difference in architecture, as may be seen in Spital Square and its vicinity, where, as the brass name-plates on the doors testify, the victims of Louis le Grand's (?) "Revocation of the Edict of Nantes" still reside. The first house which I entered was that of a weaver of figured silks. A young man sat at a loom which certainly was, of its kind, the most ingenious and complicated piece of machinery which I ever saw; and yet amidst this, to my untutored eyes, confused mass of rods, strings and bars, upright and horizontal, straight and askew, not a particle of metal work could I see; iron, steel and brass were alike undiscernible—nothing but hempen cords, wooden bars and bamboo rods were to be seen! The youth, for he was but little more, sat in front of the loom, deftly plying his nimble shuttle, while a boy, who sat perched on a small platform some three feet above the bed of the machine and five feet or so from its front, pulled, in unison with the movements of the weavers, first one handful and then another of a series of cords, changing the sets by means of two other cords, one of which was on each side of him, and which slid upon perpendicular rods. As I watched with great interest the complicated movements of the various parts, I saw grow, as it were, under my eyes, the beautiful embellished roll of snow-white silk—a kind of damask with a pretty floral scroll—the destined robe, perchance, of some fair demoiselle of the Court, or may be of a dancing priestess of the Temple of Simioshi.

Hard by the weaver is another loom, upon the extended warp threads of which some kind of paste-like substance has just been smeared, the drying of which is being accelerated by a vigorous fanning. In another part of the same room, which by the way, is open to both the kitchen and the living room of the house, a buxom lass is busily occupied with a spinning machine. Shade of Arkwright! was there ever such a make-shift for thine immortal invention as this? This simple but ingenious piece of mechanism served to set in motion seven bobbins. As in the adjacent looms, not a vestige of metal work is perceptible; all is wood, string and bamboo. Most curious to me of all was the motive power of this machine, which consisted of a bamboo basket full of stones, attached to a rope which passed over a pulley fixed some twelve or fifteen feet from the floor. Ever and anon the fat and fair damsel rehoisted the weight by turning the spokes of a small windlass. As soon as this was done, (and it was but the work of a minute,) she devoted her attention to the seven threads as they wound themselves upon their respective bobbins, watching lest they should fail to do so with becoming regularity. A wooden rod, which extends from one end to the other of the machine, is working to and fro continually; to it are affixed seven loops of bamboo, one to each bobbin; and each of the seven

threads, as it passes through its own loop, is caused to wind itself regularly upon its particular bobbin. I regret the limited extent of my mechanical knowledge prevents my giving a more scientific description than the above, as I believe both loom and spinning-jenny well deserve it. An old fashioned spinning wheel, such as our grandmothers worked in the ingle neuk on winter evenings, stood in a corner of the living room.

Leaving this house, from the inmates of which I got, as usual in Kioto, most civil replies to my interrogations, I went into another house a few doors further down the street. Of course a small knot of idlers were collected, eager to see the tojins, but the general aspect of the street was that of a quiet and "genteel" suburban thoroughfare in London on a Sunday afternoon. This second house appeared to be the abode of a very respectable and industrious family, in decidedly comfortable circumstances. As in the first house, kitchen and living room, bedroom and workshop, were all open to one another, and in addition there was in this instance a deep stone-lined well and a set of dyeing coppers to boot. Two weavers were at work—one a mere boy, and the other evidently the boy's father. The looms, being for plain work, were far simpler in construction than those at the figured silk weaver's, and the small boy who, like the cherub, "sits up aloft," was not to be seen at weaver No. 2's. The younger weaver was occupied in weaving an *obi*, or girdle, most gorgeous to behold, for were not its colours crimson, purple and gold? The second is the ground colour, the first and third being the stripes of which the pattern consists. I priced the *obi*, and was told that when completed the value would be but five rios, which I thought a decidedly reasonable figure; but, as I think I mentioned in my recent letter from Kioto, the *obis*, made in this city are not esteemed by the Japanese like those manufactured in Chikuzen. The elder weaver was busy upon a satin *obi*, of even more startling gorgeousness than the first, for the pattern consisted of but two broad red and yellow stripes; or rather, one half the width was a deep crimson, and the other a bright gold. The price when finished would be six and a quarter rios, I was told, and those who have a weakness for "neat yellows and quiet reds" could here be suited to a T.

If the Commissioners of the next Japanese Exhibition are wise they will give a prominent place in it to specimens of these different machines, and if they will but cause them to be worked during the hours the Exhibition is open, I promise them they will add greatly to its interest. The present Exhibition can well afford to do without these adventitious aids; but at the next, the charm of novelty will have in some measure worn off. As for those gentry who *affect* to compare the present Exhibition, with all its rich stores of rare and beautiful art treasures, to a mere "curiosity shop," one cannot avoid recalling the deep irony of Wordsworth when "reckoning up" one of their species—

"A primrose on a river's brim  
A yellow primrose was to him—  
And nothing more."

—*Hiogo News*.

### Lake Biwa.

THE following graphic description of Biwa as also the traditional accounts handed down to posterity concerning the same, may possibly interest some of our numerous readers:—

On arriving at Oitz, situate at the edge of the lake, (the south western shore) the town is perceptible as being of equal proportions with Hiogo. Here, the Kai-karo Hotel is located, and nicely situated close to the water's edge, having a complete view



THE FAR EAST.



SITE OF THE GRAVES OF WILL ADAMS AND HIS WIFE.



of the south western end of the lake and also of the adjacent mountain scenery. The town seems to be under really good municipal supervision, inclining as it does towards the water; the people residing there are industrious and thriving, it being the emporium of the lake district, or its outlet for conveyance of all such products as, Tea, Silk, Rice, etc., which continually pass through for Kyoto and Osaka. As accommodation for foreigners, the Hotel, considering the circumstances, that it has only been improvised within three months or so, is really very creditable; attendance good and for fresh water fish not be competed with in this part of the world.

Starting round the lake by road, which can be accomplished by *jin-rik'shas*, to the South East you pass a small castle known as "Zezeno-shiro;" further on and spanning the source of the Osaka river, a celebrated bridge is to be seen, and must be crossed to proceed further (en route to the castellated town of H'kone) concerning which and ascertain conical hill, known as the Mukade-yama, in the neighbourhood, the following fable is still in belief amongst the many:—It is said that in times gone by, a reptile surnamed *Mukade*, of unmeasured length and in shape resembling a huge centipede, dwelt in and around the mountain; at the same period however, there lived in the bright green waters of the lake a monster female serpent who had a darling brood, which excited the luxurious appetite of the Mukade, this caused a terrible turmoil. Being anxious concerning her offspring she transformed herself into a beautiful woman and solicited the chivalric aid of a knight or a Japanese "Don Quixote" of ancient story, known as Tawaratoda-Hidesato, to rescue her from her maternal perils and to reassure her safety. The promised reward for such deliverance was not a kiss nor a pair of gloves, but a bell, truly to be seen at the present day in the temple called "Midera" on the "Hiyezan" mountain, up which no female is permitted to ascend even now, being the sacred hill whereon the sons of the Mikado's concubines have to locate themselves and be satisfied with the dignity of priesthood. Tawaratoda-Hidesato like a true cavalier, being an expert bowman, stationed himself on the famous bridge, and there awaited the chance of proving his prowess. Mukade stretched forth his head over the intervening *ri*, and protuded the same into those depths where his appetite had induced him, (his tail still encircling the mountain, being three *ris* distant and about one english mile in circumference)! The marksman, ever true to his aim and pledged to lady fair, sent quivering into the visual organ of this mythological dragon an arrow which caused his instant death.

The reward in the shape of a bell was delivered on the margin of the lake, but alas! it was too ponderous for removal by the champion; but after the death of the hero it was removed to its present site, the above temple, by the renowned strength of the famous herculean Benke, as to be seen at the present day. It is devoid of the usual superscriptions and decorations of ordinary Japanese bells, but it is still an object of awe, curiosity, and even superstition.

One remarkable feature to be observed is the perfect system of reliefs which are established all along the roads of the interior. In every post town there is an office known as the *Toya*, where relays of coolies known as *Kumos'ke* are always obtainable. They are as their name implies cloudmen i. e. homeless wanderers driven to and fro by the winds of fate. However they are employed in the above manner, and in remuneration receive lodging, food, and a small percentage of their earnings. In passing along the road between those stations they are not allowed to rest at any other than certain tea houses. Leaving the bridge, you pass through a well cultivated district where rape seed, corn and other cereals are plentifully cultivated. Along the route you pass through several moderate sized towns, and villages, and nowhere is there one mile of road without a house, here and there; you have to cross over the dry beds of mountain streams which in the rainy season pour their torrents into and swell the waters of the lake. The people here seem contented and happy, and few idlers are to be seen and

no beggars. All along this route the scenery is charming, especially in the early morning, when the lark soaring aloft warbles its early welcome to the rising sun whose rays just then tip with gold the summits of the mountains which line the opposite shore of the lake of whose calm waters a glimpse is now and then obtainable. The simple rural appearance of the country and its people bring softly into memory visions of a far off, *Natzkashi* shore. This side of the lake has a broader and more level breadth of land between the mountains and the shore than the western side, but the latter viewed from the lake looks by far the loveliest. At length after a day of jolting unparalleled in any reminiscences of Irish jaunting cars or hackney cabs, comes looming into view in the evening twilight, the town and maiden fortress of H'kone, which until lately was the seat of the principal Daimio in the province of Omi, situate on the N. E. shore of the lake. The castle is said to be about three hundred years old, has a double moat, and until lately the town was surrounded by yet another moat—but the latter is now in places nearly filled and converted into paddy fields, while all the outer gates but one are destroyed.

The outer of the two inner or remaining moats is about fifty yards in breadth and is backed by a rampart of masonry which is here and there flanked by square towers. This rampart encircles the Government schools, the Government House, and the *yashikis* of the late Daimio's principal retainers—also his late residence. The inner moat surrounds the granaries, armoury, and castle hill which is crowned with towers and in the centre of a small plateau on the summit is the donjon—a square three storied pagoda. The present Daimio's father was killed at Yedo by six ronins who attacked him while travelling in his *norimon* and guarded by 25 or 30 of his retainers, who fled without striking a blow in defence of their lord, in consequence it is said of their swords having been fastened in their scabbards according to some special etiquette in force at the time. The affair was hushed up the son not being allowed to avenge his father's death, but being ordered to take peaceful possession of the ancestral castle and lands, at the same time succeeding to the title. Near the town and at the foot of a hill known as *F'ri-shiro-yama* old castle hill, from the circumstance of the former castle having been situated on its summit, near its base is a favourite resort (Ohora) of the people of H'kone, who assemble there in their peculiar flat bottomed boats on cool summer evenings, and enliven the scene with their merry songs and laughter.

In the neighbourhood there is a splendid scene from the summit of a hill known as *Tszri-hari*, across which the *Naka-sendo* road leads to Tokio. From this height you look down over well cultivated rice fields and homely clusters of dwellings that here and there dot the shore of the lake which resembles a mirror mid the surrounding mountains.

A staff of photographers have visited this place and I have no doubt we shall have some splendid views of the neighbouring scenery. There is no hotel and visitors are lodged not in temples but in a large Japanese eating-house. Returning to Oitz by one of the lake steamers, the scenery is magnificent. On the edge of the lake and facing a large island known as *Okisima* is a famous temple to which pilgrims resort on certain feast days to baptize themselves, as it were, by leaping into the waters from a long pole which is seen to protrude from the cliffs below the temple; and some thirty feet above the lake further on, there are some famous granite quarries on the western shore; next is seen on the right and close to the waters edge, the famous *one pine tree* of *Kara-saki*, one branch of which until 3 years ago was the enormous length, it is said, of 250 feet. Two miles more and Oitz is reached and the circuit of the lake accomplished.—*Hiogo & Osaka Herald*.



# THE FAR EAST.

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## Y E D O .

( Continued from our last. )

**I**N rambling through the city of Yedo, with the view of finding matter for these papers, we have been forcibly reminded of the great struggle Japan has endured; and have been constantly led to ponder on the light mutually thrown on each other by the Past of Europe and the Present of Japan. To dwell on these ponderings, and the comparisons which are the shape they usually assume, would probably be too dry for our readers, but they are interesting enough to ourselves.

Any one who knew Edinburgh in the days when improvement was as yet but a childling, and old city guides could and would give every stone a legend, every building a history, may form some idea of our meaning. It is impossible to turn to the right or the left in Yedo, without coming on the yashiki of daimio or hatamoto, some temple or other edifice, that sets the mind to work picturing a system which we attribute to the middle ages in Europe, but which in this country the majority of men still living have been born and bred under.

Within a radius of a quarter of a mile from where we write, there must be considerably more than a hundred



GRAVES OF THE FORTY-SEVEN RONINS.



temples, each of which of old had its special votaries, its sleek and jolly-looking priests, and its ample revenues. Now not one is kept in what we should call reasonable repair; the tiles are falling from the roofs; the grounds are overrun with weeds; and the priests, with few exceptions, are sorry-looking and poverty stricken. Yashikis also abound in similar disrepair; and where we remember, only five years ago, crowds of retainers going in or out of the gates, moving within the enclosures, or peering from the grated openings that serve for windows overlooking the street, now not a face is seen; silence, neglect and decay are the sole characteristics, and impress one with an inexpressible feeling—half of curiosity, half of sadness.

We will dwell awhile on one of those spots to which popular affection (it is really nothing less) most strongly clings. In one of our opening papers on Yedo, we promised to give

#### THE STORY OF THE FORTY-SEVEN RONINS.

We will to-day fulfil our promise and give three pictures from the spot rendered sacred by their memory.

Those of our readers who have been in Yedo and have visited the old Dutch Legation, will remember, that, after having passed the suburb Sinagawa, and Tozenji, formerly the British Legation, now the Imperial Naval Hospital, they followed for some hundred yards the road skirting the sea, by which they had entered the capital, and then, turning to the left, passed under one of those massive doorways which are frequently found at the approaches to Japanese temples. They were in the suburb of Takanawa, where most of the foreign legations are still situate. They will have remarked that, for a short space, they walked over a well kept road, the sides of which are paved with large square-cut stones, and that, before entering the narrow lane in which the Dutch Legation was situate, they saw, at their left, a large open space, and before them a slowly and gently rising hill covered with trees and houses. At the foot of this elevation is located the far-famed temple of Senga-kudji. The well-kept road before-mentioned, leads straight to it, and the large doorway is its outer gate.

Senga-kudji is much like all other Japanese temples:—in the court is the large stone basin used by the devotees for ablution before entering the sanctuary; at the entrance stand some large bronze vases, and, over the entrance hangs the customary gong with the old heavy rope, bleached by the sun. In the temple itself there are wooden figures of strangely quiet looking divinities; the big box to receive the modest offerings of the faithful; the clean mats; and the well shaven bonzes idling about the place. One of these latter *volunteers* to act as guide on being made to understand that he will be rewarded. He leads the visitor to a long building situate on the left-hand side of the court. In this building hang forty seven large pictures representing Japanese warriors, some of them sitting with their hands on their knees, and their arms akimbo; some leaning on their long lances; whilst others, holding their heavy swords with both hands, are furiously attacking an invisible enemy. All look passionate and savage.

After having examined this strange gallery, the visitor is taken to the cemetery of Senga-kudji, immediately behind the picture hall. There, near the entrance, he sees, in a square enclosure, forty eight tomb-stones all alike, and similar to the ordinary Japanese monuments. One only of these graves is distinguished from the rest, being a little larger in size. Each stone has its particular inscription. The place is extremely well looked after: all is clean and orderly, and every grave is covered with fresh flowers and leaves. Yet these graves are more than 169 years old, and cover the ashes of the famous forty seven Ronins who were buried there in the year 1703.

The story of these men is one of the most popular in Japan. Almost every samourai, yakunin, or ronin who visits Yedo

considers it his duty to make a pilgrimage to their graves, and to read their story in one of the many pamphlets and books which are sold at the gate of the cemetery.

A short abstract of this story will be interesting, as giving an illustration of genuine Japanese chivalry.

Asano Takumi-no-Kami, Prince of Ako, was resident, according to the rule of that period, in Yedo. An imperial envoy from Kioto having arrived in the city, this prince was one of two appointed to do the honours of the court to his excellency; and that they might leave nothing undone or ignorantly omitted, a certain courtier named Kira Kotz'noské, was ordered to give them the necessary instructions as to the etiquette to be observed. From one of the pamphlets sold at the cemetery, we gather that this Kira was dissatisfied with the lack of presents usually given to the instructors on such occasions, but in which neither of the two noble pupils he now had, was very liberal. He therefore treated them with such marked disrespect, that each separately determined to slay him for his insolence. The wrath of one of them was, however, turned aside by the action of one of his karoo, who hearing of his chief's determination, and knowing that if he actually carried his threat into execution, he must himself follow up the murder by performing *hara kiri*, bethought himself of a scheme which was successful to the end he had in view—the preservation of his master. He knew Kira's love of money, and found occasion to visit him, unknown to his prince, and in the name of the prince, he presented him with a very large sum of money. The following day, the incensed chieftain was brooding over the deed he contemplated, when his hated instructor arrived; but to his surprise he found his demeanour totally changed. He apologized for his former rudeness, and asked for forgiveness. The young prince was touched by the change, little dreaming how it had been wrought, and gladly responded to the warm expressions of the old courtier.

But all this only made him the more curt and disagreeable to Asano; and his offensiveness became so marked that at length, one day, he put the crown upon his never-ceasing insults, by asking Asano Takumi no Kami to tie the ribbon of his sock. Asano complied; but Kotz'noské angrily taunted him with his clumsiness, saying that it was easily to be discovered that he was a country bumpkin. Asano, who could restrain his anger no longer, drew his sword in the Tycoon's palace, and inflicted upon his adversary a slight wound. Apprehended for this crime of *lèse Majesté* he received orders to commit "hara-kiri." He submitted to his fate with stern energy, trusting in his friends to revenge his death. His body was buried in the cemetery of Senga-kudji, and his castle and goods were confiscated.

Ogoshi Korunoske, Secretary to the Prince Asano, undertook to execute his master's last wish. In order to find out whom he might safely trust, he called a meeting of his dead chief's most devoted servants. They assembled, three hundred in number, seemingly all most anxious to hear what was to be done to revenge his death. But when Korunoske proposed to them that they should all perform harakiri, and thus show how much beloved the Prince had been, and how much to be execrated were those who had caused his untimely end, many of them became silent, and some having quietly left the room others followed, until Korunoske counted but fifty-three friends left.

These being willing to sacrifice their lives in the cause, to them he opened his mind, telling them that the holiest duty they had to fulfil was to kill Kira Kotz'noske, the enemy of their Prince, and the immediate cause of his death. They all swore to unite with him in this purpose, and having received some instructions, dispersed over the country, in order to avoid suspicion. Korunoske went to Kioto, where he established himself as a merchant, and where he lived for nearly a year—i. e. until the end of November, 1702. Whilst resi-



dent here, in order to allay the suspicions of Kira Kotz'-noské, who he knew would have watchers to see what preparations Asano's clansmen were making to avenge their chieftain's death, Korunoske gave himself up to all sorts of licentiousness. On one occasion a man of the Satsuma clan, passing through the street, saw him lying helplessly drunk in the gutter; and recognising him, kicked

him, and said, amid the jeers of the witnesses:—"See this false fellow. He who ought to be taking vengeance on the man who caused his lord's death, is thus like a half daft coward wholly wasting his life in drunkenness and debauchery." And he spat in his face as he lay.

At length his habits became so gross that his wife remonstrated with him; and he threatened to give her a writing of divorce, and to put her away. One of his sons, Ogeshi Chikara, tried all he could to induce him to alter his mode of life; but without success. And so it happened that Kira was completely put off his guard, and imagined that there was no intention on the part of the clansmen to trouble him on account of Asano's death.

But the day of vengeance was only deferred. The other clansmen had managed by representing themselves as carpenters, hucksters, and the like, to make frequent entrance into Kotz'-noske's yash'ki, and observe the plan of it. Having then, by this time, collected all the information he wanted, and secured all possible means of succeeding in the last great enterprise of his life, Korunoske proceeded to Yedo, where he met forty six of his companions, the remaining six having died in the interval. The forty seven, well united in purpose, attacked the palace of Kotz'-noske during the night of the 14th December, killed many of Kotz'-noske's servants, and finally the chief himself, whose head they cut off, and carried as a trophy to the cemetery of Senga-kudji. They washed it in a well that is still shewn (see photograph, page 35), and placed it on the grave of their revenged master, prayed for some time over the grave, and then sent the head back to Kotz'-noske's son. Having accomplished their end, three of them went to a police officer of Yedo and reported what had happened, and a small force was sent for their apprehension in the temple, where they all remained awaiting their fate. None of them made the slightest resistance, but quietly submitted. By order of the Tycoon, the daimios Hosokawa Moriawadzi-no-kami and Matzudaira Edsumo-no-kami took charge of them. Their trial lasted three months; but their courage never failed; no one tried to exculpate himself, and each avowed that what had been done was the result of steady and determined pur-



BUDDHIST PRIESTS.

pose. They were condemned to death, but in consideration of the nature of their offence, they were allowed to die the death of honour by performing hara-kiri. This they did without complaining.

The Prince of Hosakawa, who, during the whole time of their trial had openly shewn his sympathy for them, had them buried in the cemetery of Senga-kudji near the grave of their Prince.

The largest tomb of the forty-seven, already mentioned, is that consecrated to the memory of Ogeshi Kurunoske—the Chief of the Ronins, and the others those of his companions.

Our story would be incomplete did we not relate a fact quite as interesting and as striking as the story itself, and which gives a most vivid idea of the code of honour existing among the samourai of Japan. There are forty-eight graves in the enclosure. How is this when there were but forty seven ronins? The other is that of the man who reviled Korunoske as he lay drunk in the street in Kioto. He visited the graves, and offering up a prayer (as is customary with Japanese at the graves of the dead), said: "Oh, Ogeshi Korunoske, how little did I know the great heart that was within you, when I scorned you and spat in your face, and called you false and craven. I now beg your pardon for this offence; and to shew the sincerity of my repentance, I offer my blood as atonement for my crime." He then performed hara-kiri, and the priests, hearing of his deed and his reason for it, applauded it, and buried him with the forty seven; raising to his memory, a stone, precisely similar to theirs.

The son of Kira Kotz'-noske, who fled from his father's palace during the night of the attack, was degraded, stripped of all his honours and banished to the island of Owasi, where he died in exile.

Surely this tale is worthy of a place in the pages of a journal specially devoted to *The Far East*. Nothing that we have in the shape of Japanese history or romance can surpass it in exhibiting the clan system as existent in Japan almost to the present day. In fact we are quite sure that in five-sixths of the clans which have only just been broken up, the old chiefs have but to hold up their fingers, and their samourai would act precisely as these men did. They are prime heroes, and their story is known to every child.

But now let us turn from this chivalrous picture, and take a glance at Yedo at large.

It is hardly possible to determine the exact circumference of the capital. As soon as we leave the aristocratic quarters that



surround the Imperial castle, or the mercantile city, the centre of which is the bridge called *Nippon Bashi*, we find, ourselves in places where the elements of village and country are strangely mixed with those constituting a town in the general sense of the word. Great parks surrounding venerated temples, or the palaces of mighty Daimios, cover a considerable area, and leave but little space for dwelling houses; cemeteries, extensive private gardens and large open grounds, apparently consecrated to public recreation, are the predominant features of other parts of the capital. The whole, however, takes the general name of Yedo, and it is under this denomination that it is represented on a large Japanese map, which most of our local readers have seen, and which may be easily procured.

Taking this map as a basis for certain measurements, it is found that the circumference of all that is called Yedo is nearly twenty three miles—almost the same as London.

A large river, called the O-kawa, running through Yedo, in the direction from North, divides the capital into two parts; the larger, or Western portion, bears more especially the name of Yedo; the Eastern—Hondjo.

Hondjo and Yedo are united by four wooden bridges of simple construction; Adsuma-bashi, Riogoku-bashi, O-bashi and Yetai-bashi. The largest of these bridges, O-bashi, measures 350 yards in length. At the Northern extremity of Yedo, there is a fifth bridge to pass the O-kawa. It is called Niko-kaido-o-bashi, or Oosio-kaido-o-bashi.

Hondjo—an island, the boundaries of which are the sea and the O-kawa (South and West), a smaller river at the East, and an artificial canal at the North,—has a circumference of 8 miles and is cut into a great many regular square parts by a considerable number of large and small canals, running through Hondjo from North to South, into the bay, and from East to West into the O-kawa, and cutting each other at right angles. It contains several highly venerated temples:—Adsuma-sama, Benten-sama, Kamida, Goyaku-lakan; a great many religious buildings of minor importance, and in its northern part, almost nothing but palaces of Daimios and of officers and functionaries attached to daimios' families. These official buildings cover a good half of the whole surface of Hondjo, whereas the dwellings of merchants, fishermen and workmen residing in this part of Yedo occupy scarcely a twelfth part of the area, alas! many of them are deserted now!

This shews sufficiently the characteristic features of Hondjo. It is a quiet solemn place, far away from the bustle of the city, with large, long, desert, well kept streets and quays and quiet lanes—and was long a place where the whole population congregated to gaze at the foreigner who ventured in this remote quarter and dismounted to visit one of the great temples, or to take some refreshment in one of the small, neat tea-houses. The people were perfectly harmless, and few two sworded men were to be seen among them.

The principal quay of Hondjo, the quay extending on the banks of the O-kawa, deserves to be more particularly mentioned. It forms a long, fine street, with a good view on the Western side of Yedo, enlivened by the ever-moving craft, large and small, upon the river.

Yedo proper, on the right side of the river, may be divided into six different portions, each of which has its characteristic features; the castle (O-shiro), the centre of Yedo, the official region round the castle (Soto-Shiro), and the quarters situate North, East, South and West of the castle.

Situate in the very centre of Yedo, is the castle, in the central grounds of which is the Mikado's residence. The outbuildings of the palace, and the park and gardens which surround it, cover a vast surface, separated from the outer world by high and strong walls, defended by a broad and deep moat, the circumference of which is nearly 5 miles. The highest functionaries only of the Tycoon's Government, the three Gosankios of Japan, and of the great Daimios, had of

old a right to reside there, whereas the other functionaries, and the smaller Daimios had their palaces in the official quarter surrounding the castle. But all that is altered; most of the palaces are barracks or public offices and the very word "daimio" is rarely heard.

The official quarters surrounding the castle have no general name, but are sufficiently clearly designated to a Japanese, by being called Soto-soto or Soto Kurawa. Their circumference of about 7 miles, is determined by a wall and a moat, separating them, at the other sides, from Yedo generally. The official quarters communicate with the castle by thirteen bridges, with the Commercial city by five, and with the rest of the city by thirty bridges. They contain nothing but old official buildings, palaces of daimios and functionaries, beside five great and innumerable small temples, among which is the highly venerated Mia of Sanno and Atango; the latter temple situate on a hill (Atangoyama), from which the visitor gets a perfect view of Yedo. Not far away from Sanno there existed formerly the official residence of the famous Nagato, prince of Choshu. It has been completely destroyed, and nothing remains from its former grandeur but a large space covered with trees, grass and weeds.

At the north of the castle, Yedo is remarkable for its large temples covering a space of not less than  $3\frac{1}{4}$  square miles. Among these the most worthy of comment are those of Quan-non-sama (Asakusa), of Amida, Kanda, Monseki and Kanhiedsi. The extensive religious buildings surrounding this last, form a kind of holy city, in the middle of which there are some burial grounds of the Tycoons. Near this place is a beautiful lake, surrounding a picturesque island, on which a temple is built. After having visited the castle and Shiba, this part of Yedo is by far the most interesting to be seen. We may note here, that it lies on the way to Oodji, a village at the North west of Yedo, which most foreigners, remembering Mr. Olyphant's description of it, like to visit. Besides the temples, the quarters north of the castle contain some great daimio's palaces viz., those of Kanga and Mito;—the principal theatre Saruwa Kumatchi, and Yoshiwara—a city constructed on the same principles as the gankiro of Yokohama, but on a much larger scale, and containing several thousands of inhabitants.

The quarters east of the castle have a special interest for merchants, for there the whole trade of Yedo seems to be confined. A few temples only and some daimios' palaces are found there, and almost every house is a shop or a godown. The commercial city is very regularly built. The streets, of a good convenient breadth, cut each other at right angles, and form a great number of square lots, each of which used to be separated from the adjacent lot by wooden gates, such as were formerly in the Japanese town in Yokohama, and which facilitated to a great extent, the maintenance of the Municipal and Police regulations of Yedo. Many of the houses, in the commercial city are fire-proof, and this part of Yedo, though by far the most densely inhabited, is therefore comparatively safe, whereas the other portions of the capital, are frequently desolated by immense conflagrations. The streets of the city are as animated as the great thoroughfares of London and Paris; and the large quantities of merchandize of all descriptions which one sees stored up there, shew sufficiently that Yedo is not only an official city, but a great business emporium, the opening of which must even yet be of great benefit to foreign trade.

## The Illustrations.

### THE GRAVES OF THE FORTY SEVEN RONINS.

LITTLE need be added to what we have said in our article on "Yedo," in description of this grave. The stones, it will be seen, are rough hewn at the back and smooth



in front; and in visiting them, we always experience feelings somewhat akin to those of the Japanese, who every day keep up a succession of sympathetic gazers at their shrines. On pages 33 and 35, will be found photographs of

#### THE GATEWAY TO THE SENGAKUDJI TEMPLE.

AND

#### THE WELL IN WHICH THE HEAD OF KIRA KOTZ'NOSKE WAS WASHED.

The latter is fenced off in the manner shewn, but it is full to the brim of beautiful clear water, which, however, no one will drink, from the circumstance of its having been polluted with blood 170 years ago. The large monument beside the well has nothing to do with it or the ronins—but is dedicated to the memory of a respected Yedo merchant.

#### GROUP OF BUDDHIST PRIESTS.

FOUR men, (for whom we have a very great respect) who, whilst they bow with submission to the late government decree, do an amount of praying in the unknown tongue that would satisfy the most enthusiastic Irvingite. We suppose, were he living, Irving and our dear countrymen who belong to his *persuasion*, would hardly feel flattered by being named with Buddhists; but true it is that we never hear the latter at their orisons without thinking of the former. We can, however, truly say that at least one of the men portrayed in our picture is as simple, good and holy a character, as could be conceived; and if all Buddhist priests were like him, they would not be a bad lot.

#### THE JAPANESE PONY "TYPHOON."

THIS pony, the property of Dr. Wheeler, of H.B.M. Legation here, was the winner of the Ladies' Purse at the last Yokohama races. Its owner, who has a special eye for a good bit of equine symmetry and capability, picked it up by chance, of a Japanese, for a comparatively low price, but by judicious treatment soon brought it into shape as a racer; and we believe it is destined to take a prominent character among Japanese ponies, if allowed to continue as one of their representatives on the Yokohama turf. It is not very large, as may be seen; but it is game from ear to hoof.

#### BRIDGE AT KIOTO.

AFTER waiting for weeks for photographs from Kioto, expected at the end of April, when the exhibition opened, we have received many, and hope for more; but unfortunately we are without our correspondent's descriptive notes. So we merely give this—as a sample of what we have in store when our revered "special" vouchsafes to bless us. We may mention that the views of Kioto already published in the *Far East*, and those which are to come, are all taken by a Japanese artist.

#### The Period.

IT is reported that Cholera has broken out in Yedo; several persons residing in the vicinity of Nihon Bashi, and thence to Shin Bashi, have been seized and died within a few hours.

THE GREAT Banking house known as Mitz'ooi of Yedo, has recently given orders to its Yokohama branch to present to the Police force of Yokohama, 500 rios, to be divided equally among the men for good services rendered to the community during the last year.

A NOTIFICATION in the *Nishin Shin-jishi* from the Department of Religion deals with indecent emblems. It says that government has determined to destroy them in whatsoever temple or shrine they may be, and the people are strictly forbidden to worship them. This, we hope, is but the precursor of a decree forbidding their sale in shops or in the streets.

GOVERNMENT NOTIFIES the public that the Post Office is being organized all over the country, but that the proper regulation of it necessarily takes time. Between Yedo and Yokohama, however, the mail is made up five times a day each way; but all letters must be stamped or they will not be forwarded. We hope the delivery will be more regular than hitherto.

THE OLD Tokugawa Government, in the days of its power, made large loans to the public, and particularly to temples and religious bodies. The government notifies that of course all this money lent was public money; and generously informs the borrowers, that from this day all such debts are cancelled.

A NOTIFICATION has been published in the *Nishin Shin-jishi*, which will be read by the Japanese priesthood with pleasure. It appears that Princes have been in habit of borrowing largely from the Church. For instance Shiba, we are told, has lent upwards of 200,000 rios to some of the old nobility. On the government taking over the liabilities of the Princes, it was expected that these claims would have been paid in common with others—but hitherto the government has ignored them. Now, however, a more hopeful state of things appears, and Daijokuan has announced the intention of the government to do the correct thing.

TWENTY-SEVEN Ainos, seven of whom are women, whose arrival by the Hakodate steamer has already been announced, are now in Tokio. They are natives of Sapuro. The object of the government in bringing them is "to shew them the greatness of Japan;" and as they are all officials among their countrymen, they have taken the opportunity of their visit to thank the government for the many improvements being made in Yeso.

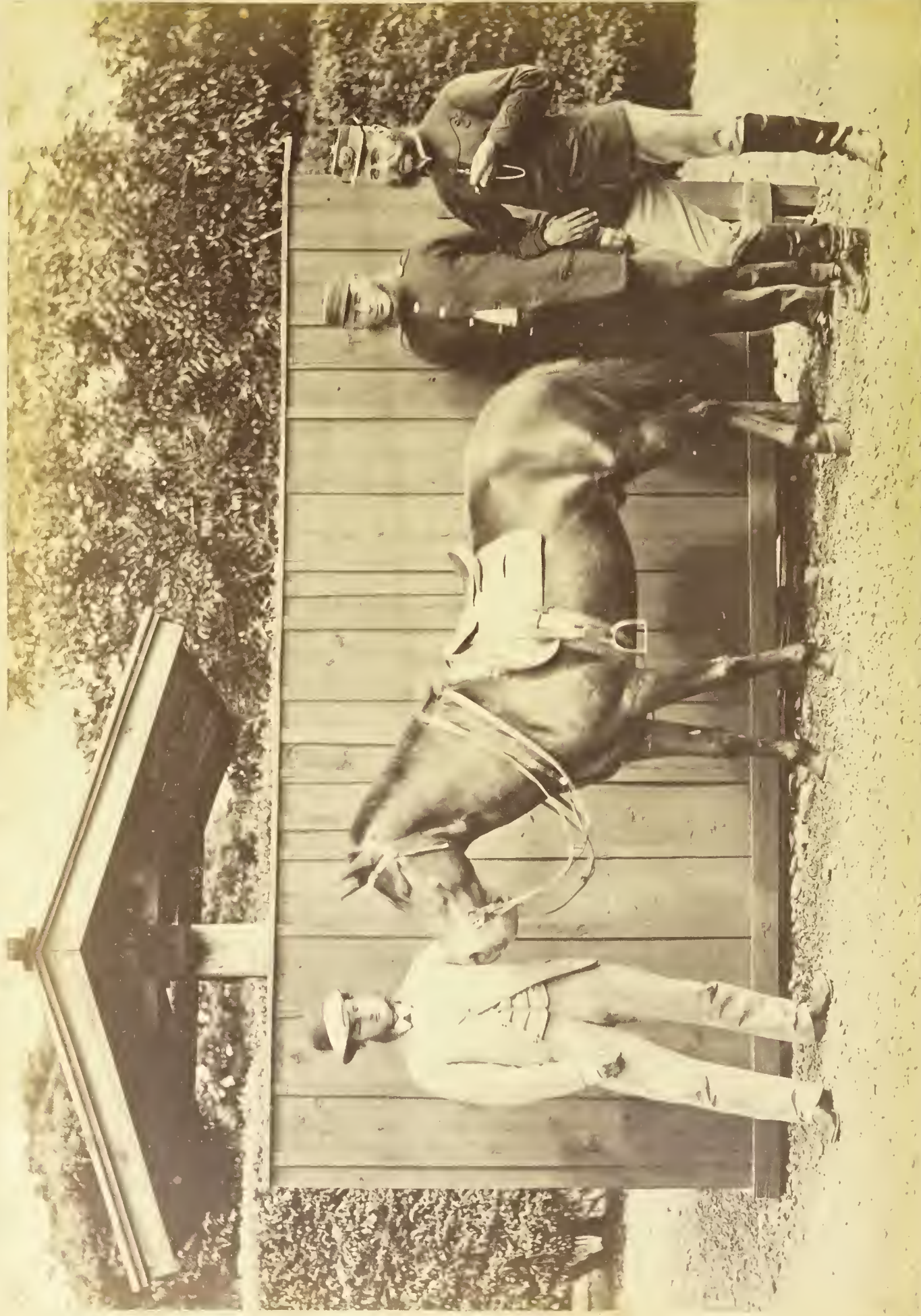
These interesting visitors are residing at a yashiki or temple in Shiba. They are constantly seen about—and are as much subjects of curiosity to Japanese, as to foreigners. The women would not be bad looking; but, not being strong minded, they affect a manliness they possess not, by tattooing a moustache.

DAILY COACHES now run between Yedo and Takasaki, in the province of Joshu, a distance of 36 ri. They are under the management of one Kakamia; but are really established by an *inkio* daimio.

FOREIGNERS HAVE been living for years within 20 miles of Yedo, and of late within the city, but without an idea of the amount of crime constantly going on all about them. The daily police reports published in the *Nishin Shin-jishi* reveal a state of things, beyond anything that could be expected; for although no place can be supposed to be without its criminals, the number of murders daily taking place in the country give it a most deplorable aspect. Most of them are so cold-blooded, too, that in Europe, the papers would teem with every particular, until the public would be more than surfeited; and in addition to the murders, midnight burglaries with violence are the rule rather than the exception. We have given an account of some of the crimes as they have been published in the Yedo newspaper—but only of a few. The day before yesterday two cases were brought forward, one of which was an attempted murder and suicide. Chobe employed by a butcher named Sikitchi, living in Unémé Cho, Yedo, fell in love with his master's daughter. His passion was not however reciprocated by the



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BRIDGE AT KIOTO.



damsel, and the father, discovering the state of things, dismissed the man, Chobe, and took in his stead another man Hatchujero, to whom, it appears the daughter was affianced. Having heard how affairs stood, Chobe determined to slay the father and mother of the maiden; and arming himself with a short sword on the 9th day of this Japanese month, entered the house, and asked for them. They were out; but at sight of his beloved, he became desperate at the idea of her being given to another, and drawing the sword, he rushed at her, and administered a severe stab, and then drawing the sharp blade across his own throat, fell down dead. The girl now lies in a very dangerous condition.

The other case was a Burglary with attempted murder at Hadachigori in the province of Busho. At midnight on the 8th instant, four men, armed, entered the house of one Seké, and finding they were discovered by some of the waking inmates, immediately begun to cut all indiscriminately. Everybody in the house was wounded; but one brave fellow, a servant named Hakitchi, although severely wounded, closed with one of the robbers, as he raised his sword to repeat his blows, and with such suddenness and adroitness as to disarm him. He then managed to drive off the others and to capture the one he had disarmed. This fellow he gave over to the yakunins, who have sent him to Yedo, and handed him for trial to the Judicial Department.

A PROLONGED shock of earthquake was felt at 7.20 a.m. on Wednesday. The direction was, as usual, S. E. to N.W.

A TERRIBLE typhoon has occurred in the province of Oshiu. The intelligence comes from the Midzusawa Ken. The rain fell in such torrents that the banks of the rivers gave way, and the damage done to farmers was immense. This happened on the 14th day of the last Japanese month; on the 27th, another violent storm of thunder and rain injured the property of the farmers to such a degree, that since they are too poor to repair the damages themselves, the Ken has taken steps to aid them, hoping for the approval of the government.

DAIJOKUAN informs the country that throughout the civilized world, it is customary to collect and preserve antiquities. "Japan is old," says the proclamation; and the government has given orders to "Mimbusho" (the Education department) to collect all the antiquities in their power. All Japanese who possess valuable antiquities, and are willing to sell them, are requested to communicate to Mimbusho; and if they are unwilling to sell, they are directed to furnish a list of what they have, that it may be known what and where they are.

It is said that the choleraic epidemic is spreading in Yedo, a special feature of the attacks being the suddenness with which death ensues. Yesterday the son of a brazier of Homura brought in a piece of unfinished work, apologizing for its non-completion by saying that his father had gone to Yedo the day before, been seized there with cholera and died shortly after. In another instance a man coming out of a public bath was taken, and died in a neighbouring house before assistance could be procured.

THE OTHER DAY THE Betto of the writer of this paragraph, being in Yedo, received a letter which, not being able to read, he took into the office of the *Nishin Shin-jishi*, and asked the Japanese Editor of that newspaper to read to him. Poor fellow! He could little have imagined the intelligence that was in store for him. A relative wrote to say that a few nights before, ronins had entered his father's dwelling (in the province of Mito), and demanded money. The man being unable or unwilling to give it, they deliberately cut him down, then severed his head from his body, and got away unmolested.

FROM THE *Nishin Shin-jishi* we glean that the Public Works Department of this country employs 161 foreigners, at an ag-

gregate cost of 29,621 dollars a month. They consist of French, 36 persons; English, 111; Swiss, 1; Chinamen, 6; Manillamen, 4; Indian, 1; and Americans, 2.

JAPAN is rather bothered just now. If we may believe the Revd. Nathan Brown as reported in the American papers, the Mikado himself has been converted by the Revd. Mr. Goble, and is part and parcel of the flourishing Christian mission that gentleman has succeeded in establishing in Japan. And if we may believe the Revd. Mr. Goble, the chief Envoy of the Japanese Embassy—(whoever that may be—Iwakura is an Ambassador, and in diplomacy there is a difference between an Ambassador and an Envoy—so it cannot be he;) has "expressed a desire to have the whole of Japanese evangelized." (How easily some folk forgive themselves!) Whilst the Mikado is an acknowledged proselyte, and his Chief Envoy is enquiring about the progress of Christianity in Japan, the Kiobusho, or Religious Department, is more active than it has ever shewn itself, bringing the Sintoo religion to the front, and scandalizing the Buddhist priesthood, by allowing them to indulge in matrimony, any food they like, any dress they like even in the presence of the gods, in the growth of their hair, and all sorts of nice things. The people are being asked to hear lectures in the temples and to accept the instruction of the priests appointed by government to propound religious affairs to them; and in fact there is such a stir in the empire, that the very laymen and churchmen too, of Yokohama, have caught the infection and emulated the Kiobusho teachers by giving the *pros* and *cons* of christianity in the local papers. But amid all this, one act of the government has taken a very definite and unmistakable shape. Every house throughout the empire is being obliged to purchase for two mommés, an Oharaye—a paper card or tablet, with the name "Tenshioko Daijingu" written upon it. Most of the Buddhists are very indignant. They say "what do we want with this—we don't care for Tenshio Daijin, the Mikado's ancestress and goddess." But they are answered "Nevertheless, you must buy." And they part with their two mommés with what satisfaction they may. We don't know whose pocket the mommés go to fill; but taking the number of houses, as by last census, at 7,074,680, the total amount thus raised is 235,828 rios. We wonder whether the Revd. Mr. Goble will be able to induce the Mikado to devote it to the support of a Christian Ministry or a Baptist Mission?

ABOUT A year and a half ago about \$300 worth of photographic lenses and chemicals were stolen from No. 73, Bluff, and though a large reward was offered for their recovery, no tidings could be obtained of them. This week the thief has been apprehended, and on being questioned, stated, that passing by the window, he looked in, and seeing bottles about, entered upon an exploring expedition, made a selection of such as he presumed to contain superior saki, then packed up a few other trifles which he considered might be of ready sale, and left with them. The goods were bought by a merchant in Benten-dori, and sold by him to a photographer down Osaka way. This latter is now being sought for.

### The Imperial Progress.

THE FOLLOWING plan of the Imperial Progress in his present trip to the south, has been published in the *Nishin Shin-jishi*:

His Majesty left ultims Hama Go Ten for embarkation at Shinagawa on the 28th instant—and will first proceed to Shimatobe in the province of Isé, to visit the Miya of Dai Jingo Sama. He then visits Ooshima in Ki-shiu, and thence proceeds to Osaka. Leaving the great commercial city and taking Fushimi *en route*, he goes to Kyoto, where, before going to his own residence he intends to visit the grave of the late Mikado, his father, Komé Tenno Sanlia. He then returns to Osaka; thence proceeds to



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GATEWAY TO SENG-KUDJI TEMPLE, YEDO.



Kobé and afterwards to Tadotzu, in the province of Sanoki. It is then his pleasure to go to Himéjima in Boungo, Hakamagaseki in Nagato, and from thence make his progress to Nagasaki, and Kumamoto in Higo. After this he will visit Kagosima in Satsuma, leaving that place for Idzu direct, where he will visit the sulphur springs of Atami, and from thence return to Tokio.

He will be accompanied by 66 high officials and noblemen. Of course special accommodation will everywhere be provided for the Mikado; but the officials will be accommodated at Tea-houses, whose proprietors are notified that they may depart from the old custom of Japan, which forbade them taking any other guests when such visitors occupied their houses; and that they may receive whomsoever they please.

On the above subject the *Hiogo News* says:—

WE have heard and read a good deal in our time of the Divine Right of Kings, and we are afraid to guess how many millions of people, even in Europe, still firmly believe in its existence at this day. How many of the Kings who professed to rule by that right really believed in it themselves, will never be known; but nearly all Sovereigns, even if they have not admitted the duty, have seen the policy of making progresses through their dominions. Even in England herself, whose present Sovereign is perhaps the most personally respected Crowned Head in Europe, the people have growled for years past at the isolation in which the Court lived; and we have been almost nauseated with the amount of descriptive writing there has been about the really great occasion on which the Queen has once appeared again amongst her people, in state, and the enthusiasm it called forth. It is right and proper that a Sovereign should travel about his own dominions, as a landlord should visit and inspect his estate. People are apt to begin to disbelieve in the necessity for the existence of what they never see; and whether they ever reach the point of actual disbelief or not, they get careless about the matter, and the bonds that should unite the Sovereign and the people become weakened. Therefore Royal Progresses have always been held in a certain amount of favour by wise and politic Sovereigns. Many different occasions in history have given rise to them; but of all the Royal Progresses which have been recorded, perhaps none was ever entered upon under such peculiar circumstances as the one on which in a few days His Majesty the Mikado will start from Yedo. It is one of those events which will bring forcibly home to us the extraordinary changes of the past four years. For many hundred years past, till that time, few men had ever been known to have seen the face of the Emperor of Japan, and lived; and he himself had never been out of Kioto and its environs. In six days from now, he will leave Yedo, with five men-of-war, to inspect personally the Southern ports of his Empire. It was thought a wonderful thing, when, a few years ago, the Sultan of Turkey left his his own dominions to visit some other European Powers; as till then, no Ottoman Emperor had set foot on Christian soil since Mohammed the Second had entered Constantinople victoriously in 1453. But that was not to be compared to this, in any one point of the accompanying circumstances; and they are alike only inasmuch as in aftertimes they will both be looked upon as curiosities of history; for in the case of the Sultan the curiosity of the fact lay rather in his never having done it before, while in this case the magnitude and significance of the fact consist in the Emperor of Japan's being able to do it at all.

Whoever has advised him to this step has done well for the prosperity of the Empire. Rumours of conspiracies and what are generically known as "troubles," have always been cropping up, as was to have been expected, ever since the revolution, but of late they seem to have been more in every-

body's mouth than usual, although there is the chronic difficulty in tracing them to any source; and the best answer the Emperor can make is to visit his dominions, and, as it were, bear witness to himself. We remember, in the peroration of one of Mr. Gladstone's magnificent Budget speeches, he said some such words as that it "was no doubt a great and glorious thing to reflect on the progress aforesaid of the Sovereign through the land, scattering gold as she went; but how much more great and glorious was it to enable her, by wise measures in the remission of taxation, to scatter broadcast the benefits of increased prosperity." For all that the time has not yet arrived when Royal Progresses or some substitute for them can be dispensed with in any land, and the Emperor of Japan will do more, we firmly believe, by this visit in state to his southern ports, to bring home to and impress on the minds of his people,—a people used to and fond of display,—that he is their one and only Ruler, in veritable fact, than by any conceivable number of proclamations or wise laws.

Kobe will be especially favored, inasmuch as the Mikado will visit the new temple of Kusz'noki, which is now being built close to the Saibansho, and although the visit to the temple will, we hear, be a private one, we have no doubt the presence of the Mikado here will be made the occasion of some grand display.

With regard to the whole Imperial tour itself, we are sure there is not a foreigner in Japan who will not join with us in heartily bidding His Majesty "God Speed."

#### Yeso.

SIX HUNDRED able bodied men, all clad in new clothes, after the fashion of carpenters and the like in holiday costume, assembled yesterday at the Kaitakushi, and were mustered into companies and messes, previous to embarkation at Shinagawa on board the *Kaisomaru* for Yeso. Each man received a blanket for the voyage, and they marched down to the place of embarkation with flags flying, as jolly-looking a set of fellows as could be. There were a few elderly men among them, but altogether they looked just the right stuff to make good colonists of.

#### Curios for Holland.

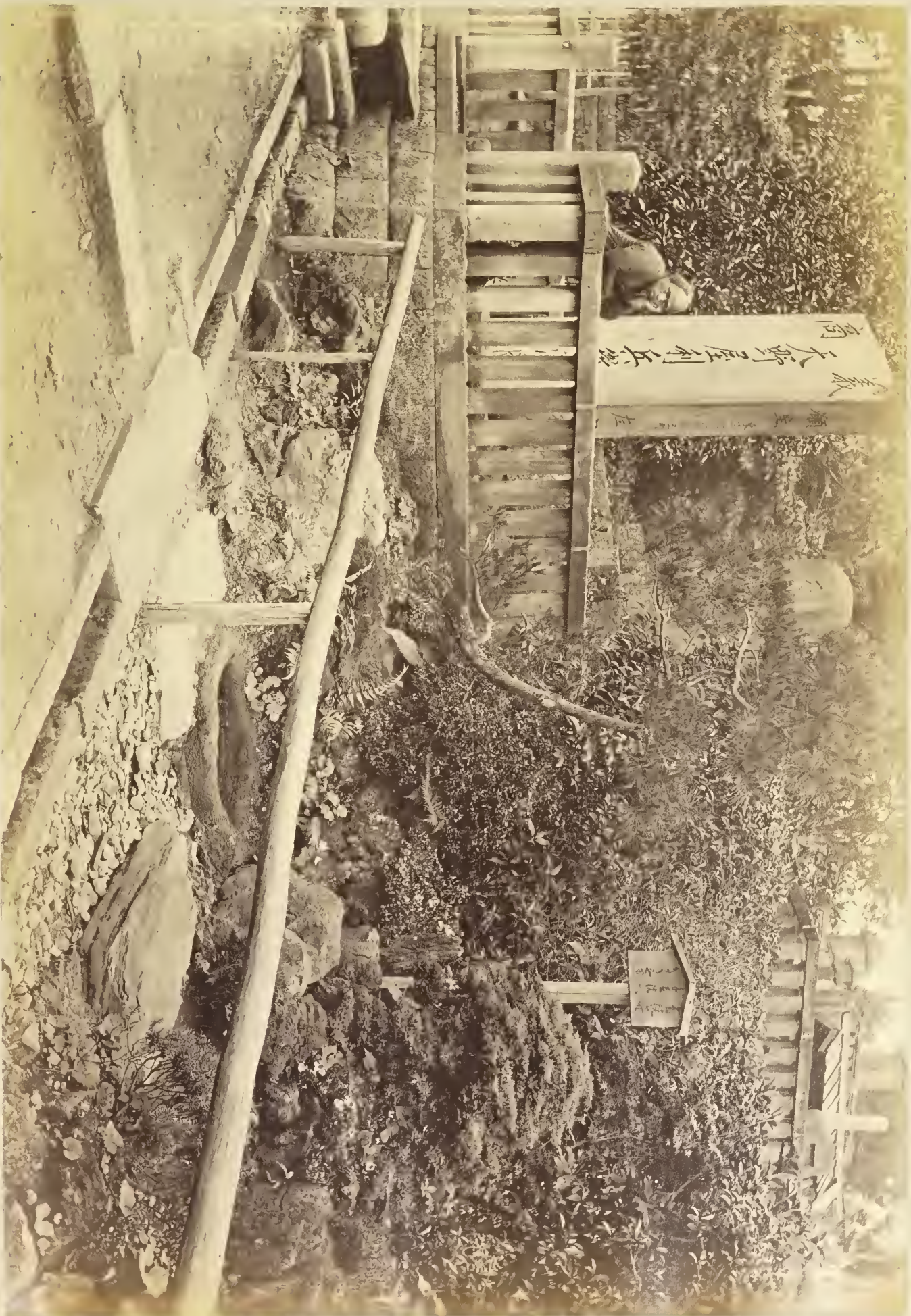
OUR TOWNSMAN Mr. Hegt, has now collected on his premises at No. 68, a valuable set of Japanese idols, which he intends to forward to the Floral Gardens of Amsterdam. The chief in point of artistic merit is a cross-legged sitting figure, not unlike Daibutz in posture, considerably over life size, mounted on an ornamental pedestal, which bears at the back the names of the founders, priests, and pious, who cast, blessed, and paid for the divinity. The face is somewhat of the Egyptian type, but more sensuous in expression; with the contemplative wart on the forehead. The head is surmounted by a cap, resembling the Persian head-dress, outside of which is placed a gilt coronet on state occasions. The image is about 156 years old, and formerly was placed in the temple at Toda, Shimosa. Another deity is Fudo-sama, a repulsive looking object from the twin-peaked mountain top of T'skubasama, near Yedo. A background of flames indicates the element over which he holds power, and four attendants attest his sovereignty. The casting is over two hundred years old. The history of this Deity has been noticed in *The Far East*, to the pages of which we must refer our readers.

#### Bikuri Bako.

SURELY THE above title can have nothing to do with government. It has though. Bikuri Bako. A horrible, frightful, terror-striking Box. Well, what has government to do with



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that? Simply this; that a report has got abroad throughout the country that such a box is now about to pass through the country—(how, we are not informed)—and many of the superstitious people are led away with the belief that wherever it comes it destroys all before it. They are said therefore to be giving themselves up to despair, and, ceasing from labour are passing their days in visiting temples and in prayer. Government thinks it high time this folly were checked, and issues a proclamation telling the people that Bikuri Bako is a myth, that there is nothing of the sort to be feared, and that the people should return to their labour and to their right minds.

### Foreign Medicine and Surgery in China.

(Translated from the "Shen Pau.")

A comparison of the relative merits of Eastern nations and our own country, in reference to the practice of medicine and surgery, leaves us but with one opinion, *i. e.*, that foreigners stand pre-eminent. They investigate with care the origin and cause of all diseases, and their knowledge of the various organs and senses of the body is infinitely deeper than is that of their fellow practitioners in China.

Since the days of Chi and Hwang but one method has existed of forming a judgment as to the condition of a patient, which is by feeling the pulse. Medicines are next prescribed, and should the victim succumb to the disease, the doctor contents himself with the reflection that death was in pursuance to fate, pre-ordained, and takes no measures to inquire into the reason why his medicines proved inefficacious. On the other hand, a foreign doctor, if unable to overcome the disease, and if he does not feel clear as to its nature, proceeds to open and examine the body, and any addition to knowledge thus attained is diffused for the benefit of the existing generation and handed down for the instruction of after ages. Foreign medicines are different to Chinese, but our doctors, although aware that they are superior, do not adopt them, simply because they bear different names and it would entail trouble to become acquainted with their nature and uses; and, for our part, we believe that if they did attempt to use them many mistakes would be committed, for they are more virulent than are our own; as regards patients calling Foreign doctors to their assistance, the patient is also much checked by the fact that the medicines prescribed are not recognised, and that a fear exists that they might prove too violent of action.

In cases of wounds or broken limbs, the Foreign doctors' assistance is invaluable; but their remedies are, to say the least, violent. We ourselves have witnessed their treatment of injured limbs. When life is in danger, they administer to the patient a drug which deprives him of sense and feeling, and then with a saw proceed to sever the wounded portion. The patient suffers no pain; but inasmuch as the man loses a limb, the remedy is at least a severe one, and does not compare with the treatment of a case by a Mongolian Doctor, which the writer himself witnessed when on a trip to Peking. It was in the reign of Tao Kwang; I happened to be passing a place called Fan Chia at the side of the River; suddenly a despatch cart rolled violently past and accidentally knocked over a child. The wheel severed the leg in two parts at the thigh, and the severed portion flew to a distance of 20 or 30 paces. The child fainted away, and the parents immediately stopped the driver, requesting indemnification. It then happened that a bystander introduced a Mongolian surgeon, and I witnessed the following operation. He took up the severed limb, washed it, as well as the part from which it had been severed, sprinkled both parts with some medicine, dovetailed in the broken bones, and then covered the whole over with a medicine called Trica-

tiou-yoh. He further bandaged it over with cloth, and protected it by adding splinters. He also administered internal medicine, which revived the child. About ten days afterwards, I was passing the same neighbourhood, and witnessed the same child romping with his companions in the market place. Now if foreigners could add to their skill in surgery the skill displayed by our Mongolian friends, then under Heaven would there never be witnessed the spectacle of cripples amongst us.

As to ulcers and tumours, the foreign doctor is much more expeditious in his treatment than is the Chinese practitioner. But why? Because the former are intent only on curing the patient, while the latter thinks only of how many dollars he can extort; and with this in view, he finds that prolongation is to his interest.

In the matter of vaccination, foreigners are beyond praise. Small-pox first made its appearance during the Yung-to-see dynasty, since which it has been an incessant plague to the country. To parents whose children have not passed the ordeal, it has ever been a constant source of anxiety, and on many occasions when the epidemic has appeared at a place, numbers of fathers have removed their children to distant places to escape the danger. It is true that the practice of inoculation has long existed; but then, inasmuch as it has to be continually repeated, it is not also without great drawbacks. In fact small-pox, whether inoculated or acquired naturally, is in both cases a scourge; for, even by the former expedient, large expenses and troubles are entailed; such as doctors' fees, praying to the Gods, avoiding the wind, being cautious as to diet, careful attendance, and added to all-anxiety as to results; for the process is by no means free from danger. But since vaccination has been introduced, all this expense, anxiety and loss of life may be avoided; verily it may be said that a great national calamity has been removed. Hitherto only a few Provinces have unfortunately adopted this great remedy, and that the remainder have not followed in the same footsteps is owing to the fact that they cannot obtain the vaccine matter. If some method could be devised by which the matter could be preserved for one year without deteriorating, and also be circulated freely throughout the Kingdom, then the entire country would be a recipient of this great blessing. And for this inestimable boon we are indebted to the western doctors; the only further favour we would now ask of them, is to endeavour to devise a more permanent method of preserving the matter intact, for the present system of sealing it in glass tubes cannot be said to be perfect. We would wish that the Foreign Professors would take this matter into their consideration, and thus render perfect so good a work.

SHANGHAI residents who are so unfortunate as to be prevented from going to Kioto, and seeing its magnificent old temples and castles, may, by visiting the Pacific Mail Wharf and godowns, see somewhere about forty of the bells that once hung in those temples, and a large and strange assortment of the brass and copper cannon by which the castles were defended. As has been mentioned by some of our recent tourists, the growing intelligence, and consequent decrease of superstition among the Japanese Government and people have so diminished the revenues of many of the temples that the priests are forced to eke out a subsistence by selling their artistic and often venerable bells as old metal. So largely has this been done that, during the past few months several hundred tons of Japanese bells and cannon have been transhipped at Shanghai for England alone.—*Shanghai Evening Courier*.



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

VOL. III, No. IV.

YOKOHAMA, TUESDAY, JULY 16TH, 1872.

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## YEDO.

(Continued).

**T**HE VERY writer who has given a description of Japan from personal observation has spoken of the excellence of the roads; and Sir Rutherford Alcock even goes the length of comparing the Japanese with ancient Rome, as "great in roads." He says the Tocaïdo may challenge comparison with the finest in Europe.

We will turn to his book and give his own words.

Here they are:—

"Their highway, the Tocaïdo, the imperial road throughout the kingdom, may challenge comparison with the finest in Europe. Broad, level, carefully kept and well macadamized, with magnificent avenues of timber to give shade from the scorching heat of the sun—it is difficult to

exaggerate their merit. But if from roads we pass to means of artificial communication in the larger sense, including post offices, mails, telegraphs, and means of rapid transit, they are immeasurably behind the least advanced of European nations. Railroads and electric telegraphs, though known to the Rulers by report and working models, brought both by the American and Prussian Missions, are wholly unthought of in the country. There are no public carriages of any kind, indeed, if we except the Mikado's carriage, drawn by buffaloes, or something quite as cumbrous, borne on men's shoulders, for ordinary means of travel."

We may suppose that this was written by Sir Rutherford—then Mr. Alcock,—in 1862, as his book was published in 1863. Were he to visit Japan now, he would find reason to modify every one of these statements. Since the opening of Yedo in 1868, wheel traffic has sprung up to such an extent, that the roads have been quite unable to maintain the high character



MIMI-DZUKA—EAR MONUMENT, KIOTO.



assigned to them. Post offices have been and are being established. A Railroad is in admirable working order between Yokohama and Yedo; electric telegraphs will soon be in operation from Nagasaki to Yedo; and in the latter city there are several stations, the messages between which are already so numerous, that more wires are imperatively called for. As to public vehicles, not only are there many horse carriages plying between the railway station and all parts of Yedo, but the jin-riki-shas are numbered by tens of thousands. The Mikado's bullock car is never so much as heard of; and the sovereign himself rolls about the streets in his carriage, as if he had been used to it all his days.

Looking to the pages of a note book, not yet eight years old, it is hardly possible to conceive that we are there reading of the same country and the same people as we still live amongst.

We write this on the 15th day of the 6th month, (Japanese) the day devoted to the great O-Matsuri or festival of Sannoo—the temple which is considered to be dedicated to the memory of Zinmu, the first Mikado of Japan, who flourished about 600 years before the Christian era. To us it seems as if in nothing is the change that has come over Japan more remarkably shewn than in the mode of keeping their O-Matsuris. They used to be so merry, so noisy, and so universally enjoyed; and this one got up by the priests of the temple of Sannoo, surpassed all others in brilliancy. Every house throughout the commercial quarters had lanterns hung along the front, and all the people were more or less in holiday costume. The principal procession took its way through the more important streets, and included in its ranks representations on a gigantic scale of all kinds of living creatures—a white elephant made of paper, each of whose legs was occupied by a man, whose own legs from the knees downwards were seen below the paw of the animal, to supply locomotion; two monstrous paper tigers, a car like the Imperial Peacock car, drawn by bullocks; a leviathan lobster; and a host of other things, accompanied by a band of music of such a quality as should have been seen to have been believed. The procession paraded its way slowly through the streets, in length indefinite, but like a great serpent, often occupying several streets running in all directions, probably stretching over a mile in length. The multitudes in the streets used to be more numerous than now the whole city can supply—for the last census shewed the population of Yedo to be considerably under a million; and it was estimated that more than a million made a point of seeing the procession in olden times.

But what is it to-day? There are the lanterns hanging along the front of the houses; but the shops are all busy at their usual trading operations. There are no gaily dressed holiday-makers occupying the upper floor windows, and making the city gay with their bright colours and joyous laughter. Here and there we meet with a scrap of a procession, like a joint cut out of the serpent's tail; but it is totally without life; and is sadly interfered with by the innumerable jinriki-shas and occasional horse carriages, rushing past or through the throng all the time. It vividly impresses one with the fact that wheeled vehicles are totally destructive of mere casual processions; and that if anything like an imposing

character is to be given to a cavalcade, ordinary wheel traffic must be temporarily suspended. What with the absence of all the gay, roaring, rollicking idlers—supplied by the two sworded men of former times, and the hurry and bustle of business people rushing higher and thither, as fast as the coolies can drag their chariots, there cannot be any life in the processionists, and all appears flat, stale and unprofitable.

Still at one part of the city there is a little more of spirit.—That quarter devoted to debauchery and indulgence of the passions, which (we really believe we don't belie the Japanese in saying) is the centre of the universe to one half at least of the male population of Yedo. It is called Sin Yoshiwara. But even here the banners might be inscribed "Ichabod;" for verily, the glory hath departed.

Leaving then the ghastly shadow of the pleasures of an age just flickering before absolute extinction, we will pass out of the crowded street, cross the Ogawa, and take a look at a locality that surely will retain something we can speak of more gaily. Why is it that the moment one takes up the pen to describe what is before one's eyes in the great city of this naturally joyous, lighthearted people, we immediately fall into a sombre strain and sing in a minor key? Ah, it is well known to ourselves why. It will be easily felt by each who finds a home in the land of the Rising Sun. But why should we communicate the same feeling to our friends far away? It is simply this:—that the spirit of the place about which we are conducting them, partakes more of this character than any other. The people are by nature the happiest under the sun; but the times have been out of joint with them since the revolution; and we doubt whether they will ever again exhibit in the great cities the same characteristics as were so charming to foreigners, when the ports were first opened. They are the same, no doubt; but with a difference.

Only a day or two ago we witnessed a touch of that frolicsomeness about trifles, which to matter-of-fact Europeans seems so childish, and yet so attractive. An oil lamp which had been burning some time, we suppose, and become very hot, was upset in a room in which a Japanese gentleman had been entertaining his friends. The flame was not extinguished, but the old gentleman himself seized hold of the lamp, to pick it up and restore it to its place before any damage was done. In doing so, however, he found it hotter than he expected, and quickly dropped it, immediately pinching the lobe of his right ear as hard as he could with his burnt finger and thumb. This caused among the Japanese assembled—more especially the females present—a scream of delight; and two or three rushed away out of the room, as we thought most unaccountably, whilst another took a cup of water, and poured a few drops (not enough to inconvenience herself), upon her head; and she had scarcely done this, when the others returned and threw some water on the floor. All this was done so merrily, and with such earnest enjoyment, that we felt we ought to laugh too; and so we did, when we found that the misfortune that had set them off into such fits, had resulted in the exercise of three little acts of superstition; which, whilst in all good faith, they really and sincerely believed in, and the neglect of which they truly imagined would be followed by evil to them, still they performed amid all this childish



laughter, as if they wanted to persuade one another that they had no faith in what they were doing. The old man had burnt his fingers. He pinched his ear with his damaged digits to allay the pain; and some of the oil of the lamp having been spilt on the floor, it was necessary either to pour some water on the spot, or else on the head of some one present, or the house would certainly be burnt down within a few days. As in this case everything was done to the letter, we hope their dwelling is as good as insured for an indefinite period.

Well, after all, one hardly wonders at their acting up to their lights in such matters. It is always well to take precautions against such calamities; and their little remedial frivolities were very easily performed. Perhaps if any reader feels like turning up his nose at such superstition, he might be no less willing to yield to it had he been burnt out six times as this family had. Probably too, he would do it in a less Mark Tapley-ish spirit than these did. If the burnt child dreads the fire—what must these people have thought of the omen of spilling the oil? And yet they could make it the occasion of infinite amusement. For our part, we acknowledge ourselves of that large and respectable body of free and enlightened citizens of the world, who avert the calamities attendant upon the spillers of salt, by religiously performing the counteracting ceremonial.

But we must get on. Passing through a district without any interest but such as attaches to a region shewing evidence of neglect, we at last reach the temple for which we have been making; and if we are not most egregiously disappointed, it is only because we have long since seen the necessity, and acted upon it, of expecting—wherever one goes, and whatever one desires to see in Yedo—nothing but decay. We hardly know of a single public edifice that is not to a greater or less extent in this condition. Yet we hardly expected that the "Temple of the Five hundred gods" would have been so to the extent it is.

The edifice known as Go-hyaku-Rakang, though heard of by most foreigners, is visited by comparatively few. Of course it has no pretensions to architecture. What Japanese building has? True, whatever architectural taste exists, is



TEA MAKER.

expended on their sacred edifices; but the length and breadth of the land may be traversed and not a single departure discovered from the one stereotyped design. The only difference is in the plainness or elaborateness of the workmanship and ornamentation, or the massiveness of the construction. It has been the fashion to account for this by attributing it to the earthquakes, which keep the surface of the land in almost constant motion, and every now and then give such an extra shake as to bring down structures that shew any weakness. We confess we do not see how this should interfere with variety of design. On the contrary; if the people had any inventive genius, it would have all the more scope from this very circumstance.

There is no disguising the fact, that although the Japanese are clever copyists, they are not artists in the true sense of the word. Æsthetically they differ from us as they do in most other respects; but they are now gradually leaving their old beaten track; and there are several

buildings in Yedo, which being a combination of the foreign and Japanese style, are extremely ugly, yet show a desire to do something more pretentious than their old works.

In the temple of the Five hundred Rakang, there is even less than usual to attract in the style of architecture. Reference to the picture on page 42 will satisfy the enquirer, that no Sir Christopher Wren or Inigo Jones was called into request in its design or its erection. Even its doorway is much lower than usual, so that it is more than ordinarily dark; and inside it is quite as unattractive as outside. However, there is the central god O-Shaka Sama a good deal larger than life; and ranged on either side, as seen in the photograph on page 47 are the images of the 500 who have given celebrity to the spot. It would appear that O-Shaka Sama, who, by the way, while in the flesh, was of imperial descent, was distressed by the wickedness of these 500 men and by their immoral lives, and made special efforts for their conversion. He was himself desired by his father Djio-bon daiwo, to relieve him of the Mikadonic duties, but he said he preferred studying to emulate the Gods; and for that purpose placed himself under the tuition of godly men during twenty years. He had by this time acquired an immense re-



putation for holiness: and he it was who gave to the priesthood that beautiful prayer "Nami Amida Butsz', Nami Amida Butsz', Nami Amida Butsz'," which the Buddhist priesthood find so effective to the present day. By great perseverance in teaching and in prayer, he succeeded in reclaiming these 500, and snatching them as brands from the burning. They shaved their heads, and after devoting themselves to the service of the gods on earth, became themselves Jiso Samas at their departure hence. Jiso Sama means literally, gods of the earth; and they are supposed to have charge of those who at death return to the earth from whence they were taken; and prayer is made to them by the friends of the dead to direct their lost ones to the place of happiness. It is believed by the vulgar, that among these images, every one may find the likeness of his father, and it is customary to go and seek out the one who seems to bear the strongest resemblance to the deceased parent, and pray to him for the dead in whose behalf it is desired he should intercede. We have told in a former number of the *Far East* that it is customary to put up images of Jiso by the roadside, and to these offerings are made, in order that they may direct the dead on the right road in the other world, and also that they may bless the fields with increase. These are everywhere found; yet all the people one speaks to laugh at the idea of believing in them. Thus is consistency as marked in Japan as elsewhere.

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### The Illustrations.

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#### MIMI-DZUKA OR MIMI-ZAN.

THE monument at Kioto celebrated as marking the spot where Hideyoshi buried the ears of Koreans slain in battle.

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#### TEA MAKER.

UP to the time of the revolution, no great man thought of travelling in Japan without his retinue. Were it but to go the distance of a few miles, he must have his guards and the gentlemen of his household with him, and even the equipage for food and repose. Among the former were a Tchano-énodono which consisted of two lacquered boxes carried on a pole across the shoulder, one containing a vase or utensil for making tea, the other the Hibatshi with a vessel for boiling the water. In the boxes were drawers, and in these were carried the tea with the necessary cups for the great man's use. It was a great art, was this tea making, and those entrusted with the duty would make as much ceremony over it, as if it were a weighty and highly important occupation. The tea used by the daimios and wealthy men is extremely expensive; and we are told that it has the property of intoxicating those who indulge to excess. The flavour, however, is peculiar; and it has always seemed to us that it would require a deal of practice to drink a very moderate quantity. We have never believed a man who, on the first occasion of tasting it, told us he liked it; but of course we all know the old proverb about taste.

#### THE CITADEL — YEDO CASTLE.

ALTHOUGH the Castle in Yedo within the moats is so vast as to occupy a space the circumference of which amounts to fully seven miles, there is a central fortress of comparatively small dimensions, but which, according to the warfare it was designed to resist, must have been a very excellent stronghold. It is far higher than other portions of the O-Shiro, and commands the city in all directions but one. That one is occupied by the Imperial dwelling and the hill on which it is built, and on that side therefore the Imperial domain intervenes between the citadel and the city. It is surrounded by a moat, and at intervals along the walls are substantial watch towers, very strongly built of heavy timber, but plastered outside in a manner which gives an idea of flimsiness. For defence against the missiles of the present day they would be absolutely useless, but they were quite sufficiently strong to serve their purpose when Japan played with bows and arrows. The space within the walls, is open ground, fitted for the parade of a small army; but now the grass grows at its own sweet will, and there is only a guard of about ten men, who do sentry work, and fire the mid-day gun—a piece of civilization adopted by the Japanese within the last two years.

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### The Period.

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#### The Kappa.

IT PERHAPS might be as well if the government would address a notification to its more enlightened children, and tell Yedo gentlemen and scholars that there is no such thing as what is popularly known and dreaded as the kappa. It is a kind of reptile whose citizenship is confined to the water. He is supposed to be the intimate friend of "Auld Cloutie," and on four days of the year to have a peculiarly vicious feeling with regard to the human race. It is then dangerous for them to bathe; as, he being always invisible, attacks them secretly, and in such a manner as to lead to a painful and certain death. This is really believed in by many better-class people, and we were seriously asked whether the kappa was not much dreaded in Europe? The 28th day of the 5th month is that on which the invisible philo-diabolo works his wonders. A few days was the 28th, and the whole population turned out to frighten away the much feared enemy. The method adopted is worthy of record. It is simply by a display of fireworks at the Riogoko Bashi; and these fireworks are of neither great beauty nor very much calculated to strike terror. The occasion is turned into a great nocturnal water fête, and the crowd of boats assembled at the bridge and in its vicinity is something to see. They are certainly by hundreds, and we should even imagine by thousands; and every one is filled with pleasure parties whose noisy mirth and minstrelsy make a din such as is rarely indeed heard upon the water. Every boat on the river, every tea-house on the shore, and every spot from whence any portion of the spectacle is visible, is engaged many days before; and at no fête is there such bravery of dress, both on the part of men and women. Neither would think of going into either boat or tea-house



without some extra finery, and they take care to exhibit it. All the best geishas (music girls) in town are engaged likewise, long before; and the whole affair is one of jollity, life and brilliancy (all the boats and tea-houses being hung with lanterns) such as must be seen to be realized. The bridge is crowded, and all its approaches are so peopled that there is little chance of any one getting near it who arrives late. All the jin-riki-shas seemed to have been engaged; for there was great difficulty in getting one after 5 p.m. for love or money. And so the fun and merriment went on until daylight, and even then seemed to be brought to an end reluctantly. How the Kappa felt after it all we don't know; but we fancy many of the human beings must have felt very queerly; and probably for the next two or three days, many hundreds of the good citizens of Yedo were "suffering a recovery."

### Corea and Japan.

TWO LETTERS which have lately appeared in the *Nishin Shin-jishi* have excited a great deal of attention both in Yedo and the provinces; and also some degree of excitement in certain quarters. They are upon the subject of the Corea; and it is very evident, from the interest they have evoked, that this is the subject, *par excellence*, that after the pressing affairs of the moment, lies nearest the heart of the Japanese nation. The first writer was short enough in his own remarks, but he gave a copy of the letter sent by the Coreans in reply to one from hence, and this letter will be read every where as at once revealing the state of relations between Japan and Corea.

This is the letter of the correspondent of the Yedo paper:—

"As soon as our government (in Japan) was established (after the revolution), an embassy was sent to Chosen (Corea), with a demand for the fulfilment of the old treaty, (which made Corea tributary to Japan). Instead, however, of complying with the request of our government, the Coreans returned an insulting letter, so repugnant to our people that we cannot endure it. This was three years ago; and probably, it is now too late to speak; but I have felt very indignant with it and can be no longer silent. Patriots ought to form their judgment upon it."

This is the reply of Chosen to the Government of Japan:—

"We have received your letter and have given it very deep consideration, comparing your dispatch with other dispatches. It is a long time since there has been any intercourse between our two countries. Your dispatch demands payment of tribute. We will shew how this affair stands. Taicô Sama, without provocation or cause of any kind, invaded Corea, and made Corea sign a document agreeing to pay tribute. In those days Corea was unprepared for war, and had not even been informed of the intention of Japan. But it is very different now. The invasion by Taicô, was a crime committed against Corea by Japan, which is not yet punished. Your

demand is so unreasonable, that instead of Corea paying you tribute, it is for you to return the money paid by Corea. In your dispatch you have made many insinuations of your having adopted foreign customs; we can assure you that Japan is Japan, Corea is Corea—but Corea has its own customs. Some years back we had a difference with a country called France, which is, among barbarians, considered to be very powerful and very large, whilst Corea is very small—but we defeated that great country. We assembled all our warriors, every one of whom was ready to die. According to our old treaty of friendship, whenever either is attacked by barbarians, the other is to help. To shew our honesty, when the barbarians went to your country, we immediately wrote to you that we had made every preparation to help you. During the French attack on Corea, we day and night expected that you would come with your forces to our aid; but not having received your assistance, we wrote and informed you of our distress, informing you of our position, and asking for immediate help. You have neither sent us aid, nor any answer to our dispatch. From that day our treaty of friendship was at an end. We no longer consider each other friends, but enemies. The tone of your dispatch is so friendly that we look upon it as treachery; and after having been so friendly with Japan and being repaid by treachery, we never can be friendly again. Not only have you broken the treaty as we have above described, but you have also broken another very chief point of treaty in adopting the manners and customs of the Western barbarians. Our information is, that you have adopted French drill; and whenever you want money, you go to England; and if you wish to tax your own people or impose duties you take advice from Americans. But you have never consulted us, as agreed in our old treaty. You think the western barbarians are great people. We, Coreans, are a very small country, but yet, we have the courage to put in writing to you, that western barbarians are beasts. The above we intend as a direct insult to you and your allies—the barbarians. We desire that you should join them and bring your great ships and your army here. Fusankai is the nearest part of Corea to Japan. To make your attack as inexpensive as possible to you and your friends, we will send and clear Fusankai for a battle-field, and will appoint the battle. It is useless to go into any correspondence, because the wrong you have done to us is so great, that your apologies will not avail. The only alternative is a bloody war.—A war that will cost Japan all its warriors;—and then we will bring you to terms.

This is our intention. You must not attempt to write us again; and the above is a notice to you to make all preparation, for either Japan must invade Corea, or Corea will invade Japan."

(Signed)

KAKURIN.

The translation of the second letter shall appear hereafter. Circumstances that took place on the publication of this letter, have proved to us conclusively that it is genuine; and we are not surprised at the emotion it has caused.



THE FAR EAST.



THE CITADEL—CASTLE OF YEDO.



THE FAR EAST.



EXHIBITION AT KIOTO.



EVER SINCE the revolution the Treasury has been charged with the payment of 70 rios periodically to a Tokugawa man, who, untrue to his master's cause, favoured the Kwanguns, and was the means of Shimosa falling into their hands. It is now decided that this man was a traitor, and, as such, undeserving of support. The 70 rios are therefore to be discontinued. How pleasant to see such high mindedness in high places in Japan!

• WE RECENTLY had the pleasure of recording an act of generosity on the part of the Great Japanese Banking house known as Mitz'ooi, in giving 500 rios for distribution among the Yokohama police. The government has sent a letter to Mitz'ooi, expressing satisfaction at this liberality; and as an inducement to preserve in so good a work as the encouragement of public officers in the performance of the duty for which they are paid; has ordered the Finance Department to hand over the munificent sum of two rios and a half. We congratulate Mitz'ooi on receiving so speedily and so handsomely, this magnificent and doubtless much-coveted acknowledgment of its virtuous act; and we hope that all Japanese who can appreciate the approbation of their paternal government, will strive as successfully to deserve it.

THE EDUCATION DEPARTMENT, (Bunbasho), has sent orders to each of the 72 ken, to select 90 youths, about 20 years of age (not over), who will be instructed at the government expense, by foreign teachers, who are being imported. It is to be understood however, that these youths, so taught, will have to become teachers themselves, as they attain sufficient knowledge; and they will not be permitted to do anything else.

MANY YEARS AGO, a man belonging to what is now the Sakétama Ken, was charged with murder; but as it was not proved against him, he got the benefit of the doubt, and was kept in prison—not as a prisoner, but as gaoler, like the Dougal creature in *Rob Roy*. He always asserted his innocence; and in the position of gaoler, has ever shewn himself so good a man, so merciful and benevolent to all who came under his charge, that many of them have sent in petitions on the expiry of their own sentences, that he might be mercifully dealt with and released. The government is delighted to hear such good reports of him, and would be glad to comply with the petitions which have been so numerous presented in his favour. The law of Japan, however, must be upheld. To mark therefore the heinousness of the crime of which he has not been proved guilty, and of which he declares himself to be innocent, and yet at the same time to show their approbation of his praiseworthy demeanour in gaol, he is banished for ten years to the islands; after which, if he continues worthy, he shall be free. With what gratitude he must have heard of the leniency extended to him. Ah, well! It's a poor heart never rejoices.

IT HAS been the custom from ancient times for all Japanese passing under the gateways known as Oté-gomong and Sakastagomong to uncover their heads. The march of enlightenment has reached even so far as this, that this custom is from this day abolished.

A WOMAN named Ocho lost her husband and was reduced to the deepest poverty. Her own father and mother, as well as her husband's parents, are all living, but very old, and for a long time Ocho has been working for them in season and out of season, feeding, clothing, and sheltering them. So great was her devotion to them that to cover them she left herself with no more clothes than the barest decency demanded. But, alas! misfortune must deal even more harshly with her, and the bothy in which they lived, accidentally caught fire and was burnt. In consideration of her excellent character and filial behaviour, Government has ordered that in future she shall receive 3 rios a month to help her in her praiseworthy efforts.

DURING THE thunderstorm on Saturday, lightning struck two houses at Ishikawa, and one near Nengishi. Fortunately no lives were lost; but at Udingaiyatwo men were killed. A house at the back of the Yoshiwarra was also struck.

ON THE 6th inst. Thomas Mackenzie, third Engineer of the *Thabor*, while about to bathe from the axle of her paddle-wheel, fell off, struck the floats, stunned himself, broke his ribs, and sank. His body was not recovered for about four hours. He leaves a wife and family. The *Thabor* was at the time in Hiogo Harbour, and an inquest was held on the body by H. B. M.'s Consul. A verdict of accidental death was returned.

TRACES OF rinderpest still linger in Shanghai and fears of its extension to this country are still entertained. To prevent so serious a disaster as this would prove to the Japanese, government cannot too strongly be urged to keep itself informed of the progress of the disease; and, by being wise in time avoid what would be almost irreparable loss.

#### The Mikado at Osaka.

“PUNCTUALITY is the Politeness of Princes” is a saying which in all probability had its origin elsewhere than in Asia; but as even Sovereigns are subjects of wind and tide, it would not be just to charge his Majesty the Mikado with want of consideration to his lieges of Osaka because his men-of-war arrived at Temposan nearly five hours after the time stated in the programme published.

July 4th was a glorious day, barring a slight but appreciable excess of caloric, but for which it would have passed for “Queen's Weather” in Old England. At the Custom-house and other public offices and institutions, strict holiday was kept, but—excepting from the newly-sanded streets on a certain line of route, and the unusual number of the portly family lanterns which were, instead of being confined to some special ward or district, as is usually the case, to be seen in front of nearly every house in every quarter of the city—no stranger would have even guessed that Osaka was about to witness an event which was in so many respects unique in its history. The ordinary traffic went on as usual, the fine dresses with which the natives so delight to array themselves upon high days and holidays were “conspicuous by their absence,” and of the immense and bright flags called *nobori*, which give so picturesque an air to a Japanese town upon such occasions as the great wrestling matches, not one was to be seen unfurled. It was only, indeed, when one approached the Customs' landing place that unequivocal signs of “something up” appeared. Here and upon the adjacent Concession, from



THE FAR EAST.



TEMPLE OF FIVE HUNDRED GODS AT YEDO.



an early hour hundreds of curious sightseers were gathered, and as hour after hour passed by without a sign to comfort them, these sons of Job, with that imperturbable good humour and patience which are so strongly characteristic of their countrymen, wandered listlessly to and fro, or "breaking up" into ex-tempore picnic parties, proceeded to squat upon the somewhat numerous grassy spaces which form the unoccupied lots of the Foreign Concession of Osaka, and there regaled themselves on the questionable-looking dainties which the neighbouring eatingstalls supplied.

Towards noon the *Unkwa-maru* was despatched to the anchorage at Temposan, lest by chance the Imperial squadron should be true to contract time; but it wasn't, and it was not till half-past six that the booming of the great guns at the fort announced that the anxiously expected visitor had at last arrived. A small body of foot soldiers was drawn up in line in front of the goods shed—about 180 in number, and all evidently picked men, from their height. They were neatly clad in a semi-French uniform, wore brown leather gaiters, and upon their caps were small bunches of white horsehair. Some twenty or so of lancers, also picked men and mounted on picked horses, judging by the good appearance they made, were also present.

About seven o'clock, while momentarily expecting to see the Mint steamer coming in, more saluting was heard from Temposan, which the knowing ones asserted was the signal of the embarking of the Emperor on board the *Unkwa-maru*. It now began to grow dark, and two large piles of highly resinous pinewood were set fire to, and were quickly all ablaze; this was a welcome sight to a large number of foreigners who had gathered upon the deck of the *Kuso-maru*, or upon the landing-place, for it was now too dark to see much without artificial light of some kind. A few minutes before eight o'clock the long-looked-for steamer arrived, attended by a row-boat manned by sailors from one of the Japanese men-of-war. The Governor, Vice-Governor, and other high officials of the Osaka Fu, all of whom were clad in garments after the foreign fashion of civilians, mustered upon the landing-stage. A brave "tootle-tootleing" was struck up by the buglers, the soldiers presented arms, and the Emperor, Spiritual and Temporal, of the Islands of Japan, for the second time set his foot upon the soil of the second largest city in his Empire. The scene was now a very picturesque one, and spectators began to think they had lost little, if anything, by the delay. In the ruddy glare from the blazing pine logs flashed out with great effect the bright colours of the soldiers' uniforms, so paling, by contrast, the light of the paper lanterns as to make the latter look like so many stage moons. His Majesty wore a dark blue military uniform of foreign fashion, and had a cocked hat upon his head; the breast of his coat was a mass of glittering lace and ornament. It was impossible when he landed to get a clear view of his face, but I saw it more distinctly later on, noticing that it was somewhat long and thin and of a darker complexion than that of many of his subjects. In stature the EMPEROR is tall, but he is slightly built. He was accompanied by several officers, who were dressed in uniform similar to his own.

As soon as His Majesty was on shore, no time was lost in greeting or presentations, but he was immediately assisted to mount the handsome Japanese horse in waiting for his arrival. The horse was led by some attendants, and preceded by an officer on foot, bearing a small crimson flag having a white chrysanthemum crest in its centre, the Imperial party entered the neighbouring Foreign Office or Customhouse. Here the Mikado remained till about a quarter to nine o'clock, taking some refreshment, and receiving the various local officials who were presented to him. On leaving the Foreign Office, the Emperor, attended by the Governor and Vice-Governor on horseback, rode slowly between two files of foot soldiers through

the Concession to the city. At the foot of the foreigners' bridge a large bonfire had been lit by a neighbouring resident, the light from which enabled the small group of foreigners which had assembled there to get a good view of His Majesty.

His Majesty the Mikado left Osaka for Kioto on the 6th, at 5 o'clock.—*Hiogo News*.

THE Kioto Exhibition has become history, and its closing deserves a word of notice, although so much has been written about the undertaking from first to last that nearly everything has been said that can be said, with the information at our command. We know pretty well what foreigners think of it, but of what it would be most interesting to us to know—namely, what the Japanese think of it—we can only tell in part. We know that Japanese who visited it have expressed themselves highly delighted with what they saw; but we know little or nothing of how the promoters of the enterprise really regard it. The very nature of the undertaking complicates the difficulties of arriving at this information, because foreigners do not seem to be any more agreed now than they were before its opening, as to who the true promoters were or are. Were they the present Government of the country, who wanted to see, by opening temporarily one of its most exclusive cities, how the people would be inclined to receive a further opening of the Empire to foreign traders? From all the outward signs visible at Kioto there is apparently nothing the mercantile portion of the population, at any rate, would like better; but it is a point on which it is very difficult for a foreigner to have an opinion which is really worth anything, in the present limited state of our social intercourse with the people. If this hypothesis be true, the results of the Exhibition are beyond the pale of a mere consideration of temporary profit and loss. If, however, it is really to be looked upon as only a speculation on the part of the Kioto merchants, tolerated and assisted by the Government, the question is at once very much narrowed, and to arrive at something approaching to a just estimate of the results ought not to be so difficult. But here again we are precluded from making any partially correct guess, from our ignorance of what conditions may have been imposed on the merchants in return for the permission accorded them. Taking a rough view, we should say that the Kioto merchants, as a body, have made no great immediate profit out of their speculation, though their Exhibition, as a specimen of what they can turn out, may lead to some increased export trade. Who is chiefly responsible we do not know, but there can be no question the price of admission to Japanese was fixed much too high, and that in any future undertaking of the same nature, it must be very much reduced, if the promoters intend to rely to any extent upon native patronage. Japanese are so accustomed to pay a mere trifle for admission to entertainments, that it will take a great deal to urge them to pay what is for them a high price to see anything whatever. It is a common saying that people ought to know their own business best; and though it may be true that they ought, it is a notorious fact that they very often do not, and there is therefore no presumption in our offering a word of advice, when we are justified by the experience of other places and people in affirming the value of it. When people anywhere have become accustomed to pay a certain price for their amusements, nothing is more difficult than to raise that price with any reasonable hope of even a temporary success. Attempts to do so have even been known to lead to serious rioting, which has lasted for days.

We have not much to say about the foreign visitors, except that the Japanese seemed to have formed a most exaggerated estimate of the number they might expect. If all the foreigners resident in Japan and China put together had "come to see," the accommodation provided would, judging from what we ourselves saw, have been found sufficient. Also, the notice given of the holding of the Exhibition was far too short. To





IMAGES OF THE FIVE HUNDRED GODS.



obtain any large amount of foreign patronage, one year's notice should have been given. Beyond these remarks, we have little but praise to offer. Considering that the whole of the arrangements were made by people who of necessity could have had little or even no previous experience of anything of the kind, the result was remarkably successful; and such small mistakes as there may have been, the experience they have gained will no doubt teach them to rectify upon any future occasion. There is not one single person, so far as we know, who on returning from Kioto has expressed himself as other than highly pleased with his trip; and with good reason, for not many towns combine historical interest with great beauty of scenery to the same extent. Even if this Exhibition should never lead to anything else, which we at present altogether decline to believe, the thanks of the foreign residents of Japan are due to the Government for the opportunity that was afforded them of visiting such a noteworthy place.—*Hiogo News*.

### CHINA.

THE *China Mail* has the following:—

A very strange story comes from Macao. It appears that Don F. de Torre-Bueno, the Peruvian Consul at that port, was going off in a steam-launch to a vessel lying in the roads, when on getting alongside he suddenly struck the engineer of the launch, named Rodrigues, a blow which knocked him overboard. The cause is said to have been a previous quarrel between them, but we are not in possession of the details, our information merely stating that they had no words together on the passage off. The Chinese on board the vessel threw ropes, &c., to save the drowning man, when, as alleged, Torre-Bueno endeavoured to prevent them. Whatever the correct version, however, the latter has been arrested and has had his exequatur suspended by the Governor. The Macao steamer this morning brought letters stating that he was tried on the 24th and sentenced to 14 years' imprisonment in the San Francisco fort.

The committee of the Hongkong Public Gardens propose to hold a Public Exhibition of flowers, vegetables, and fruits in the early part of February, 1873. The main object in view is to induce among the Chinese gardeners of Hongkong and its neighbourhood a better cultivation of flowers and English vegetables than at present exists.

All Chinese gardeners desirous of competing, may obtain a moderate supply of vegetable seeds *at cost price*, and also a paper of instructions in Chinese as to their proper modes of cultivation. These seeds will not be distributed till the month of September next, the supply, however, being limited.

The following romantic incident is reported to have taken place very recently in Peking. A young man, an inveterate gambler, finding himself stripped of everything he possessed, risked on his last throw—the traditional Chinese stake—his sister. He lost, of course, or the story had ended here, and forthwith made an arrangement with the winner to bring a cart the same night to the house where, with an elder brother and his wife, the fair prize resided. At the appointed time the cart came, but the lady, who seems to have got wind of the transaction, was nowhere to be found. The two ravishers, thinking she had gone over to her sister-in-law's rooms, knocked there several times, but without receiving any answer. It required but little force to push open a rickety Chinese door and find their way inside, when they saw, rolled up on the *k'ang*, a bundle of clothes, evidently containing what they were in quest of. This they seized and thrust bodily into the cart, driving off at (a mule's) full speed to the house of the intended

possessor. There the bundle was taken out and carried indoors, but on unwrapping its many folds they found, to their horror, it contained—not the small-footed captive they expected to find hiding her blushes in her hands—but the still warm body of a dead priest! The mystery has since been satisfactorily cleared up. The girl, it appears, had never gone near her sister-in-law's at all; but the latter had profited by the absence of her husband on official business, to admit to a *tete-à-tete* this *spiritual* votary of Buddha. Hearing the knocking, the lady had run into an adjoining room; the priest hid himself in a quilt, and, either before or after being put into the cart, managed himself to take away the life he would in all probability have been called upon to forfeit.

Great mortality at present exists, and has existed for some days past, in Tientsin and suburbs; the cause of death being, it is believed from the description, cholera. Two men, Cantonese, belonging to adjoining hong's, died a few days back of the pestilence. The day before yesterday the Tientsin district Magistrate issued a proclamation advising the inhabitants of Tientsin to cease eating cucumbers, as that food tended to bring on diarrhoea, which eventually led to cholera. The Protestant Missionaries have an hospital in the city. Owing to the great amount of sickness which existed amongst the distressed Chinese during the last winter and spring, their stock of medicines ran down very low, and they lately again applied to the foreign community for pecuniary aid to buy more. One gentleman, the representative of a large English firm at this port, told them that if they would make out a report of their work at the hospital during the past twelve months, he would have a petition drawn up and presented to the Viceroy, begging him to give a subscription; and, seeing that the medicines would be entirely for the use of the Chinese poor, he had no doubt his Excellency would subscribe very liberally. The Missionaries drew up a faithful report of their work, giving in detail an account of the number of applicants and the nature of their complaints, &c. The report was translated into the Chinese language, and together with a respectful petition, also in Chinese, was handed to Le-hung-chang, by the Cantonese comprador of the said merchant. His excellency read the petition, but tossed it from him, saying he would have nothing to do with Missionaries or their works. The foreigners resident at Tientsin showed their sympathy for the distressed, inundated population of the surrounding country, by subscribing money last autumn for their support; and they naturally would have expected Le-hung-chang, the highest official of the province, to have given handsomely to a hospital fund established entirely for the benefit of the Chinese people.

A few days back, some of the soldiers belonging to the Chinese gun-boat lying in Tientsin harbour, got into a row with a man at a brothel in the Tzechulin village, which adjoins the Roman Catholic establishment. The seamen went later on board and brought on shore a number of their comrades, seized hold of the Tientsin man, and carried him on board the gunboat, where they stripped him and flogged him very severely twice, pouring salt water on his back afterwards. General Woo, resident in the city, and the head of Le hung-chang's southern legion, had the man brought before him with some of the sailors of the gunboat. The Tientsin man finally signed a paper stating that, should he die, his death would not be caused by the blows he had received while fighting with the gunboat sailors! This needs no comment.



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

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## KIOTO.

**T**HE Kioto Exhibition has become a thing of the past, and it is said to have been quite successful pecuniarily. Some disappointment, however, is expressed that more foreigners did not avail themselves of the opportunity of visiting the far-famed city; as preparations had been made to receive them by hundreds, and they hardly came by tens. During the whole time the exhibition was open there were rarely twenty for-

eigners in the city at a time, and very often not more than ten. It is not to be wondered at, therefore, that the promoters of the show, and the government who so liberally and without solicitation made the path clear for foreigners, should feel disappointed. The mistake they made was in giving so short a notice of the exhibition; and in taking no steps to give particular publicity to the fact of its being about to take place.

To us, the disappointment is not that so few went to Kioto, but that not one of all who wrote to us or any other newspaper that we have seen, upon the subject, has dealt with



BARBER'S SHOP, YEDO.



anything else than the Exhibition itself. This, divided into three parts, and occupying temples in three different portions of the city, has been pretty fully described. But the interesting features of the city, its history, legends, or anything relating to them, have been almost entirely ignored; and this is the more to be wondered at, when the fact is considered of its having been for centuries, up to only four years ago, the metropolis, and the centre of honour from which the most coveted dignities were dispensed.

In Yedo, it is reported that the temples which form a great part of the glory of Kioto are to be no longer supported as hitherto they have been; and it is even said that many of them will be removed. It is, at any rate, pretty clear, that the city will never again be the metropolis of the Empire, though the events that have rent this honour from it, are not yet five years old. Only eleven years ago, the English and Dutch ministers when going overland from Nagasaki to Yedo, on their arrival at Osaka were implored not to visit Kioto, though on their direct route, and only about 30 miles on the road. And the attack to which the cortège of Sir Harry Parkes was subjected in 1868, when, with a large Japanese escort in addition to his own Legation Guard, two fanatics rushed upon the latter, and wounded several of them before they could realize that they were attacked, shewed that the feeling of the Kioto priesthood to foreigners has little changed. In July 1865, when Sir Harry Parkes arrived in Japan, it was not considered safe for foreign ministers to reside in Yedo, and, in consequence, the government went to the expense of providing good and suitable buildings for them in Yokohama. On more than one occasion insults were offered to them on the road between Yokohama and Yedo. In 1865 too, when the English, French, Dutch and American representatives went to Osaka to obtain the ratification of the treaties, they could not go to Kioto, nor even to Fushimi, but waited on board their ships at the mouth of the Osaka river, forwarding their demands to the Emperor through the officers of the Tycoon, who were sent on board to receive them. We can hardly picture to ourselves the scene in which the late Mikado, father of the present ruler, indignantly refused to listen to the demands and declared his intention of resisting them at all hazards. It is also hard to realize the final surrender, when the last hour approached for giving an answer to the foreign ministers, and the prince Stots'bashi, (subsequently the last of the Tycoons), declared that he would not leave the imperial presence alive, unless the treaties were ratified. Yet these things all happened, as it were, yesterday.

After that two years passed away, and then came the struggle. The Mikado had ratified the treaties; and had consented to the opening of Hiogo, Osaka and Yedo on the 1st January 1868. But there were those about his Court who had declared that Osaka never should be opened to us: and it was necessary to be prepared. Well was it for us that our representatives acted cautiously, and went down themselves to be present at the opening of Osaka, and had with them a strong force. One month had not passed before the Tycoon was himself a fugitive, and foreign ministers were requested to look after their own safety, as he could no

longer protect them. The battle of Fushimi was fought, and the daimio Todo having deserted the Tokugawa standard and gone bodily over with his men, to the side of the enemy, the civil war began. The victorious chiefs returned to Kioto, whilst the bulk of their soldiers pressed on to Osaka. The Tycoon fled. Everything that could be reached in connection with the old régime was destroyed—the fine old castle burnt; and when all the damage had been done that could be, the young Mikado, who had but recently succeeded his deceased father, was taken to visit the city, as if to see how complete had been the destruction of everything appertaining to the Tyconate.

Of a place so near to Kioto as Fushimi, and where, more than once or twice in the history of Kioto, the sword has been unsheathed to repel invaders of the Mikado's sanctity, we should have expected fuller notice than has been given by any of the recent visitors. But although the real object of interest to every one of them proved to be the city itself and its neighbourhood, yet all have dwelt upon the exhibitions only. Whilst admitting that these were but of secondary interest, and that Kioto itself was pre-eminently worthy of their utmost admiration, they take no pains to give particular descriptions of its local beauties or historical incidents.

It is now no longer the Miako—the Metropolis of the Empire. But there are many reasons why it must always be the most prominent historical locality in Japan. Its neighbourhood has always been chosen for the residence of the Emperor, from the earliest days of which we have any account. For the last seven hundred years, however, it has itself been the spiritual metropolis—that is, ever since the time of Yoritomo, who was the first to deprive the Descendant of the Gods of real power, and left him nothing but a name, assigning to him the honourable duty of interceding with the Kami for the welfare of Japan, whilst more energetic men carried on the Government. Previous to the end of the eighth century the Mikado had himself directed the affairs of the nation—but gradually the enervating influences of luxury and the peculiar dissipations most affected by Japanese, wrought their sure and demoralizing effect. Everything like energy of thought or action had already departed from the Court, and at length the notion took possession of the Dairi that it was not fitting that so high and holy a personage should be subjected to the gaze of the vulgar; so the holder of a sceptre which had been handed down to him by an ancestry, certainly traced through 1,800 years, immured himself, first in his castle at Osaka, and subsequently at Kioto, and permitted himself to be denuded of everything that constitutes man a free agent. He was subjected to a course of life marked out with unprecedented strictness in respect of its duties and imperial ceremonies; but he was at the same time encouraged to engage, to the fullest extent, in follies and vices which to this day are a distinguishing feature of Asiatic life. He had nominally but one empress; but he was allowed twelve wives—so that the succession might be assured to his family; and besides these, as many concubines as he liked; and it is popularly asserted that many of those who have occupied the imperial seat,



have given themselves up entirely to the influences of this portion of their Court. The natural consequences of this state of things showed themselves. The scions of the imperial house became so numerous, that the city of Kioto became filled with them. Of course all partook more or less of the general characteristics of a race so modelled, and subjected to such education as was to be had at the Court. As relatives of the Mikado, all were noble—the lowest of them taking rank before any others—even before the Tycoons in the days of the plenitude of their power. They had to be provided for as best they might; and as they were, like their ruler himself, relatives of the Kami, the majority of them found their most honourable calling in connection with religion, and joined themselves to this or that church or monastery as fate determined. Thus the temples of Kioto are not only astonishingly numerous, but the ecclesiastics connected with them rival the most priest-ridden cities of Europe.

The proportion of priests to laymen in Kioto was long ago as 1 to 8—but we believe that latterly they were even more numerous. They by no means confined themselves to the Sintooism of the family; but joined indifferently Sintoo or Buddhist sects. We are told that of the latter there are upwards of twenty different orders, many of whom regard each other with all the love that is ordinarily exhibited by different sects among christians.

The fiction of government was always maintained at Kioto; and other members of the family filled the offices of state and all departments and offices under the Mikado. Kioto as we have said, was always deemed the fountain of honour, and the greatest and most powerful princes in the land sought titles and honours from the Dairi, which they valued far more highly than their hereditary rank, or any place or dignity assigned them by the Tycoon. That officer himself, though virtually a *bonâ fide* potentate, in reality only occupied in the Red book of the Empire the rank accorded to him by the Mikado. Nominally he had to be appointed to the Tyconate by the Mikado—although practically the succession was as hereditary as that of any sovereignty; and from end to end of the Empire, the Mikado was rarely heard of, but all acts of government pro-



AT SCHOOL.

ceeded from the Yedo prince.

It was natural that the Tycoons succeeding Iyeyas should oppose the enfranchisement of the Mikado—for it was evident that it could only lead to the annihilation of their own power. Yet when treaties had once been made with foreigners, it soon manifested itself that dual government was no longer tenable; and the revolution which had its rise, progress and issue in the one year 1868, only accelerated what the then Tycoon was doing his best to bring about by a slower but more peaceful process.

We need not dwell upon that chapter in the history of Japan, for it is well known to all our readers—but from that time the whole fortunes of Kioto have changed, and though still regarded by the people as the ecclesiastical centre of the Empire, she is so only in virtue of the past; and within her sacred limits, as elsewhere throughout Japan, religion is in a most wavering, unsatisfactory condition.

We read in old histories, that it was at Osaka where the Mikado first isolated himself from his people, and from the world. It is sufficient to refer our readers to the account of the sovereign's recent doings at this great commercial city and at Kioto, as given from the columns of a Hiogo contemporary, in a later page of this issue, to shew how affairs gallop in this country now. The young emperor not only imitates the freedom of other sovereigns by visiting his dominions in the most public manner, but actually, (in defiance of everything that even we, who watch the progress of the country from day to day, deemed possible), dressed in a military uniform, and mounted on a splendid charger.

It must not be supposed that Kioto, being the hotbed of priestcraft, was therefore dull, stupid and sombre. On the contrary, it is always described as abounding in pleasure and gaiety. Its situation is all that can be desired, being on a rich plain bounded by a range of beautiful hills, a portion of the slopes of which it appropriates. About seven miles from it lies the noble Biwa lake, which fed by a dozen streams, flows into the Yodo-gawa river which enters the Inland sea below Osaka. To the town of Oitz, situate on the shores of the lake, is a tramway of stone, similar to that on the Westminster road, London. The people love to make excursions



to the lake; but in point of fact, whilst they do this occasionally, their life in Kioto seems a perpetual holiday. It is almost to be wondered at that the artizans of Kioto are as a rule super-excellent; for to the casual visitor, it seems as if no one had any other serious business in life than to enjoy himself. The priests themselves enter with avidity into the amusements of the people, and oftentimes are the most grotesque and vigorous of all the participators in the fun. A peculiarity of Japan, is, that the principal festivals are in connection with the various temples and gods, and are encouraged and joined in to the fullest extent by the priests, who walk in the processions, and forward by every means in their power the hilarity of the people. They provide a portion of the funds, and to their fertile imagination the devices carried in procession are indebted for their invention. They are the perpetrators of all those grim monsters in which the Japanese find such excruciating amusement, but which foreigners behold with such ineffable contempt. But the feature of these festivals that makes them most noteworthy as well as most objectionable, is, that they are the occasion of an amount of drunkenness and debauchery that can hardly be surpassed; and are the more to be deprecated, in that these are so publicly displayed. No Japanese thinks any harm of a thorough-paced "spree"; and when they indulge in such diversion they by no means allow their light to be hidden under a bushel, but do all they can to let every one know that they are "on the batter."

The Court of Kioto was no stranger to merriment. We do not say that to the same extent as the people, the excesses of the Dairi were carried on; for with the exception of the Mikado himself, any gentleman of the Court could leave the palace, and mix with the people "niobun"—that is *incognito*. But the palace had its theatre, and its various rooms and quarters devoted to pleasure, where the emperor, with his wives, concubines, children and courtiers, found ample opportunities of indulgence.

How pleasant indeed must it be for the young man who now rules Japan, to find himself as free as any of his subjects. It is said that he has but one wife, and objects to the old system. We know not how true it may be—but recently, when the empress-dowager—the mother of the Mikado—came to Yedo, we saw the train of the empress pass by on its way to meet her at the Mi-yaski—on this side of Kawasaki; and all the officials spoke of her as the Mikado's wife, as if there were but one. Five of the relatives of the Emperor are now absent from Japan—two in Europe and three in America. It is not therefore to be wondered at that the Emperor himself, hearing from them, should be desirous of visiting foreign parts.

It is a remarkable circumstance that it has been customary in Japan to take the census of the people frequently. Whatever may be the number of the inhabitants of Kioto, it seems almost incredible that there are should be nearly 6,000 temples, of which about a little more than two-thirds are Sintoo; the rest Buddhist. To the Buddhists Kioto is indebted for its huge bell, described by some as the largest in the world. To them also it owes almost everything in the way of art and ornamentation. The temple to which the great bell is attached is called the temple of 33,333—that being the number of idols it con-

tains. There are several large ones—and they are covered, head, knees, hands, everywhere, with small ones.

As we have said, Kioto owes much to its situation. The temples, cemeteries, the palace of the Dairi, and the castle, are the sole objects of interest, apart from what nature itself has done for the place. The streets are much as those of other cities, though one writer has recently said they are scarcely so clean as those of Osaka. We have heard but one strain from all foreigners who visited it during the exhibition, and that was that it is the city best worth seeing of any in Japan. How long will it remain so? The Court has been removed from it. The raid that is being carried on by Government against Buddhism renders the belief in the report that many of the temples are to be destroyed, not difficult. The myriads of people who found employment and derived their sole sustenance from these religious edifices, are already deprived of all that made the difference between comfort and penury; and as the Government is increasing instead of relaxing its restrictions upon the priesthood, things are likely to be worse instead of better. That there will be a vast change in Kioto, going on more and more rapidly every day from this onward, cannot be doubted; and it is only to be hoped that the skilled artizans of the city will bestir themselves to make it a great manufacturing centre, for which it is admirably fitted, and so give it a more lasting and solid prosperity than it has ever before enjoyed. It has hitherto been a mere centre of superstition; of which the belief in the divine origin of their emperor was the crowning point; and which the "Religious Department" of the Government seems desirous still of upholding in every way. The truth is, however, that the action of the Government of itself suffices to dispel this absurdity; and the appearance of His Majesty, here, there and everywhere as a very man, works more surely to the destruction of that old superstition, than does the persecution of the Buddhists operate to the upsetting of their faith. The time is fast approaching, we firmly believe, when the present semi-infidelity of the people will pass away, and they will enquire more boldly as to spiritual things. At present, we do not believe we exaggerate when we say that nineteen twentieths of the population of Japan, care nothing for religion apart from its lowest and most superstitious developments; and Kioto, during the whole time of its prosperity, has done nothing towards any other end than strengthening and encouraging these pernicious and debasing influences.

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## The Illustrations.

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### BARBER'S SHOP, YEDO.

WE see in to-day's Japanese newspaper published in Yokohama, a paragraph devoted to the astounding fact that a certain Japanese in Yokohama has had his hair cut, foreign fashion. Ridiculous as it seems to us, it may have about as much interest to Japanese, as it would to the rest of the world, if it were announced in an English paper that any individual Brown, Jones or Robinson, had adopted the Chinese mode, and would thenceforward wear a



pigtail. The only difference is, that it is now no novelty in Japan—for certainly nine tenths of the samourai adopt the new style, and perhaps one-half of the merchant class. Barber's shops abound in Yedo, but all of one type, of which that shown on the first page of this number is a fair specimen.

#### AT SCHOOL.

THE little group on page 51 is a school-master and four of his pupils, who, if taken in a light studio instead of the dark room in which the academy is ordinarily held, at least give a notion of the way in which the scholars are placed in the actual school-room. The pupils are engaged in writing—but wouldn't our professors of calligraphy at home be shocked if they saw their writing books? It isn't that they are blotted and smudged all over, for they are neither the one or the other. But they are written upon over and over again in such a manner by the scholars, with a brush and indian ink instead of with a pen—that they are at last simply so many black pages, with no white about them at all. The mode adopted to teach the young idea how to write, is to make one large letter on each page, and they then just take their *fudé* or brush, and go over these again and again until the whole of the paper assumes the appearance we have described. After each lesson, the books are hung in the air to dry—like so many dirty rags. It is astonishing what a light free hand most Japanese have, when they begin to write in small characters. Indeed with them even learning seems like play.

#### PUPILS OF THE KWANGAIKU GIJIKU, YEDO.

THIS is a school of very different pretensions, being one of those (now numerous) academies where the basis of education is on the foreign system.

The "Kwangaiku Gijiku" was established some few months since by a company of about thirty native princes, including the following, viz:—MATSDAIRA TADAYUKI, MIDSUNO TADAMOTHO, HOSHINA TADAMASHI, NAYETOW YORINAWO, ISHEKAWA FUSAKANE, ENDOW TANEKI, OGASAWARA SADAMASA, MAKINO YASUTAMI, OOKA TADATAKA, TODA TADAYUKI, &c., as the name indicates "for the diffusion of knowledge amongst their countrymen;" and though such a short time in existence it now numbers above 250 scholars. Its staff consists of a head English-teacher (E. W. LAMBERT), an assistant, together with about ten Japanese translators and teachers; and as a striking illustration of how the Japanese throw social position aside when connected with matters of education the young princes (of whom there are 15 amongst the scholars) sit side by side with scholars of all grades and partake of the same school diet and submit to the same jurisdiction.

#### Southern Intelligence.

PREPARATIONS are being made by the Japanese authorities for the due reception of the Grand Duke Alexis at this port; they have erected in front of the Hotel two flag-staffs, one on each side of the entrance steps, whereon will fly side by side the national flags of Russia and Japan.—*H. & O. Herald.*

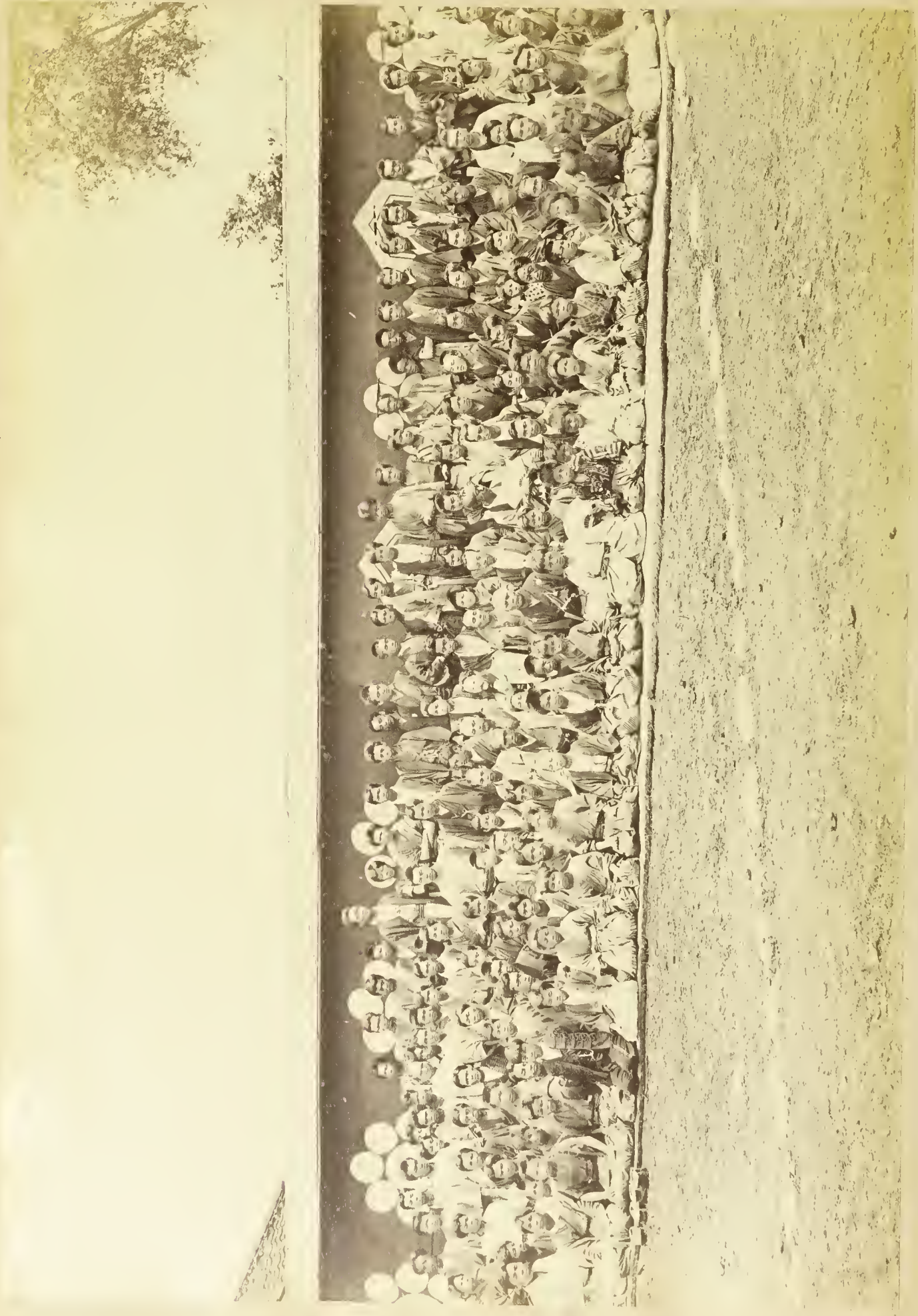
#### The Mikado at Kioto.

His Majesty's arrival at Fushimi took place on the 5th instant. Upon his arrival his Majesty was received by the authorities of that place and having determined upon immediately proceeding on to Kioto, the procession was formed and the journey instantly commenced. The few Europeans who witnessed the Mikado's arrival found that the procession did not in the slightest degree resemble a Japanese train, everything being as near an approach to European style as possible! In the first place a few mounted officials advanced along the road to give warning of his Imperial Majesty's coming, after which came a body of subordinates to see that the road was thoroughly free from all obstructions and properly sanded, as also to inform the occupants of the houses that mats should be placed in front of each whereon the said occupants should kneel during the passing of His Majesty and suite; next came a body of Kioto Police, or *Guard*, as they are more generally known here; these were followed by the standard bearer and a few high officials, on horseback dressed in cavalry regimentals, then came a company of Lancers, in the midst of which his Majesty bestrode a noble looking Horse. He wore the dress of a Cavalry General, his gentlemen in waiting were all dressed in black dress suits and with heads uncovered walked on either side of his horse. After the Lancers came a detachment of an Infantry regiment, the whole procession closing with servants of the imperial household, luggage bearers, etc., etc. As the procession moved along the Fushimi-kaido the thousands of squatting spectators gave not the slightest intimation they were witnessing the arrival of their Imperial (Heavenly) Ruler, no huzzas, no clapping of hands, no bowing of heads, no waving of handkerchiefs, no swaying of crowds, but each silently observed the procession pass, scarcely daring to breathe, and had it not have been for the sound of the trumpets and the steady march of the soldiers not a sound would have disturbed nature's stillness. After the procession had passed the crowds around arose and retired into their houses to comment upon what they had seen and to wonder which was the Mikado, as very few Japanese recognised him amongst the many gorgeously dressed persons they saw on horseback, and who—to a Japanese—all resembled each other in the amount of gold lace about their dresses. The Municipal Authorities, guard-house officers, and others, stationed at various places along the road, who had stood uncovered, joined in the procession on its way to the Sho Gako at Daibutz Shomey where it halted about half-past six. About 8 o'clock the procession again formed and moved on its way to Gosho (the Mikado's Palace) where it arrived at 10 o'clock. The whole streets, viz: Gojo, Tera-machi, Sanjo, and Sakai-machi were illuminated, lined by thousands of spectators most of whom after having seen the procession pass repaired to the Gion-machi, where a festival called Mikoshi-arai annually takes place, the Mikado's arrival being the day on which this performance was held; so that altogether Kioto at this particular time was full of life and gaiety.

On the 5th instant, the Mikado remained at Gosho and received visits from the various dignitaries of Kioto; on the following day—Sunday—His Majesty visited two of the Exhibi-



THE FAR EAST.



PUPILS OF THE KWANGAIKU GIJIKU, YEDO.



THE FAR EAST.



EXTERIOR VIEW OF THE KWANGAIKU GIJUKU, ATAGO-STA, SHIBA, YEDO.



tion Temples, viz: the Kenenjin and the Choo-o-ing. The proceession left the Palace at 8.30 a.m. arriving at the Kenenjin at 9 o'clock. After walking through the whole of the building and inspecting the different articles therein, His Majesty left for the Choo-o-ing, where he remained until one o'clock, at which time he was requested to partake of some slight refreshment; but politely declined, and partook of some milk that some of his attendants had brought for him, much to the displeased surprise of several observers, most natives having a dislike for milk.

On the 7th His Majesty inspected the schools (of which there are four) of Kioto; on the 8th inst., His Majesty left here to return to Osaka, at 7 o'clock the proceession left Goshō and proceeded on its way to Sen-yu-ji, where the grave of His Majesty's father is situated. Arriving at Sen-yu-ji he dismounted and entered the monastery alone, when he divested himself of his European dress, and, arraying himself in Japanese costume, proceeded in company of the priests to his father's Tomb and there worshipped. Throughout the period of the Royal visit, Kioto seemed to undergo a complete change, the roads and the streets were carefully levelled and sanded, houses that had any broken tiles or plaster were immediately repaired, the best decorations even placed around the houses and the people put on their best manners (the crowds of sightseers dispersing silently without crowding pushing or fighting). During His Majesty's stay two fires took place. Great alarm was manifested by the inhabitants at the two happening in succession, and reports of incendiarism were set afloat, but such rumours were soon dispelled, for the first (which burned a large Silk mereer's and two adjoining houses) occurred through the negligence of one of the employés in the establishment, his mosquito curtain having ignited. This fire which took place in the Hingashi-no-to-ino occurred about 1 a.m., but was soon extinguished, as the whole whole block of buildings was surrounded with godowns (except the part facing the street), and these were so thoroughly fire proof that the fire could not extend beyond them. The second fire, which broke out at a tea merchant's in the Seijo-omeia, took place about 11 p.m., soon communicated with the adjoining building, and threatened to become alarming but a downpour of heavy rain assisted the exertions of the firemen so that it was got under in a very short time.

On the 8th, a selected number of pupils from the different schools in this city underwent examination in the presence of the Mikado, by their respective Tutors, at the new English school under the charge of Mr. and Mrs. Hornby Evans (Iwakura-yashiki). They were examined in the following rotation. The students under Mr. Lehmann, Mr. Baldwin, Mons. and Mme. Dury and Mr. Evans. The teachers were then formally presented to His Majesty by Makimura, the Vice Governor. The Mikado next proceeded to the suite of rooms occupied by Mr. and Mrs. Evans, which had been thrown open for his reception, which adjoin the large room where the young ladies under Mrs. Evans' instruction were assembled. By special desire of the government they were all present—mustering upwards of 140. His Majesty seemed to

take great interest in the various examinations. At the conclusion of the ceremony, which lasted nearly two hours, His Majesty did Mr. and Mrs. Evans the honor to partake of refreshments offered by them, after which he returned to the Palace. Early the following morning His Majesty left for Osaka, *en route* for Nagasaki.—*Hiogo Herald*.

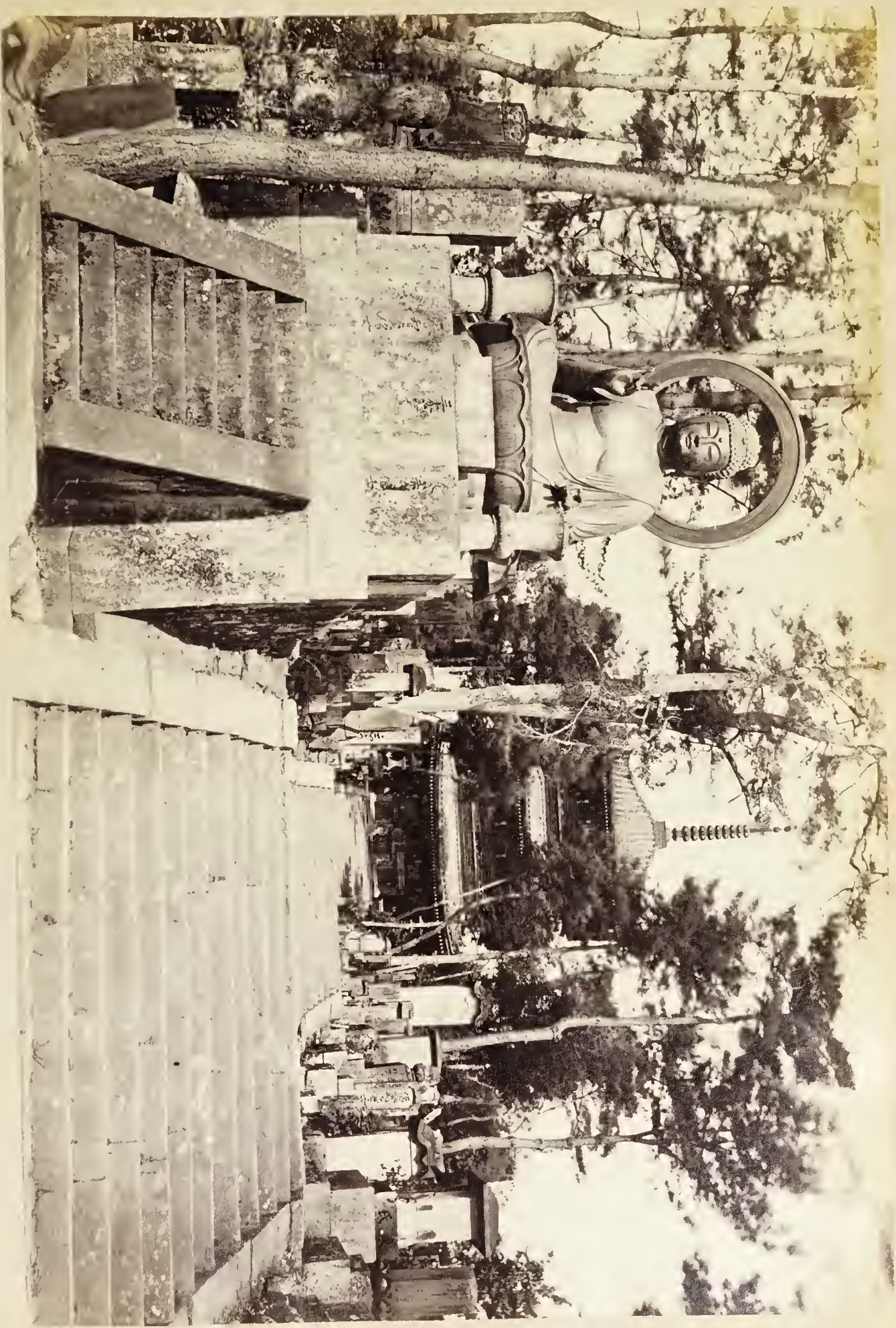
The Mikado on his late visit to Osaka graciously patronised the performances of Mr. Abell's Equestrian Troupe, and was highly pleased with the entertainment, especially the riding of Madame Louise and the trapeze performances of the Luproil brothers. His Majesty ordered Mr. Abell to perform at the Mint on the following evening free for all European residents in Osaka and all Mint employés, for which His Majesty recouped him most handsomely. The troupe has the *promise* of permission to go to Kioto to perform after their engagement in Osaka ceases. In the latter city they perform three times a day to an average audience of 1,500. The inhabitants of Osaka rapturously applaud the horse riding and trapeze and bar feats, but seem not to pay any particular attention to the remainder of the performances.

Kobe was treated on Sunday evening to the rather unusual incident of a runaway steamer. About three months ago the Japanese owners of the steamer *Coila* took her over from the Europeans who had been in charge of her. On the night mentioned she came down from Osaka, but as nobody on board seemed capable of persuading the engines to stop, the trip came to an ignominious wind-up by the steamer's running straight on to the beach in the Western corner of the bay, where she has since been lying, a ridiculous object.—*Hiogo News*.

The most familiar of all the books to be found on foreign bookshelves in Japan, is about to disappear from its wonted place, but only to be succeeded by a more robust younger brother. Dr. J. C. Hepburn passed through this port last week in the P. M. S. S. Co.'s steamer *Costa Rica*, on his way to Yokohama, and with him, he had two copies of the long and anxiously looked for new edition of his famous Dictionary. It is expected that a number more will arrive in the steamer due from Shanghai to-day, to supply the wants of this port; and having been favoured with a glance at the new work we may say that it is a great advance on its predecessor. Setting aside the improvements and additions in the Dictionary proper, there appears to have been added a complete introduction to the Japanese language, which cannot but be a great boon to new residents at any rate. We are not able to state the exact price at which the new edition will be published, but we believe we are quite safe in saying that it will at any rate not be higher than the publishing price of the old one. Beyond the mere commercial success which they may desire for this work, foreign settlers owe Dr. Hepburn a debt of gratitude for placing within the reach of all this valuable result of his many years' labour.—*Idem*.



THE FAR EAST.



Idol and Pagoda, Kyoto.



## Nagasaki.

By the arrival of the *Yokohama-maru* and the *Miaco* from Nagasaki, we hear that the advent of the Mikado at that port was the signal for a general rejoicing. In fact the whole of the inhabitants, native and foreign, turned out to do him honor.

The *Nepaul* arrived in Nagasaki on Thursday, and another vessel on Friday, as the advance guard. At about 3 o'clock two guns fired at the mouth of the harbour gave notice of the close approach of the Imperial Fleet, and in half an hour seven ships steamed to their anchorage in succession, in excellent order: a gun-boat leading the way as pilot, the *Joshiu-maru* with the Mikado on board, coming second, and the *Malacca*, Commodore James, bringing up the rear. The earlier part of the day was rather squally, but it cleared up towards sunset. All the ships in the harbour were gaily dressed for the occasion, and the Russian frigate manned yards and gave a royal salute, followed by the forts and the vessels as the fleet steamed in. His Imperial Majesty the Tenno landed at 4 o'clock, and was welcomed by crowds of spectators. After sunset a grand illumination took place, the whole of the place being lit up with thousands of lamps. The effect was very fine and was a great credit to the promoters. The shipping, however, formed a still prettier picture—men-of-war, merchant-vessels, junks, cargo-boats, all were lit up with different designs. The Russian frigate *Vitiaz* was specially noticeable, the whole of her rigging and lines being decked with rows of lamps and her ports with blue-lights.

On account of the wind being rather too strong for a good effect, several of the best devices were kept for the next night, and when the guns were fired at sunset the whole of the place was lit up at once as if by magic. The whole of the bund, including Decima, Ora and Sagaramatz, was one blaze of light. Archways were erected over the streets and all the houses were decorated with a great variety of tasteful designs, those on Decima being specially noticeable for the taste displayed in the arrangements. The flagstaffs on the hills, the temples and the principal places in the city were also decked out—in fact there was not a spot left vacant where it was possible to put a light with effect. The shipping repeated the decoration of the evening before, the U. S. S. *Monocacy* and the Pacific Mail barge deserving special praise. Blue-lights and crackers were continually burned on all sides. The hills were lighted up with bon-fires and the whole formed a *tout ensemble* which must have been as new to the Mikado as it was enchanting to the eye. Crowds of spectators thronged the streets and hills. At nine o'clock a splendid display of fireworks took place from the deck of Messrs. Holme, Ringer & Co.'s barque *Ariel*; the yards were manned with blue-lights and till eleven a continued succession of every conceivable description of fireworks was let off from the deck.

Amongst the designs on shore specially noticeable were the bungalow at Ippon-matz, where the centre design was a large lantern bearing the Japanese Imperial standard illuminated,—the C. & J. Trading Company's premises, with the Mikados'

crest and "Welcome" as the main feature, and the temples, which were arranged with lanterns forming characters in honour of His Majesty.

At 8 o'clock on the morning of the 21st His Imperial Majesty visited the Patent Slip. The steamer *Swatow* was all ready in position on the carriage, and as the band struck up the air of "Chonkina," the engine, as though inspired by the music and the honour of the company there assembled, pulled the steamer up the rails like a thing of life.

After expressing his high satisfaction at everything he saw, he went over to Akenoura, and inspected the docks and works, after which a grand tiffin was held.

The Mikado leaves Nagasaki for Kumamoto in Higo on the 23rd.—*Higo News*.

A new but very seasonable article of sale is being hawked about the streets of Osaka, namely compressed snow.

Things are looking a little more lively in the vicinity of the proposed passenger station near the Shimbori. Perhaps a gentle reminder from Yedo has stirred up matters. The native officials connected with the line, who were charged with peculation, are still in prison. As for the Kioto and Osaka extension, it is now said that the authorities are so intimidated by the awful expense of the two petty lines now in progress, that they have resolved to see how those pay before they invest further in such unsatisfactory undertakings.

The Japanese seem to be going in extensively for foreign inscriptions, some of which are very droll to look at. On some premises which are being erected for a new Apothecaries' Company in Osaka, is a flag upon which is the following inscription—"Patent Apothek Seiseisha Compagnie," which is polyglotical with a vengeance. This, however, is beaten as a curiosity by one in Kioto at a jinriksha house. It is in imitation of English running hand, but was so strangely written that not a single syllable was decipherable.

The two poor cranes which the Japanese Government erected for landing and shipping goods not exceeding one ton in weight, do not seem to have a very quiet time. The Government do not charge anything for the use of them, it is true, but it seems disposed to try for the first cost of them out of the pockets of the person who is unfortunate enough to use them when they carry away, and to this end a notice has been posted on the Eastern crane as follows: Although landing or shipping goods in weight less than one ton, care is requested not to injure either the crane or the stone facing of the camber; anyone guilty of neglect will be held responsible for any damages caused to the crane." After sight of this we are afraid but few will be sufficiently courageous to attempt to use them at all. A few days back a pony was being shipped at this crane, and it gave way. If the beast had been killed, who would have been held responsible—the government, the shipper, or the owner?—*Higo News*.



THE FAR EAST.



BIWA LAKE.



The civil mandarin of Kai-chow is enquiring for a steam-pump for a mercury mine which runs in a tortuous manner about 1,000 feet in the side of a mountain, about 150 *li* from The-in. The mine, was formerly very rich but was abandoned some years ago on account of the water with which it became flooded. Any information on steam-pumps and mercury mines will, therefore, be very acceptable. Mercury is very dear here at present, and the price is not likely to fall, as the Tee-tai is working a silver mine, which will require a great deal, to extract the silver from the ore.

THE ASCENT of Fusi-yama was made this week by Messrs. G. W. Hill, Rice, H. W. Dennison of the U. S. A. Consulate, G. I. L. Hodges of H. B. M. Supreme Court, and W. Crowninshield. The ascent occupied about a day and a half—the descent about six hours. In consequence of illness, Mr. Livermore, who also started, was unable to attain the summit. Mr. Hodges, we hear, made several notes and sketches of his experience on the trip, and as every observant traveller is sure to see something worthy of note, unheeded by others, we shall probably have the pleasure of laying them before our readers.

In addition to the battery of Krupp Guns, and 1,000 shell which we noticed the other day as brought out in the *Criagforth* for Tientsin, and which were promptly forwarded to that port, per *Shantung*; we hear that the same steamer had on freight 10 Torpedoes, also for the Chinese authorities at Tientsin, which may now be seen at the Hongkew Wharf. It is also stated on good authority that the *Glaucus* has brought out a complete battery of light steel breech-loading guns, also for Tientsin. The Audience Question and the Revision of the Treaty are evidently not lost sight of by the Chinese.—*Shanghai Courier*.

It is a common practice in China for persons to commit suicide in order to revenge themselves on those who have injured them. An instance of this kind is reported in the *Gazette* of the 19th June. A family of four persons, having first drawn-up a statement of their grievances, threw themselves into a well, in order that they might be revenged on a relation, who had cheated them out of a part of their patrimony and otherwise ill-treated them. Now that the case has been brought prominently forward, it will likely go hard with the persecuting relative, but the tragedy is a fearful illustration of how wretchedly justice must be administered, and how difficult it is for the feeble to invoke its protection against the strong and the unscrupulous.

### Bamboo.

If any one resident in Japan were asked to name that product of the country which was of most use to the natives, we think he would, without much hesitation, name the Bam-

boo. This gigantic grass grows, it is well known, in nearly every tropical country, and the uses to which it is put are endless. Even now, however, although over thirty different species or varieties have been enumerated by botanists, there would seem to be some doubt in the minds of even eminent men in that department of science as to exactly which is which; and under such circumstances, some scraps of information with which we have been favoured indirectly through Japanese sources, as to the kinds most commonly in use in this country, may perhaps be worth jotting down.

The plant, then, grows plentifully over the middle and south of Japan, preferring a moist soil, and sending up every year fresh shoots from its many-jointed roots. The growth is extremely rapid, some varieties adding as much as eight to ten inches to their height in twenty-four hours, the height of the plant when full grown varying from twenty to thirty feet in some kinds, to fifty or sixty in others, and the circumference sometimes reaching to sixteen inches. When the shoot first comes through the ground it is cased in a peculiar kind of leaf, as in a sheath, which soon falls off. The divisions or "knots" in the stem of the plant itself are close together near the ground, but the distance apart increases according to the height, reaching sometimes as much as sixteen inches. The surface is siliceous and so extremely hard that few knives or chisels will cut it without having their edges turned. From the joints near the top, branches with pale green leaves are thrown out, forming a thick covering overhead. The plant blossoms and bears seeds something like rice.

There are many varieties known, some of which are grown principally for ornamental purposes, and of one of these the stem is almost square; but there are four special kinds held in high estimation for their usefulness. These are the Matake, or perfect bamboo, (sometimes called also Hontake, real or true bamboo), the Hachikutake, or pliable bamboo, the Mosotake, an early variety, chiefly esteemed for the value of its young shoots as articles of food, (the mature plant decaying too rapidly to be of much use), and the Hishikutake, principally remarkable for being of a dark purple colour—nearly black. These varieties, altogether, are put to nearly every kind of use which it is possible to conceive. Their roots are walking-canes, the sheaths of the shoots are dried for sun hats and wrappers for small parcels, and the young shoots themselves are food. When the mature plant is cut down in October,—(there is least sap in it then and it takes longer to decay),—the largest and medium sizes are used for flagstaffs, scaffold poles, ladders &c. With the divisions knocked out, they are pipes. Split, they are the universal "laths" of the housebuilder, as are also small ones used whole. They form the material for every kind of basket, from the most beautiful fancy ware to the curious cylindrical productions which hold the stones that protect the banks of watercourses. It is the universal hoop for all kinds of buckets, tubs and casks; and garden fences, palanquins, spinning wheels, looms, sieves, blinds, trays, boxes, cages, picture frames, whisks, chopsticks, brushes, garden rakes, kitchen bellows, water vessels, ladles, flower stands, umbrellas, lanterns, bows, arrows, pipestems, flutes, fishing-rods, hats and pencil holders are some of the uses to which this plant is put. Fish cooked on bamboo skewers are said to acquire a delicate flavour, Doctors extract from its siliceous covering a medicine for destroying worms in children, and in the hands of an adept it is a fearful instrument of punishment. When we have said that the seeds are used for food much in the same way as rice, we shall have followed this extraordinary plant from one end of its life to the other, and perhaps given some of our readers at a distance a faint idea of the importance of the place it holds in the social economy of this Empire.



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

VOL. III, No. VI.

YOKOHAMA, FRIDAY, AUGUST 16TH, 1872.

[SINGLE COPY \$1.00]

## BON.

**A**LL Saints Day was at one time a great fast throughout all Christendom, and to this day continues to be so in Roman Catholic countries. And All Saints Day has its corresponding celebration in China and Japan. The "Feast of Lanterns" in China and the "Bon" in Nippon, are the equivalents of the Christian fast; and in both of these countries the day is looked forward to by all classes as the second great holiday of the year—Shogatsz' or New Year's day being the first. The 13th, 14th, and 15th day of the seventh month are those devoted to Bon in Japan; and it is usual to have all outstanding accounts for the half-year closed on the night of the 12th, just as it is the rule to have similar settlements on the last day of the year. Then all are prepared to go without any cares to the celebration of the holiday; and as a rule they do so with a will.

It is usual for the people to abstain from fish during Bon—fish being to the Japanese very much what animal food is to Europeans. Indeed a priest to whom we were speaking on the subject remarked, that very likely now the people wouldn't mind, as they could eat as much meat as they pleased.

"Bon" is a period at which the spirits of the dead are supposed to visit their old relations or homes on earth. Due preparations are therefore made to receive them; and many men, but more particularly the women and children, look forward to the occasion with great reneration and awe. The houses are generally cleared up and renovated, and on the evening of the 12th there is a kind of market held in certain streets, at which are purchasable, all kinds of cut flowers in season, especially water-lilies, and leaves of various kinds.

At this market may also be purchased a kind of rush, which is burnt on the following day, and on the smoke ascending the spirits of the deceased are supposed to be in attendance.



FROM THE RAMPARTS, OSHIRO, YEDO.



Some take these rushes to the graves to burn them; and in the graveyards are to be seen from an early hour, numbers of persons decorating the tombs of their departed relatives, and lighting lanterns in front of them, very much like diminutive street lamps only with paper sides instead of glass. The burial grounds towards evening present quite a lively appearance—each stone with its little knot of persons about it, a lantern or two, and a few sprigs of flowers in front of it. It is the belief of many of the simpler folk that the spirits accompany them from the grave to the dwelling; whilst others merely go to the door of the house, and there burning their *o-gara* or rush, invite the entrance of their deceased friends. Whether, however, the spirit is conducted all the way from the grave-yard, or only from the door of the house, it is supposed to take up its residence among the Lares and Penates until the evening of the third day. On its arrival it is worshipped, and food set before it—and some persons even go the length of putting an extra portion of rice on one side “for the uninvited guest”—that is, any relative of a former resident in the house, who may visit the house by mistake;—perhaps a rather long stretch of hospitality on the part of the present residents—though they may be justified, for who can tell whether they have or have not entertained angels unawares?

The immediate business of the Bon being ‘put through’ the people go in for enjoyment in their own way and after their own hearts; and as in agreements made when employes are engaged, it is almost always stipulated that one of the days of Bon shall be allowed as a holiday, it is a period of family gatherings somewhat akin to our own Christmas.

The Japanese have an immense number of holidays of one kind or another. They have no Sunday, no religious day of rest of any kind. But they have a holiday every fifth day. It is called Ichi-roku—one-six—as it falls on the 1st, 6th, 11th, 16th, 21st and 26th of every month. Besides these there are constantly recurring Matzuris; which seem all the more numerous from their being kept in different localities on different days. There is no church-going in our sense of the word, but the temples are always open, and they can go at any time to any of them, and, calling the attention of the god by striking a gong with a rope, offer up a short prayer with as much devotion as they can summon to their aid at a moment’s notice, and crowd into about 15 seconds. In some temples, a few bonzes will make their appearance twice or thrice in the course of the day, and go through their peculiar service unaided by any congregation, and perfectly indifferent as to whomsoever may be present or as to what they may be doing. As to sermons—there are none delivered at regular services, as with us, but at certain periods the priests determine that a sermon shall be delivered, and then people go specially to hear it, and not to pray.

A short time back the Religious Department of the government appointed certain priests to deliver a course of lectures. The addresses of these men are very different to the dry matter-of-fact productions of our pulpits, and the people who go to hear them, sitting round on the mats of the temple, think nothing of pulling out their tobacco pouches and taking a whiff, or laughing right out at any of the funny stories which are

brought in by the preacher. In the columns of a local contemporary—the *Japan Mail*—there was recently given the substance of one of these sermons, and as it may be considered a perfectly genuine translation we take the liberty of transferring it to our pages, that the style of thing may be seen. We once heard one of the lecturers commence by telling the very limited number in attendance, that as there were so few of them as yet, and there were many who would assuredly come, he would begin with trifling remarks to pass the time. “They all knew there were tricks in every trade.” And then for about a quarter of an hour or more he went on in a most entertaining manner, telling us how this man puffed off his wares for sale, and that man convinced all comers that he only was able to give the genuine article “although they all knew very well they were telling lies”—and so on, talking against time until he saw the audience pretty large, when he, in a most natural manner and in a very few words, drew a moral from the nonsense he admitted he had been talking, and launched forth into his sermon proper. We were so neglectful as not to take down the sermon—but what we now *steal* from our contemporary (we hope the robbery is not a very serious one) is far better than any we ever heard.

*(The following is the substance of a sermon recently delivered in one of the temples at Yedo, and overheard by a Japanese scholar who has favoured us with the translation.)*

#### THOU SHALT CLEARLY UNDERSTAND THE PRINCIPLES OF HEAVEN AND THE DUTY OF MAN.

The relations between Heaven and Earth are some of the most important that come under our notice. From Heaven spring the principles which bring about the changes in the seasons, &c., and which regulate the movements of the Earth, while in the latter we have to do with the social relations between mankind. Now between these two there is great similitude. As regards Heaven and Earth, the former controls and guides the latter. At the beginning of the year the skies shine brightly on the face of the fields, and the flowers immediately put forth their varied colours. Again, when the Heavens, in winter time, look dull, and snow pours down, the Earth too loses her brightness; and, in obedience to the dictates of her superior, also presents a mournful aspect. This is a single instance, but many others might be quoted to show how this world of ours always renders dutiful and tobedient homage to the will of Heaven.

Just so should it be in the several relations between mankind. Children should show filial piety towards their parents, the vassal should be prompt in obeying the wishes of his lord, and the wife should be submissive to her husband. How would it look for a child, when summoned by his father or mother, to say “I can’t come, I’m just setting off on a pleasure excursion? What would be the thoughts of bystanders, if a servant refused to do the bidding of his superior? And, again what is the result of discord between husband and wife? A man goes out in the morning to labour in the fields, while his wife remains at home to cook his midday meal. Something turns up unexpectedly to prevent his return at that hour, and his wife, if she be undutiful, grows tired of waiting. “Why does not my husband return?” says she; “really if he can’t come home in time, he can’t



"expect me to keep the food waiting." So she takes her meal alone, then extinguishes the fire, and puts away the dishes. Just at this moment enters the husband. What a scene ensues! He storms with rage at losing his meal, she retorts that he ought to be more careful in keeping to hours. They are certainly not a happy couple. But if the husband

enters late and says, "I'm behind time, have you any food 'ready for me?'" and the wife at once bustles about the room, and produces tea and food,—then I say, they both agree together and the harmony of the house is not disturbed. Which of the two conditions is preferable? One should never forget these social relations, based on those of Heaven and Earth, for very sad events may arise from such neglect. Now, to show this, I'll tell you an amusing story.

Once on a time there dwelt in the country a fine young fellow, who was well made, handsome, and clever. He had but one fault, and that was forgetfulness. Well, he lived on pleasantly till he was about seventeen years old, and then his father told him he ought to marry. Accordingly, an eligible maiden was found, and then formalities were arranged; the wedding-day came and the wedding-feast was spread. In came the young fellow with his bride, accompanied by a number of friends; they sat down, the food and drink were vigorously attacked, and the greatest good humour prevailed. The bridegroom himself set a very good example in that way, and drank cup-full after cup-full of liquor, till he had taken quite as much as was good for him. At this moment the guests departed, and he and his bride remained alone. Now, observe what came of his fault of forgetfulness. Looking round, he perceived the damsel seated in the room, and was struck with astonishment. "Who are you?" said he. "Why, I believe I'm your wife," replied she. "Wife!" rejoined he, but I don't remember "ever having been married! All I remember is that a number of friends came to see me, and that I gave them a "feast, and drank—and drank—oh! a large amount of



YETA.

"Lionel! Pray can you tell me why I am wearing such fine clothing to-day?" "I really don't know," said the bride, (who was also rather given to forgetfulness), "I too have forgotten the circumstances, but perhaps we had better ask some one." So it was settled they should each ask their parents. The young man went to his father's room

and called "Father! Father!" "Well, what's the matter?" "Why, here's a strange girl in the house, who declares she's "my wife! Do you know anything about the affair?" "Not "I; I remember nothing of it:" (you see, he, too, forgot). So these two remained in a state of great embarrassment. Meantime, the girl had gone out to ask her parents also. But on the way she forgot where they lived, and, calling to a chair-bearer who was passing, said "Pray sir, be good "enough to tell me where I live." "Don't crack your jokes "at me," replied the man. "But please tell me, for I've "quite forgotten." "Why if you yourself don't know, how "should any one else know?" answered he, and, going away, he left her standing in the middle of the road. Here was a nice position for the young couple to be in, and it arose, too, from their fault of forgetfulness!

I see you are amused at the tale: well, it certainly is laughable for people to forget their wedding, but observe the moral. In this case no very evil consequences arose, but what, I ask you, is the consequence of forgetting the principles of Heaven and the ways of Earth? Is that also amusing? Not at all, you will say.

Everything in this world goes by contraries. Summer and winter, light and darkness, are all opposed, respectively, the one to the other. There is, in reality, no such thing as spring or autumn, they are made up of a combination of summer and winter, and do not exist by themselves; nor do these two seasons exercise any great influence over the earth as do the other two. Just so is it with the twilight, dawn or evening, which is composed merely of light and darkness. In like



manner, there can be no half-dealing with our social relations. *As* observes, or does not observe, one's duty. If one observe it, all goes well, if one disregard it, the result is discord.

You all know that last year a privilege hitherto restricted to the military class, has been extended to the lower orders. Until that time the samurai alone could mount on horseback, now-a-days the tradesman too can ride, and there are many among you, my friends, who ride remarkably well. Well, in a certain place, some tradesmen were exercising their horses round a riding-school. But, unfortunately, each man strove to get the front place, and what was the consequence? Collisions occurred every moment, and several persons were hurt. Then it was that one of the party, dismounting, went up to a samurai who was standing by, and said, "Sir, I know that you must be a good horseman; will you not take my place, and show us all the proper way to sit in saddle?" "I am much obliged," said the samurai, "but I am afraid of getting a blow from some-one's stirrup." However, it was arranged that one man only should ride in the course with him, so he mounted, and, drawing in the reins, pulled his horse behind the other. Round and round they went, and whenever the second horse tried to pass the other his rider pulled him in, and made him keep his proper place. All the people wondered at this, but when they again mounted, and tried the same plan, they found to their surprise that they, too, were just as well able to keep the line as the Samurai had been, and why? Because man's will is stronger than that of an animal without sense, and therefore if the riders willed that their horses should keep in a certain position, the horses could do nought to the contrary. It was by reason of their not knowing this, that, in the former instance, they fell into confusion: but so soon as the proper relations between rider and horse were established, all went well. This is also the case with regard to the social relations between mankind.

You must not, then, forget that the principles to which I have called your attention are things really worthy of very serious consideration. It rests with you all to chose which course you will pursue,—to observe, or to neglect them,—but I assure you that the only way to lead a happy life is to take example by the relations between Heaven and Earth, and to follow out those principles in your intercourse with your fellow men.

## The Illustrations.

### FROM THE RAMPARTS, OSHIRO, YEDO.

WE are not, nor have we ever been, students of fortification, and beyond what any intelligent traveller, who has seen fortresses in many lands, may casually take in by the eye, we do not profess to know much about the comparative merits of this or that stronghold. The Oshiro, Yedo, is so vast—nearly seven miles in circumference—that at first sight it seems impossible, without the aid of forts at salient points, and within moderate distance of each other, to defend the whole line of ramparts; but, in fact, according to the warfare of the middle ages, it may not have been so difficult a task. The outer moat—a fine broad sheet of water, far

more worthy of being called a moat than most other works of the same kind that we are acquainted with—would of itself have formed in those days a formidable obstruction. Had this been passed, and the ramparts reached, there had to be met troops, not tired and weary, brought from a distance in haste, but from huge barracks lining as it were the whole length; for within the ramparts are the yashikis or palaces of the daimios, every one of whom had his retainers around him, all to the number of several hundreds, and some of several thousands. These therefore had but to turn out and mount the rampart closest to them, and there would be a swarm of defenders at any point at any moment. As the yashikis of the princes were built in strict parallelograms throughout the whole castle, and lying contiguous to each other in blocks, only divided by noble, wide, well-made streets, every inch of ground may be said to have been occupied by troops perpetually under arms. There are however other moat which surrounds the Emperor's palace and the citadel; but if properly managed, it should seem almost impossible for men without heavy artillery to pass the moat, the ramparts and the myriads of soldiers, that would have to be penetrated before the second and third moats were reached.

But however effective the defences were for old warfare, they would be of no avail now for five minutes. It is but natural, therefore, that the yashikis should be doomed to destruction under the new régime, and the ground they occupy ordered to be sold to the highest bidder.

The ramparts will, we hope, be spared, and a little money laid out upon them would render them pleasant promenades for the citizens.

### YETA.

THE individual depicted on page 63, is a maker, or rather mender, of the wooden shoes, clogs or pattens worn by the natives—and called gétas. He belongs to the pariah class, who, though the ban attached to their trades has now been removed by the Government, can hardly as yet be tolerated by other folk.

### HOUSE OF GENERAL WILLIAMS, YEDO.

THE Government of Japan has lately engaged a good many foreigners in offices of great trust and responsibility; and of course has to find them decent quarters. The Okurasho, or Finance Department, has its offices in one of the old Choshu yashikis in the Oshiro, and a vast place it is. We give a view of the residence of General Williams—a gentleman who came from the United States last year to advise them in finance—that it may be seen how they manage to convert a portion of the blank ugly wall of the yashiki into a tolerably comfortable house. It is, as it were, a piece cut out of the old yashiki. General Williams is now in America on the business of his department.

### KIO-MIDZ', KIOTO

OF this we give a picture, as our correspondent has sent us one—but we are not favoured with any description.



We however now give his notes on two pictures which have appeared in recent numbers, which have only just reached us. Better late than never!

## THE MIMI-DZUKA OR EAR MOUND, KIOTO.

FROM NOTES OF A TRIP TO KIOTO.

TO me it seems impossible that any foreigners acquainted with its history should visit this singular monument (which is the subject of the photograph on page 37, in our present volume) for the first time, without experiencing a thrill of mingled wonder and disgust. More especially would this be likely to be the case, if, like myself, his information was chiefly derived from the "Notes of a Trip to Kioto" &c., published in a Yokohama newspaper rather more than a year ago. In the narrative referred to, it is stated that HIDE-YOSHI buried under this mound "the ears of several myriads of Coreans whom he slew when he invaded that country." This, I believe is hardly correct, for I am told that when, in the first year of Bun-rok (A. D. 1592), HIDE-YOSHI or TAIKO SAMA sent his two famous generals KONISHISETZ NO KAMI and KATO HIGE NO KAMI to invade Chio-sen (the Corea), these warriors, in order as it would seem, to prove how great had been their victory, resolved to cut off the ears of the captured enemy (some thousands in number) and send the ghastly trophies home. This wholesale atrocity being accomplished, their mutilated, but for fighting purposes still able prisoners, were released.

On the return of the conquerors, the low earthen Mound, surmounted by a small stone monument, was raised to mark the spot where the ears were buried. If this latter version be the correct one—and I have no reason to doubt its truth, it must be admitted that, although sufficiently revolting, still the act of the men was but a venial crime, compared with the slaying of several myriads of their helpless captives.

## THE OTANI MEGANI-BASHI—SPECTACLE BRIDGE, KIOTO.

THIS curious structure, of which a picturesque view was given on page 19 in No. 2 of the present volume, is one of the comparatively few stone bridges to be met with in this country, and, like all of its fellows which I have hitherto seen, is of but very moderate dimensions. The bridge which is the subject of the present sketch takes its name of "Megani" from the resemblance its two circular openings are supposed to bear to a pair of spectacles. The prefix of Otani it derives from the neighbouring temple, the Otani-no-tera. Rokukuzan, the name of the principal building attached to this temple, is well worthy of a visit, being one of the finest specimens of Japanese modern ecclesiastical architecture I have yet seen. The building in question is erected on the site of a temple which was about two hundred and fifty years old, when it was destroyed by fire. The modern structure is of no great size, when compared with some of the huge overgrown barn-like edifices which do duty for places of worship in Japan, but what it lacks in size it amply makes amends for in quality. This building was only com-

pleted last year, and, is, as usual, constructed entirely of wood. I contented myself with viewing the interior from the outside; as, for a wonder, the floor was crowded with crouching worshippers—many of whom, by the way, rose to their feet in order the better to view the unwonted sight which at that time a foreigner presented. The altar is a most elaborate piece of work, and is decorated with a very richly embroidered altar cloth. But it was the wood carvings which gratified me most; these are really works of art, and some open scroll work, representing the leaves and flowers of the native peony, seemed to me worthy even of the chisel of Grinling Gibbons himself—of whose exquisite lime-tree wood carvings of fruit and foliage the work of this unknown artist vividly reminded me. Between the Temple and the Megani Bridge is a fine fountain of bronze in the form of a handsome, somewhat gracefully shaped vase,—about five feet in height, surmounted by a perforated cover ornamented with dragons sculptured in high relief. From this fountain water flows through six ornamental spouts into a stone basin beneath. Wooden drinking ladles are provided for the thirsty wayfarers, but I borrowed a cup from the adjacent tea-house—skin diseases are too prevalent in Japan to make it prudent to drink out of wooden vessels common to every body. I found the water lukewarm, and of an earthy flavour—it comes from the neighbouring hills, and it rises by its own power to the top of the fountain.

But to return to the Bridge, this latter forms part of the road leading from the city to the great temple of Kio Midzu which is higher up the hill side. The bridge does not cross a stream; but is thrown over a small lake or pond—such as is to be found in the vicinity of most of the temples in Japan. These ponds are generally tenanted by huge gold-fish, small turtles, or, as in the case of the one in question, covered with the hasu the sacred lotus plant. As will be seen on reference to the photograph, the view was taken in spring time, soon after the young lotus' leaves had put in their first appearance. I was told that, to see them in full flower, one should go there during the Japanese seventh month (August), and that the leaves of this plant present a beautiful sight until late in the Autumn. On the southern side of the pond and facing the bridge, is a tea-house, erected for the accommodation of those who wish to see to advantage that singular structure and the beautiful plants which grow beneath it. I shall remember said tea-house—if only from the fact that I was offered a cup of bad tea in a dirty cup there. Strange fact that—but even in the midst of the districts from whence the choicest tea is obtained, it is only under pressure that one can get a cup of decent tea, even such as is retailed at 75 cents a catty—and oftentimes it is not to be had for love or money. The better class of Japanese, when travelling, knowing this frequently carry some good tea with them, generally in a miniature jar of brown earthenware having an ivory lid and enveloped in a bag of silk brocade—not a bad idea either. A cup of good tea hot, is more refreshing than a glass of lukewarm claret or tepid beer when one is fagged parched and weary on a broiling summer's day—all prejudices to the contrary, notwithstanding. Of the actual history of the Megani-bashi I could only learn that,



THE FAR EAST.



HOUSE OF GENERAL WILLIAMS, OKURASHO, YEDO.



THE FAR EAST.



Kio-midz', Kyoto.



as its new appearance suggests, it is only some twenty years; old being a gift from the yetas—the heretofore pariahs of Japan—so recently restored to the privileges of ordinary Japanese. As for the dimensions they must be judged, by the picture (see figure of the man who is seen leaning over the parapet of the bridge.)

### THE MIKADO'S VISIT TO YOKOHAMA.

SHORTLY before ten o'clock, on the 15th inst., the booming of a Royal salute attracted attention to the Japanese fleet—It had cast anchor about two hours before—which fluttered bunting from every rope, and was seen to man yards immediately with seamanlike despatch. Two tugs were seen to steer alongside the *Joshiu Maru* and take in tow three boats, in the bow of one of which a small flag was raised, pronounced to be the Royal Standard of Japan by those who had telescopes, whilst some richly dressed dignitaries were seated in her stern. The tugs with the boats in tow, glided past the shipping towards the English Hatoba, and many of those who had been watching their progress hastened towards the English Custom-house, where it was expected His Majesty would land. Long before the boats could reach the Hatoba, a curious crowd of some two hundred people—gathered from every nation under the sun—Parsees, Tunisians, Negroes, French, Celestials, Germans, Italians, English, Americans,—had assembled upon the quay on either side of the steps in front of the offices, where the only preparation visible for the illustrious visitor's reception was a Custom House sampan, with a broad plank crossing her and extending to the lower steps, and as trip of white hanging, bearing the well-known black chrysanthemum outline, thrown carelessly over her stern. As the string of boats approached the Hatoba the leading tug (Messrs. Whitfield & Dowson's steam launch *Tszru Maru*) cast off, and when once fairly within the harbour, the Custom-house tug's rope was let go, and the men let fall their oars and pulled in, just about the time that the His Excellency Oye Tak arrived from the Saibansho to receive his Sovereign.

The first boat which pulled up to the steps was a white gig, containing three officers—evidently of high rank, if one might judge from profusion of lace upon their uniforms and cocked hats. These landed, and took up their positions on the steps—waiting the Mikado's landing. The Royal barge, pulled by ten oars, next came forward, having been till then partially concealed by the red water-lighter of the P. M. S. S. Co., and the spectators pressed closer to the front and craned their necks, to their utmost extent to catch a view of the ruler of the empire, who sat in state in the stern sheets with his immediate attendants on either hand, and two equerries standing behind him. The bench on which he sat ran the whole width of the boat, and had a high back, over which was thrown a large-chequered silk coverlet, its large squares being worked in brilliant silks of various colours of various shades, whilst beneath his feet was a splendid crimson and white silk carpet or wrapper. In the bow stood a man with a boat hook, and a coxswain holding the standard—a small square silk banner bearing a glistening amber Sun on a light copper colour ground. In the stern sheets with His Majesty were two courtiers in European evening dress, with dress swords and black velvet cocked hats,—the minister in waiting, Tokudai Jekunaiku, the grand chamberlain, Yoshi Kunai-sho-yu—and three officers in uniform, the chief of whom was Kawamura-shoyu, Lord High Admiral of Japan. Some little delay occurred as the barge pulled up to the landing sampan, and the gig moved out of her way, during which the Mikado looked up at the crowd of faces staring down upon him, with a somewhat indolent, and yet not uninterest-

ed gaze, and each looker on could see and judge for himself of the—till lately inscrutable—person of the Ruler of the Land of Sunrise. Four brief years ago, how different! The jealously sealed upper windows of the houses lining the streets along which the Imperial norimon should be borne that none might peer down upon the sacred being enclosed, the group of foreigners huddled in their appointed bye-street—under protection, yet not altogether free from fear of swashbucklers—the trembling prostrate subjects, are things of the past.

A third boat contained some other officers, and what seemed to be a box, covered with a loose pall of rich green damasked silk, having a raised pattern of white chrysanthemums, which was borne behind the Mikado to the Saibansho.

The young Emperor is tall for an Asiatic—about 5 ft. 10 in. height—of dignified bearing, slightly built, of darker complexion than the majority of higher class Japanese, with a thin, composed face, somewhat Mongolian in cast, full lips and dark eyes, which regarded attentively the objects which attracted their gaze. His Majesty was richly, and not untastefully attired; carrying himself—save a slight stiffness in his gait, as if unused to boots—well in his European habiliments, which consisted of a black full-dress coat, lined with purple silk, of diplomatic cut, buttoned to the throat, embroidered in gold from waist to throat with fancy designs—as also was the Prussian collar, which was continued in a semicircle to between the shoulder blades, like a gorgeous tippet or Victorine,—the cuffs and pocketflaps being similarly adorned and a broad gold stripe running down the trousers. A dress-sword with gold-mounted scabbard and hilt, and a cocked hat, of English Naval shape, with gold binding, and a gold cockade on either side, something like a flying bird of the kind represented upon the paper money, completed the Mikado's costume.

As he rose from his seat in the barge and stepped upon the gang-plank, the Europeans present uncovered, and the Japanese fell on their knees, the Standard being taken from the sailor who had held it in the boat, by one of the officers in uniform, who then followed the Tenno, who passed slowly through the Custom-house. No one except the Governor appeared to be there to receive him, and the Emperor walked on towards the Saibansho, closely followed by the seven courtiers who had landed with him, and with the small silk flag held immediately behind him. As this neared them, the groups of Japanese who had gathered on the street pavements, made obeisance, the police officers sometimes also kneeling, but more frequently standing uncovered at "Attention." They only object—and it is one in the depreciatory sense of the word—that the Mikado appeared to notice was the British Consulate; but on this he only bestowed a passing glance, and walked quietly on to the entrance of the Saibansho opposite Benten Dori, where he was lost to the continually increasing concourse—who followed him with the pertinacity juvenile humanity is apt to exhibit at home on occasions of street pageantry.

At the Saibansho, His Majesty's arrival had discomposed the wonted serenity of the officials, and the reporters, who promptly sent in their cards, and held themselves in readiness to be presented, could learn nothing as to what was to be done—for the simple reason that nothing was known except that it was His Majesty's pleasure to return to Yedo by train instead of on shipboard; and that meantime—a public spirited offer by Mr. Smith to prepare tiffin at the Club having been declined—a hasty collation was being prepared by M. Poitevin, whose ices and confections, made their appearance at the Imperial table for the third time.

The Tenno was announced to leave for the capital at one o'clock; and the reporters immediately went to the station—



THE FAR EAST.



IMAGES AT ASAKUSA.



noticing in passing that the minor officers in uniform had quickly mounted their purple epaulettes, and that the authorities had placed a military guard of honour at the Saibansho gateway. At the station, they were informed by the traffic manager that no one except the officials would be allowed within gates on the Mikado's arrival; argument as to the absurdity of such a perfectly needless regulation was in vain, but they remained there past two o'clock, and patiently expected His Majesty's arrival, wondering the reason of their threatened exclusion, and watching the grotesque assortments of cloththing, seemingly inevitable with Japanese, and the humility with which the station master delivered to some dozen or so gold laced naval dignitaries in the waiting-room their second-class tickets to Tokeio, and "liquored them up" with sups of tepid water from a superannuated brandy bottle. They desired to telegraph to Yedo for their active correspondents to record His Majesty's reception there; but found the words "Telegraph Office" were a mockery, delusion, and snare, the office not being for the public convenience. When at last they gave up waiting and returned to the Saibansho, they found that His Majesty had deferred his departure till six o'clock that evening, at which time Messrs. Cobb & Co. furnished carriages for the conveyance of the Tenno and Suite to the Terminus.

#### FROM SHANGHAI.

The following from the *N. C. D. News* is too good to be lost:—The devil has got loose in Old China Street, and the denizens of that select neighbourhood are slightly agitated in their minds, as they have good reason to be. Chinese whose credibility is in inverse ratio to their gullibility, testify that they have actually seen him, and that on the occasion of this physical manifestation, he entered a house by the door, and left it by going through the roof and over the tiles. As this sort of thing can't be allowed in an orderly settlement, the police are looking after the visitor, and it is satisfactory to know that, if he is caught, he will be deported—to Hongkong. Unfortunately the description of his appearance and garb is vague in the extreme. He is an old man; black, of course—all devils are, except when they are blue; he combines in his noble person everything that is repulsive; neither walks, nor runs, nor flies, but glides in the most incomprehensible and insinuating manner. People generally have a good notion of when he is coming, so they don't wait to see him, but the conviction having grown that he is there, they swear they have. He is given to practical jokes, such as turning poor people's victuals into devilish messes, unfit for human food—and nothing touches a Chinaman more nearly than tampering with his rice. A grand exorcism has been going on, and it has been so far successful that no authentic testimony of his reappearance has been forthcoming since the occasion of his exit through the roof, but the Chinese are satisfied that he is still lurking in the neighborhood. Finds it congenial, no doubt.

#### The late Prince of Tosa.

ON SUNDAY the 28th July, the Prince of Tosa, who played one of the most prominent parts in the late revolution, died at the early age of 40. Every one knows that, with Satsuma and Choshu, the deceased noble was one of the most active and powerful supporters of the Mikado's cause; but it is less generally known that directly that cause had succeeded he refused to accept any post in the direction of affairs, although the most honourable were offered to him. He became *inkio*, and retired into private life. For our own part we wish it had been otherwise: for he was a most progressive man, and his active disposition ought to have had employ-

ment of a character to do him credit, and his country good. But he gave himself up to a course of life, which, entered upon with all the energy which so remarkably characterized him, has brought him to an untimely end.

The funeral took place on Saturday morning, the 3rd inst.; the procession leaving his late residence at 1 o'clock in the morning. The place of sepulture was between Shinagawa and Kawasaki, where 3,000 tsuboes of land have been purchased for the purpose; and thereon a monument is to be raised to his memory, (if we be correctly informed) in the shape of a Miya, somewhat similar to that on the Kudang. It now has come to light, that amid all the excesses to which the prince gave way, his heart was ever open to the distressed, and his hand ready to aid them. The number of those he has helped, and relieved from poverty by advancing them the means of establishing themselves in business is very great. He has never demanded either interest or repayment; and he has left his wish recorded that a certain sum be appropriated from his estate to aid worthy persons starting in life; with the understanding that so long as they are industrious and making their way respectably, they are not to be asked for repayment; but if they become idle, or vicious, it is to be demanded of them.

A prince who thus "did good by stealth," leaves many to mourn his loss. Accordingly, his funeral was the most extensive that has almost ever been known in Yedo. The streets around his yashiki, and all the way to the burial place were crowded. The mourners were very numerous, and included many members of the government, and of the old nobility of Japan as well as representatives of all other classes. The corpse had been placed in a coffin of the ordinary European shape, and was conveyed on a gun carriage, escorted by detachments from most of the regiments now in Yedo; and so, amid every demonstration of regret, was the prince borne to his last resting place. There could be but one feeling uppermost in the minds of all thoughtful men who witnessed the cavalcade; and that was, deep sorrow that one whose sympathies towards his fellow men were so large, and who had been the benefactor of thousands, should have exhausted himself by dissipation, instead of employing all his great energies in doing the good service to his country, he was so eminently calculated to do.

Since the close of the revolution, the late Prince has been the firm friend of foreigners; and it was a daughter of his who was recently reported as about to marry a foreign gentleman resident in Tskidji. We have not heard whether the marriage has actually taken place.

We have the following on Japanese Authority:—That at the commencement of the New Year (Foreign) or of the Japanese New Year, the Kioto Exhibition will be reopened to foreigners. The passport security system is to be *sine qua non*, and no foreigner will be allowed to carry on any business there whatsoever—peddling especially is considered most objectionable. Kioto will never again be closed absolutely to foreigners; but until such time as permission is extended to them to trade there, either when the Revision of the Treaties shall have taken effect, or by subsequent Convention, this Rule will be strictly adhered to.

Visitors to Kioto are to be treated and considered accordingly.

The temporary apartments occupied by His Majesty the Mikado at Nagasaki have been thrown open to visitors, and numbers have availed themselves of the permission given to make an inspection of them during the week. The native tradesmen who have supplied articles for His Majesty's use are proud of the honour conferred upon them, and insert—"Confectioner, &c., to His Majesty," in their business announcements in a similar manner to that adopted in Europe.



THE FAR EAST



PAGODA, ASAKUSA, YEDO.



The Mikado, when at Nagasaki, intended to visit the Great Northern Telegraph Company's office, but this was not carried out. We understand that His Majesty was desirous of exchanging messages with the principal crowned heads of Europe, but it was found the time occupied in their transmission, would be too long for H. M. to wait.

WHEN THE guns were firing the salute at Kanagawa Fort on the arrival of His Majesty in Yokohama harbour, a gun burst and killed four of the men.

ON SUNDAY as three gentlemen were going to Marico in Jinrikishas, a Japanese drew his short sword and was about to cut at the first as he passed. Having an umbrella up this gentleman did not see the man's action, but the second gentleman jumped out and seized the fellow. He turned out to be very drunk, and an officer of Kai-taku-shi. He was handed over to the authorities—and his sword, which had been taken from him, was given to them with a request that it might not be returned until he was perfectly sober. Our own opinion is that the attacked will be as culpable as the assailants if they do not follow it up further.

TWO FOREIGN ladies have been engaged by Kaitakushi (Agricultural Department) as teachers in the school established by that office.

GOVERNMENT HAS determined that for the present, no more jin-riki-shas shall be licensed in Yedo, as the universal use made of them by the public is ruining the boatmen on the rivers and canals, who are thus to be protected.

THE NEW system of Public Instruction about to be carried out throughout the Empire involves the establishment of no less than fifty-five thousand public schools, arrangements for the formation of which are now being made.

AN OVERLAND MAIL has been established by the Government between Hakodate and Yedo. The following are the particulars as at present arranged.

Mail leaves Hakodate on the 2nd, 5th, 8th, 12th, 15th, 18th, 22nd, 25th, and 28th of each Japanese month.

Time from Awamori or Oma to Yedo, 8 days.

Rate for 4 Mommee or  $\frac{1}{2}$  oz. 5 sen.

A MERCHANT of Kanagawa, which lies about one hundred and fifty Japanese miles northward of Tokei, recently came to Yedo for some business. As soon as he arrived, and saw its present condition and adoption of European civilization, he was struck with admiration, but filled with sorrow at the same time, to think of the backwardness of his province. He asserted, that any paper money, and new silver coins of fifty cents, were there underrated to one quarter of the present Yokohama value: that is, they are being exchanged at the rate of one boo for one rio. Such great difference between current mediums, will undoubtedly arise from ignorance of the inhabitants, and be enough to indicate the uncivilized state of the country.

THE PROVINCIAL Government of Aigawa ken has bestowed a pecuniary reward upon Gishi, a priest in a village in that district. He appears to have been a popular preacher until 1868, when the revolution swept away many churches. To avoid state confiscation of the property belonging to the temple to which he was attached, he returned it to the donors who had in more favourable times dedicated it to church use, and subsided into a hardworking curate, acting as arbitrator in the troubled times between villagers who had matters in dispute.

A REWARD has also been given by Niigata ken to a priest named Kankou, who has completed a causeway begun by his predecessor, 2,400 yards long, and four wide, between two villages formerly isolated from each other whenever heavy rain fell. The *Nishin Shinjishi* suggests that a medal to be publicly worn would be a more suitable gift than any other article.

IN FUKUO KEN, a peasant named Sahichi, has been rewarded by government for industry and filial affection, by his land, which he had lost through misfortune, being returned to him, with a sum of \$10 for present support till a further donation is given.

WE LEARN that all the foreign teachers and physicians employed under the Prince of Kanga have received notice that their services will be no longer required, in consequence of an order from Yedo, dividing the province into counties—each of which is to support its own schools. At first it was thought this order was only a new regulation for the future establishment of schools on a larger scale; but it seems, that owing to the poverty of the districts, they will be unable to comply with the regulation, and therefore the schools will be closed for an indefinite period.

MR. ONGI, now holding an appointment in the Department of Literature and Science, who was once an high officer of Tokeifu, during his tenure of office encouraged the plantation of tea shrubs and mulberry trees on the ground on which the nobles' yashikis stood before the revolution of 1868. Since last year, silkworms have been fed on the leaves of these mulberry trees, from which three thousand seven hundred cartons have been raised. It is not improbable that in a few years, the silkworm culture will become a standard industry in Yedo. The tea raised this year upon these plantations amounted to three thousand pounds. As promoter of these productions in this locality, Mr. Ongi is entitled to the gratitude of very many who find in these employments their means of livelihood.—*Nishin Shinjishi*.

ON THE 28th of June, a man named Kakoozerow, living in a village of Musashi, (the province in which Tokei is comprised) has been exiled to an island for two years for theft. It seems that he did not get on comfortably with step his mother, so one day he ran away, and being short of cash, had recourse to robbery. After having stolen one traveller's money, amounting to about thirteen dollars, in a neighboring hotel, he came to Tokei, and lodged in a hotel for sixteen days, during which period he succeeded in robbing three visitors of about sixty-five dollars. The moral in *Nishin Shinjishi* literally translated is—"He having liberally spent this unrightful money in theatre, or place of sin: at last it be trayed his crimes, and he has been arrested by a rope from Heaven."

AN EXHIBITION in Nu-ka-ta Ken (a province) took place from the 16th to the last day of last month. This was opened in a temple, named Senpnkooze, but it was found that the exhibition could not be confined to only one temple, because a great many antiquities were collected from all quarters, wherefore such articles as figures, writings, &c., were removed to another neighbouring temple, and exhibited in that place. Among other things shown, were twelve unique Japanese lanterns, one of which was 58 yards in height, and 6 yards in circumference, and could hardly be carried by the strength of thirty-six men. Several thousand people visited both temples every day.



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

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YOKOHAMA, MONDAY, SEPTEMBER 2ND, 1872.

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## THE O'KAICHO, SHIBA.



THE visitor to Japan, more perhaps than to any other country, must frequently find his principles and his practice at variance. The natives whether Buddhists or Sintooists are idolators; and as such consistency would dictate that foreigners should in no wise shew any sympathy with any doings in connection with their religion. We do not mean to say that they should shew such zeal as some of old did, and violently break down their images and bring forth their priests and slay them; but if they were rigid adherents to the text of the bible, they would at least keep aloof from the religious affairs of the people.

Our friends at home must not imagine that any of us are in danger of becoming idolators, or that we approve of all we see going on around us, because we do not shew any

active opposition to it; or because we make friends with priests of the temples, and do not withstand them face to face. With the religion of these people and other Asiatics who like them are worshippers of idols, we can only grapple by educating them and gradually placing before them the purer light that guides the believer in the revealed Word; and that is being done—slowly indeed but surely, and we verily believe that this generation will not pass away, without a great conversion among the people. As things are at this moment, there is really but little religion in the land. There is an immense amount of infidelity—but a still greater existence of superstition. Those who declare most openly that they believe in nothing are most easily wrought upon by their fears; thus evidencing the fact that they are conscious of some controlling invisible power or powers, whose influences are operative for good or evil. Let them be directed to the truth, and they will not be slow to lay hold of it. But tact and gentleness are of great importance. They



KUDANG, YEDO.



are not a people to be coerced into a change, and anything like thrusting Christianity down their throats would assuredly retard the work of their conversion infinitely.

We confess then that we watch their religious observances with much interest. We are sure that the system that now pervades the land must rapidly pass away from it. With a people of the peculiar intelligence and with the extraordinary spirit of enquiry possessed by the Japanese, we cannot doubt this at all. But probably this of itself makes us the more closely note what we see. In India, notwithstanding all the efforts of missionaries under the most favourable circumstances, idolatry is hardly less rife now than it was a hundred years ago. In China comparatively small impression has been made upon the people, although altogether the missionaries seem to be satisfied with the progress they are making. But the Japanese are a totally different people to any of these continentalists; and when the truth once lays hold on them it will spread rapidly, and they will accept it with all the power of conviction. In the doings of the present Government there is much to hasten this effect. They are doing all they can to ruin the Buddhist priesthood and religion, and to establish the original religion of the Mikados, Sintooism, in its place. In reality they only confirm the doubts of the Buddhists as to their own faith without convincing them of the truth of Sintooism.

We have often alluded to the decadence of the popular religion, the uncared for appearance of the temples and the increasing poverty of the priests; and we have more than once made especial reference to Shiba, the site of the Burial-ground of the Tycoons. We need not go over the same ground again and tell how the innumerable bonzes have suffered from the action of the government, and the whole district become poor. Suffice it that things had come to such a pass with them, that at length a petition was presented to government to allow a great festival to be held, which should be the means at once of conferring blessings on the people and wealth on the priests and neighbourhood.

The festival, under the name of Okaicho, is on a system that has been known to Japan for centuries, and which has at intervals been put in practice for the purpose of enriching the church and ingratiating it with the people. Kaicho means literally a pocket of wealth—or of anything very good. The prefix O signifies imperial or great. Our readers may therefore get at the true signification of the term. The government has assented to the desire of the petitioners, and accordingly great preparations are being made to renovate all that had gone to decay and to decorate the principal temple and make it attractive. Only a few weeks ago the Kiobusho, or Department of Religion asked the priests of the principal temple, Zozôji, to present it to government that it might be used as the chief office of that department. It was refused; and some were of opinion that this would have led to the opposition of the government to the wished for Okaicho. But we have on several occasions observed that kind of magnanimity on the part of the government which declines to show any animosity to those who oppose its wishes. It is by no means the rule—but it is an exception which we have seen repeatedly.

The Okaicho then, being allowed, at once every one connected with the temples and all who are of the sect or friendly with the sect to which they belong, set vigorously to work. The principal temple, known generally as Zozôji was at once cleansed and redecorated. Everything that was shabby was renewed; the altar not only cleansed and beautified, but altogether enlarged and rendered more imposing. Embroidered hangings were suspended from the ceiling round the building, canopies suspended in the centre, and lamps placed in position, including one very handsome crystal lustre candelabra, (presented by a foreigner), and which is hung in front of the principal altar. All round the central temple, there is a space so arranged as to form an aisle, and outside of this again is a broad verandah. The aisle is filled with a variety of what foreigners would call “curios”—but which the Japanese look upon as very sacred things—the property of or presented or lent to the temple. There are innumerable images of various deities—some Buddhist purely Japanese, others evidently from India. There is one cabinet or shrine enclosing a multitude of these images carved in stone. This was lent by the Prince of Tosa. There are several suites of armour, lent by Tokugawa princes—looking as if they had never been worn (with one exception) and as if they had just been carried thither from the nearest curio shop. Over them are two or three old swords—one about eight feet long, which we should imagine must have been wielded by the god of war himself. There are old pictures so dark with age that the colours are barely distinguishable; and manuscripts to which the priests attach an enormous value—one more than a thousand years old. One book has on every leaf a relic in the shape of a little scrap of the dress of famous canonized priests of days of old, mounted and nicely illuminated. The middle of that side passage is occupied by a shrine enclosing the image of Hondo Sama—of which a picture will be found on page 78. The image is quite small; and is said to have been taken by Iyeyas—the founder of the Tokugawa dynasty—from Mikawa. He carried it with him wherever he went, and it is particularly revered, as having brought him victory after victory without blood-shed. He gave it to the temple and it has always remained its most cherished treasure—the temple itself being properly called by its name. It stands on the pedestal, with the upper part of the body unclothed, and on one side of it is a representation of the back, on the other side of the front of the dress—and the priest informed us that it typifies that those who commit themselves to its care cast off the garments of sin, and go forth pure and undefiled. At the back of this shrine hang two pieces of old tapestry, presented long ago by the Dutch embassy. They represent scenes from Homer.

The 16th day of the present Japanese month was that on which the Okaicho ought to have been opened; and as it had been announced for that day great crowds made their appearance. But as the preparations were not nearly ready, notices had to be posted up, postponing the opening until the 20th. On that day, it was thought better to let things take their course, though it would be at least a fortnight before all was in order. The Okaicho was to last for a month—but every one now speaks of 60 days, and we are inclined to



believe that it will last much longer than that. The priests expect 50,000 visitors every day; and they will carry their pocketful of blessing away in the shape of a little scroll with a picture of Hondo-sama, which they can wear (as many women will) strapped upon their arm, or attached to their dress; whilst some will take them home and deposit them upon the household altar, which occupies a conspicuous place in every dwelling. Some will prefer taking away napkins blessed by the priests; but whatever they take away, all will be sure to cast in liberal contributions to the offering box; a long chest about 20 feet long 2 feet deep and as many wide, with bars about three inches apart at the top. The rich and the poor can throw in what they like, and all may claim their share of the blessing; but truth to tell most of them are liberal givers.

The great gate of the Temple, of which we gave a photograph in one of our earlier numbers, is a two storied building standing boldly up at the end of the road leading to the temple. Its first floor is generally closed, but being now opened, curiosity impelled us to ascend the heavy steps, in expectation of having some kind of view of the district from its altitude. On entering the side door we found squatting at the foot of the steps a gigantic idol with a small image standing in his hand. Before him is an offering chest, and we observed that some made their ordinary salutation to him, and cast their mite into his treasury. Ascending, we found the first floor to consist of one large chamber, in which was at the middle of one side an altar to Shakanurai, and on either side images—all sitting and larger than life—of Monjo Bosatz', Fungen Bosatz', and sixteen others (jiu-roku Rakang). They have no comeliness to recommend them; and it seemed to us that the visitors who mounted the stairs, rather pitied them than otherwise—certainly did not show any veneration for them—but having satisfied their curiosity by walking round the verandah, and ascertaining that they could see from that height very little more than they could see from below, descended, with the feeling that this part of the entertainment was a delusion.

The worst feature of the Okaicho is that it has been the signal for utterly and for ever spoiling one of the most



MAKI-ESHI OR LACQUER ARTIST.

beautiful spots in Yedo. An avenue of magnificent trees, rendered sacred by every association, formed a promenade which if not greatly used, was all the more impressive from its comparative stillness. On one side, within massive walls and exquisitely beautiful shrines repose the ashes of no less than six of the Shoguns of the Tokugawa family—the 2nd, 6th, 7th, 9th, 12th and 14th. The 14th is the last. He died in 1866 in Osaka, and was the immediate predecessor of Keiki Sama—better known as Stots'bashi. Besides these deceased monarchs—for say what we will, they were virtually monarchs—there are many of the Tokugawa princesses and thousands of nobles and faithful retainers. On the opposite side there were temples built by daimios, most of them containing in their grounds the dust of the honoured dead. Now the approach to Zozôji is lined with small hucksters' stalls, and under the trees of the avenue are built tea-houses and other wooden edifices—totally removing the old religious and solemn cha-

racter of the locality. Several of the temples are being removed—and others are occupied as barracks for Marines; and one is occupied as the office of the *Nishin Shinjishi* the first newspaper of a real newspaper character ever published in Japan in the Japanese language.

That the Okaicho will be successful for the end proposed of relieving the necessities of some of those who have been deprived of the bulk of their income by the present Government, is more than likely. There are loads of images and other contributions to come in from temples in various parts of the country belonging to the same sect of Buddhists—and it is thought that all the country people for at least twenty ri round Yedo will come in to seek the blessings that are being dispensed.

Already processions accompanied by banners and drums and the usual adjuncts of such affairs, are constantly passing towards the principal temple, with offerings; the men who form the processions tinkling metal discs, and howling and shouting in a manner that may be agreeable to the deaf old deities, but which is most discordant and trying to those who have ears to hear. They begin to arrive before daylight, and if the neighbourhood were not aroused, as it always is, at



dawn, by the bugles of the marines, to whom we have said many of the temples are assigned, there would be no morning doze for it whilst these offerings are pouring in. They are expected not only from all the districts of the city—but from all parts of Japan; and from what we see, we are led to believe these expectations will be realized.

Since we wrote the former part of this article, we have again paid a visit to the place, and observed some little matters of superstition which had before escaped us. In some of the temples not only in Yedo but elsewhere, there are images which are placed within reach of the people, and which are supposed to have the power of imparting special blessing to those who touch them. Notably there is such an one in the great temple of Quanon-sama at Asakusa, Yedo. It is a wooden image just sufficiently high for an adult to reach the head comfortably. This is now so worn away by the rubbing of the faithful, that it is hardly discernible as a thing once possessed of features. There is the shape of a head on a body, and that is all. For the people—or rather the women and children—rub the face of the image with the palms of their hands, and then their own face; then the arms shoulders, breast, &c., and afterwards their own; under the impression that they derive strength to all the parts touched. Now at Zozôji, the people are not admitted beyond a rail just a few feet within the temple door, and they are therefore at a considerable distance from any of the images. Our readers would hardly guess how the god Hondo is made to dispense his blessing. There is in the midst of the large quadrangle of which the temple forms one side, a pine post erected, on which are written moral aphorisms. It is about twenty or twenty-five feet high, and stands directly in a line between the great gateway and the altar of the god. To the upper part of this post, there is tied a strip of white cotton cloth, which being twisted so as to have the appearance of a white rope is made to pass through the open door of the edifice, and the end of it is held in the hand of the idol. Those then who desire to receive their blessings direct may touch this post, and the cotton cord is a kind of telegraph to communicate what is so earnestly desired. We fancy only a few are aware of the true use of the post, for whilst we waited and watched we saw but very few touch it; and we are sure that if it was generally understood few would pass without touching it; for we are convinced that even those who pretend to laugh at all these things and to treat them as follies, have yet about them such an amount of superstition as makes them fearful of giving offence to the idols, or to the gods they profess to represent.

Another thing that is noticeable is, that whereas until the Okaicho commenced, there was no praying in the temple at all by the priests during the day, now it goes on from morning to night; and in fact so long as there are visitors to witness it; and we remark too that many persons as they go round looking at the objects of interest we have previously described, stand and offer up a prayer to some, and venerationally salute everything they see.

It is easy to stand among the crowd and philosophise, and think how said it is to see such misplaced piety; but christians

must remember that their own religion is one of faith. As they have been brought up to believe in the truths of the gospel, so these people have for the most part never heard of any other religion than that they profess; and it is better that they should have even this to control them than none at all. It would be well if all those who are anxious to see them turn from their present bondage into the liberty of the gospel, would, instead of talking of their idolatry and bewailing it, shew them by example, the excellence of christianity. This we cannot but admit is not shewn to them as it might be, and the consequence is, that missionary work is very much retarded. There is, however, now, a perfect rage for learning foreign languages, particularly English; and with that, the reading of foreign books is keeping pace. The Bible is eagerly sought by many students, not with a desire to conversion, but simply to be read out of curiosity. And we must leave this to work its own way—aided perhaps, by those who have become convinced of its truths, and are as anxious for the conversion of their brethren as the most enthusiastic supporters of missions at home. They are not numerous, but they are earnest. They as yet stand in some dread of the government and cannot work openly, but the leaven is there, and in good time no doubt it will leaven the whole lump.

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## The Illustrations.

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### MAKI-ESHI.

THE Lacquerware of Japan holds its own—far ahead of anything of the kind ever seen in any other part of the world; and notwithstanding the improvement that has lately been made in Birmingham, nothing has as yet been done there or elsewhere that can compare with the best lacquer of this country. It is quite unique; even China cannot approach it. We have nothing to say for the trumpery stuff which forms the bulk of the stock of the Curio shops of Yokohama; but even these can produce, if they find the right kind of customer, such specimens as make the connoisseur's mouth water to behold.

The photograph on page 75 depicts a man whose occupation is the gilding of lacquer articles. It is an art quite apart from the mere laying on the lacquer or polish, and one requiring a most artistic eye and clever hand; as it is he who designs and draws those beautiful renderings of birds, fishes, animals, and sprays of flowers which are so much admired. It is marvellous, the correctness to nature of some of these productions; and the workmanship and richness of finish are as remarkable as the artistic treatment. The man in the picture is engaged on the commoner kind of ware now prepared for foreign purchasers, but like all true artists he sighs that the demand for the best work is very small as compared with the past. For our part we doubt this; and believe that there is still plenty of demand for the better kind—only the enquiry for the inferior is so much greater than it ever was formerly, that the other is, as it were, hid-



den. It is a fact that many persons who have sent curios home from hence have been mortified by the want of appreciation shewn by their friends, of what is really good and expensive; and an everweening admiration of what is in reality comparatively valueless. So it is not to be wondered at that the majority of buyers purchase that which is attractive to the uninitiated; and the better qualities are left for the Japanese themselves, and the real lovers of art among foreigners.

#### TELEGRAPH GANG — NEAR YEDO.

NEARLY four years have elapsed since the government sent to England to engage a Telegraph Engineer, to inaugurate telegraphy in this country. He came under the auspices of the Lighthouse department, with a three years engagement, and fortunately in Mr. G. M. Gilbert, the gentleman selected, the government had a man in every way fitted for the work he had undertaken to perform. Within a few months of his arrival he had the line in working order between Yedo and Yokohama, and had instructed a staff of operators so well, that the line has been most regular, most useful and very profitable from the day it was opened until now. He subsequently constructed a line between Kobe and Osaka and several smaller ones, among which was a branch into the Imperial domain at Yedo; and if any foreign officer deserved well of the government for good service certainly he did. But the march of events has acted prejudicially to his interests as it so often does to that of pioneers. The Railway was inaugurated; a large staff was sent for and imported, and the telegraphs were taken from the Lighthouse department and handed over to the Railway authorities. These, in the rage for ordering from home, instead of considering the claims of the man who had borne the burden and heat of the day, and placing him in the foremost position—or even consulting him,—in the most ungenerous manner ignored him altogether, and ordered out a chief superintendent with a numerous staff from home. Of course there cannot be two suns in the heavens at once, and the well-trying man has been ousted from the service altogether, and thus the government loses one of the most efficient workers it ever got out from home.

The telegraph is fast extending throughout the realm. Already the wires are complete between Kobe and Yedo—and but for the typhoon of the 25th August which blew down some of the poles that anyone could see had been badly put up, communications could be kept up throughout. To Nagasaki the overland portion of the line is nearly complete; but the cable to connect the two shores of the Inland Sea is as yet not laid. If nothing untoward occurs it will be accomplished this month, and then there will be a telegraphic connection between this and London, and in fact with all the world. We believe the line is to be extended to the North; and at any rate it is to be availed of in the Island of Yezo, between Hakodate and the interior. Indeed the government find that it is so useful to the public and so much used that in all likelihood they will have it all over the empire.

#### AN AVENUE IN KIOTO.

JAPAN is really and truly a land of avenues. The great main roads throughout their entire length, for the most part abound with fine trees on either side, the generality of which are evergreens. In like manner the temples whether large or small are generally situate in fine groves approached by avenues; and even in the hearts of the principal cities they manage to have them in great abundance. We doubt whether any other country can boast so much and such agreeable foliage as Japan. At all times the country is green and delightful by reason of it; for though there are plenty of trees which do shed their leaves, the others so predominate, that the country can never be said to present the wintry look of more northern lands. The autumnal tints of the deciduous trees, and their young foliage in the spring only give a brightness and a variety to the landscape, unspeakably attractive to the eye.

#### A VILLAGE CEMETERY.

THIS is so commonly seen—a burial ground on the confines of a village, amid fields—only separated from them by a narrow footpath, and reposing under the shade of umbrageous trees, that it requires no description. In towns, almost every temple, whether large or small, has its grave-yard as with us, but in the country it is otherwise. Often they are away from every dwelling or building of any kind whatsoever; and, wandering among the hills, it is no uncommon thing to follow a small beaten track, which is found to have its termination in a small cemetery perhaps with no more than twenty or thirty small gravestones in it. Indeed we can truly say that never in any country churchyard at home or abroad, have we so fully realized as in Japan and in these out-of-the-way nooks, the truthfulness and beauty of Gray's lines:

“Far from the madding crowd's ignoble strife  
Their sober wishes never learned to stray,  
Along the cool sequestered vale of life  
They kept the noiseless term of their way.

Yet even these bones from insult to protect,  
Some frail memorial still erected nigh,  
With uncouth rhymes and shapeless sculpture deck'd,  
Implores the pleasing tribute of a sigh.”

They are innocent of rhymes, and it is equally true, they are but shapeless sculpture; but there stand the stones marking the resting place of the humble dead, of whom it may be probably said with more truth than of any other people that their lot forbade them to look for or desire anything better than by their useful toil to secure the homely joys their obscure destiny presented to them, and which their rude forefathers had themselves delighted in.

#### DESTRUCTION OF THE P. M. S. “AMERICA.”

ON Saturday night, the 24th August, there occurred in our harbour one of those appalling accidents, which have given so unenviable a notoriety to our locality. The magnificent steamer *America*, belonging to the P. M. S. S. Co.—the largest wooden steamer in the world—caught fire and was totally destroyed, with a loss of upwards of 60 human beings. The



THE FAR EAST.



SHRINE OF HONDO-SAMA IN THE TEMPLE ZOZÔJI, SHIBA.



THE AIR ISAT.



TELEGRAPH GANG, NEAR YEDO.



ship was one on which it was presumed the most perfect arrangements for the instantaneous extinction of accidental fire were kept in immediate readiness—one of those floating caravan-serais to which the lives and property of thousands have been and are fearlessly entrusted.

When the alarm bell was heard everyone quickly ran in direction of the glare, and on arrival at the bund a spectator had presented to him a magnificent sight—the dark hull of the ship serving as it were as a platter to hold the gleaming flames that shot up from her deck to the height of a hundred feet or more, shrouding the lower masts in a livid blaze, the upper tongues of which licked the top-most spars, and merged gradually into a luminous cloud, which poured rays in a dense flood of reflected light upon the surface of the harbour, and lit up as if at early dawn the streets of the settlement and roads of the Bluff. Streams of liquid fire cascaded from the scuppers, and one by one the port-holes shone from the flames within.

A large crowd of sightseers gathered on the bund to watch the progress of the conflagration and amongst them rumours were rife as to the origin of the fire, and comments freely banded upon the conduct of the officers. Incendiarism, carelessness, and accident were freely charged as the first, and allegations made to the effect that there was not a single engineer on board, and therefore the steam hose could not be worked. These, of course, were invented or imagined, and have since been proved destitute of foundation. Hours passed: the fire still roared, its red reflection intensifying by contrast the paling moon, and bringing into prominence a white boat among the many which sculled around the ship. After a while the coal caught and the flames became still redder; the funnel, and iron skeletons of paddle wheels, heated to a pale red heat, and the skeleton of one of the masts, crossed by a couple of dangling yards, which trickled bright pitch flames at their ends like St. Elmo's fire, being the sole objects upstanding above the hull. The explosion of the powder in the magazine was feared, but needlessly: for during the night—besides a few stray explosions, as if of single kegs of inflammable matter amongst the cargo—none took place, sundry packages of cartridges crepitating continuously, like Chinese crackers, instead of, as might have been expected, bursting upwards almost simultaneously. Little by little the fire descended, consuming downwards what was in its course, until at morning nothing remained of one of the finest wooden ships the world can boast, except a blackened hull, bearing a coppery funnel, a couple of skeleton wheels, and a glare of red flickering fire at her bow, like a fishing torch in a Canadian canoe. Then, when the magazine had at last gone off with but slight explosion and much fizz, like a damp squib, endeavours were made to get the still dangerous burning hull away from the vicinity of other vessels, and the tugs were set to work to do this.

After unshackling the mooring chain from the buoy, the *America* grazed past the *Decapolis* without doing any injury; but caught the jibboom of the *White Alder*, a little further astern. It seems the tugs then tried to turn the stern of the *America* round to the northward; but in doing so, it caught the barque *Thracian*, and lay right across that vessel's bow.

The *Thracian* then slipped both her cables, and drifted over towards Kanagawa, before the Captain was able to bring her up; but he finally succeeded in doing so, before the vessel came near the ground, and this morning she is lying in 3 fathoms water. The barque *Woodhall* having started her anchors, drifted a considerable distance—just managing to keep clear of the *Flying Spur*—and brought up astern of her. This morning she moved into her former berth.

The *America*, which was of 4,500 tons burden, was only two years old, and cost the company as delivered from the builders' hands no less than \$1,850,000. She was decidedly the finest ship on the line; apart from her intrinsic value, her loss is to be regretted for many reasons, although happily the reserve steamers of the Company will prevent any cessation in the conveyance of mails. The bags for Hongkong, \$300,000 in treasure, and a light freight were on board. The treasure may, however, yet be recovered.

It seems that there were on board the *America* 175 Chinese passengers for Hongkong, but, luckily, only two saloon passengers. The majority of these had taken a holiday on shore and had not returned to the ship when the fire broke out. Many of the Chinese were particularly unfortunate—some losing the whole of the pittances they had toiled to save in America, as it were within sight of home. One of the saloon passengers carefully left his valuables on board before exploring Yokohama, only to find too late, that he had better have risked them on his person. The ship had been busy coaling during the day, and the coolies ceased work at the regular hour. "All safe" was reported at ten o'clock, and everything seemed so. What happened afterwards is thus described by the reporter of the *Mail*, who witnessed the whole proceedings.

"No one dreamed of the danger which was so shortly to befall them. At 10.15, when the writer left the ship, all was quiet: the officers for the most part were turned in or about to do so, and there was probably no one but the stewardess and a quartermaster near the saloon. A little before 11 the stewardess said she smelt something burning, and on a quartermaster going to look he discovered dense volumes of smoke just rising from the freight deck below the ladies' saloon. At once the fire alarm was sounded, and every man was at his post in a moment, ready to do the orders of Captain Doane, who, as good fortune would have it, was, with nearly every officer of the ship, on board, although asleep. Captain Doane was the first in the saloon with the hose, and despite the smoke, so dense that nothing could be seen of the seat of the fire, he worked against the advancing destruction with all the energy of desperation. At this time it began to be evident that the fire was one which could not be extinguished in a few minutes, and when Captain Doane was driven back, unable to stand the smoke, the thought was rather to save life than to do aught else. But still all fought on; foot by foot, inch by inch, they retired as the smoke forced them back, and then, with a sudden and furious roar, burst forth flames, filling the saloon and in fact practically deciding the fate of the gallant ship. To flood the magazine was Captain Doane's next desire: but so far as could be learnt from the officers, this was not done, it being impossible to reach the magazine, owing to the



THE FAR EAST



AVENUE, KIOTO.



smoke, which, by this time, had advanced even to the bows; the wind, however, leaving a few feet clear in the very eyes of the vessel. Captain Doane, still intent upon his duty, tried to go forward to see what could be done, and he contrived by an energy inspired by the approach of death to reach this one safe spot. Once there, the flames rolling onward compelled him to jump overboard. Either from the effects of the high leap or the inhaling of the smoke Capt. Doane, as he struck the water, found his legs paralysed and himself unable to swim. Twice he sank, and none were near to help him, but on rising for the last time, the friendly hand of Captain Williams of the *Costa Rica* grasped him by the collar and he was saved. He was at once taken on board the *Costa Rica* and restoratives applied, by the aid of which he gradually revived, and by Sunday morning was comparatively restored to health though suffering much from the effects of the smoke. The officers seeing that all that could be done to save the ship would prove ineffectual turned their thoughts to saving the passengers, and the Chinamen, a few of whom with their baggage, were soon sent down the gangway into the boats which had been lowered. But so great was the crush, and so many Chinamen crowded on to the ladder, that it gave way, and then were precipitated into the water.

During the course of the fire several attempts were made to scuttle the ship by shot from the men-of-war launches, but fruitlessly."

TWENTY SIX more bodies of Chinamen who lost their lives through the burning of the *America*, were picked up on the 27th Augt. The bodies recovered are lying at the P. M. S. S. sheds, and others are continually being found. Out of 260 Chinamen on board, about 204 have been accounted for. Most of the dead men had their savings about them. A couple of corpses, on whom were \$300, were dispoiled by some Chinamen this afternoon; but a Japanese informing on them, they were made to yield up the money by the Company's officers. The corpse of one European was buried to-day, and another is known to be entangled in the wreck.

Already the bodies of 59 Chinamen have been found, and three Europeans. Nothing is known as to the origin of the fire, but an enquiry commenced yesterday, the result of which we shall give at its close.

THE BODY of a young woman was recently found drowned in the Canal near Tskidji, a few days ago. It is supposed she committed suicide through being forced by her parents to marry a man she disliked.

THE EMPRESS proceeded from Kanagawa to Shinagawa by train on 22nd Aug. We hear that her Majesty and suite travelled on the Tokaido in European carriages, with four horses and outriders. The upper windows of the houses were closed.

ON THE afternoon of 23rd Aug., a pistol shot was heard in the room of M. Raymond, one of the proprietors of the Spring Valley Beer Saloon. His wife ran there immediately and found her husband dead—a bullet having passed from the centre of the forehead, through the brain, and out at the back of the head. An examination into the circumstances was made by the French Consul.

ON THE 23rd August, shortly after four, Mr. Metzner, of the German Livery Stable, heard a suspicious noise, immediately followed by a crackling sound like that of burning wood. He armed himself with a heavy piece of wood, and ran out to the spot whence the noise appeared to proceed, where he found a Japanese in the act of setting fire to his stables—having with him a hibatshi, with straw and shavings, which had been placed under the flooring and set fire to. All under the place was lit up by the flames. The Japanese was seized by Mr. Metzner—who struck him two such severe blows with his billet so as to be almost certain that the man's arm or collar bone is broken—but contrived to twist away from him, and get clear off. He is nearly certain that the Japanese was a betto formerly in his employ; but in the dim light could not positively swear to him.

A BOAT on the river Toné laden with lime, lately caught fire, through the cargo being subjected to a violent fall of rain. The sendoes did all they could to extinguish the flames but, without success. Several of them were a good deal injured.

ON SUNDAY, 25th ulto., the settlement came in for the tail end of a typhoon. The Buud was seriously injured, but beyond a few injuries to tiles and palings private property generally escaped comparatively unhurt.

DURING THE Typhoon on Sunday afternoon, the 28th Aug., a portion of a yashiki used as barracks by one of the regiments in Yedo was blown down. Six men were killed, and a great many wounded.

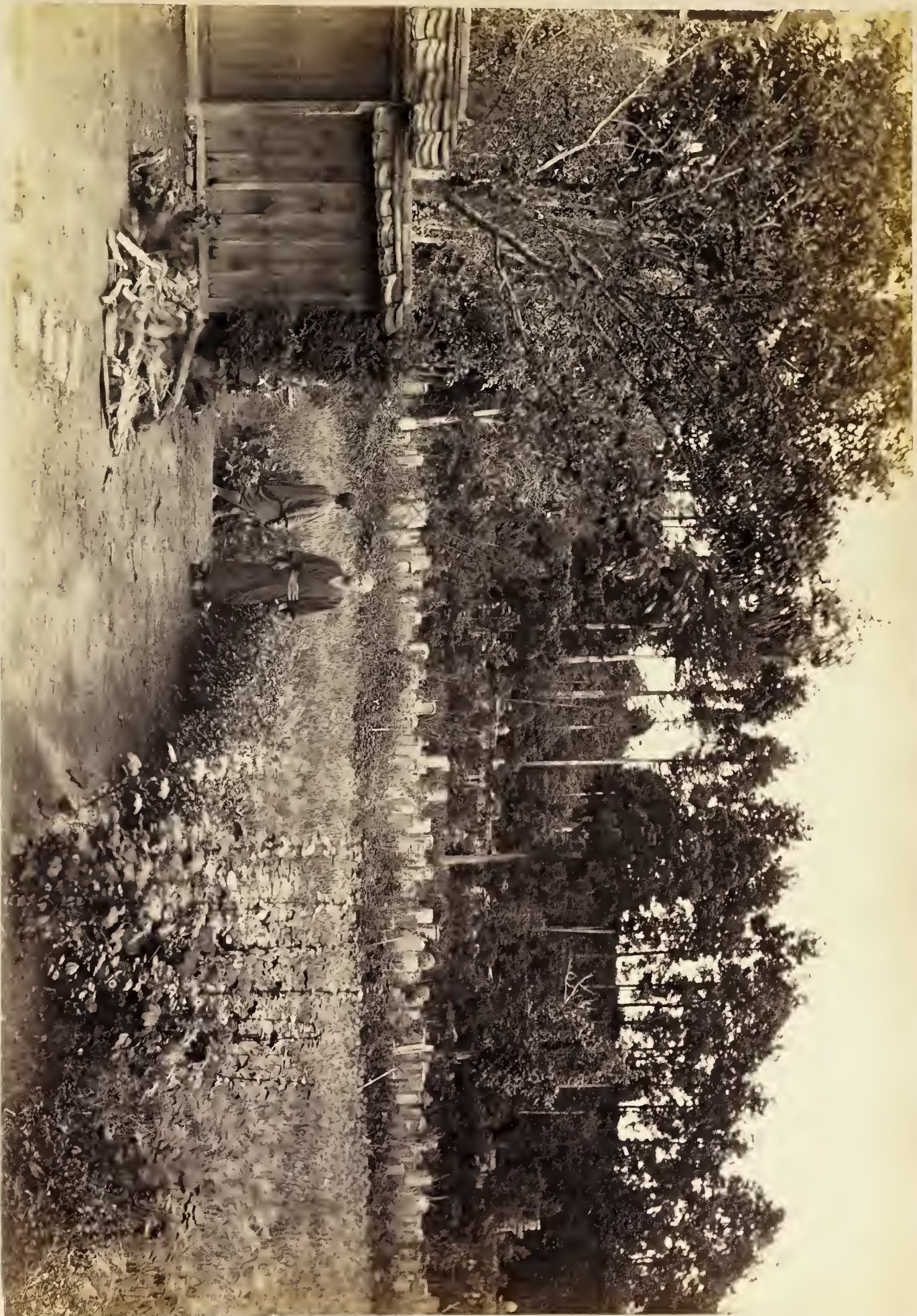
A LUCKY find has just accrued to a farm servant in the province of Wuzen. He was ploughing, when the coulter turned up a jar, which, on examination, was found to contain 321 rios and 3 boos of old Japanese coin. They are of the present value of 1,388 yen; at which price they have been bought by the government.

A BLACK lead mine has been discovered in the province of Satsuma. The product is very fine, and well adapted for pencils. This is the first black lead mine ever discovered in Japan.

WE HEAR that Mr. J. F. Lowder, late Acting-Consul at Kanagawa, has been offered the position of legal adviser to the Japanese Customs, and that he has accepted the office, subject to permission of H. B. M.'s Government.



THE FAR EAST.



VILLAGE CEMETERY.



THE MAN who stole the coins from the exhibition building in Yedo has been discovered, but not the coins. He is a student—the son of a doctor who resides in the province of Tosa. There is no doubt the coins will soon be restored.

IT IS SAID that over 100 students are now employed at Yedo, in codifying and simplifying the Japanese characters with a view of adapting them to the representation of sounds used in foreign languages. A scheme to supply the Japanese with a phonetic alphabet, capable of representing every one of the ninety-two European consonantal and vowel sounds, as well as their native sounds, will shortly be submitted by the writer—the characters being founded on the outlines of the present *Iroha*.

AN ART-SCHOOL has been established in the province of Sakitama, by the Provincial Court; and already it is attended by a good many scholars. The Japanese Government have a somewhat absurd way of giving rewards to people who promote public works—as for instance, a farmer who promises to give one hundred rios towards this school has received a small reward; and we see by Government proclamation in the same number of the *Nishin Shinjishi*, that three Yedo merchants have been each presented, with a silver goblet—one for giving money to the sufferers by a certain fire; a second for having made a contribution of rice to one of the hospitals; and the third for giving a sum of money for the relief of his poor neighbours.

GOVERNMENT HAS issued a decree that in future receivers of stolen goods will be equally culpable with the actual thieves, and be punished accordingly.

\* \* \* It is sometimes the way with newspapers which copy translations from the columns of their contemporaries to find fault with the want of literal exactness in the translation. It may amuse our readers to see how the above paragraph is translated literally by a Japanese Synologue (!!!) from the columns of the *Nishin Shin-jishi*.

“It has been declared by the Japanese Government that every man shall never deposit his own steal to any other men; because this is very liable to cunning deceptions.”

MUCH INTEREST has been excited in the United States and England by the movement among the Japanese looking toward the introduction of the English language and its literature into the Japanese empire; and it has even been stated that there is a possibility that our mother-tongue may in time become their national language. The principal difficulty in the way of this desirable consummation lies in the peculiarities of the English language, and the number of irregular verbs characterizing it, as also the want of uniformity in its pronunciation. The idea has been suggested of forming an improved English language for the benefit of our Oriental friends by making all the verbs regular, and improving the orthography. Should this be carried out, it is not impossible that the reform may be in time adopted by ourselves.

The choice of a new language by the Japanese lies, it is said, between the English and the German, and the selection of the latter is warmly urged by the Germans. Indeed, that language

appears to be quite a favourite one in Japan, as attested by the existence of an extensive German book-store there doing a large business, and by the establishment of quite a number of schools for teaching that tongue.—*Harper's Weekly*.

\* \* \* We have heard nothing of this; but it is true that the education department is encouraging the study of foreign languages, and that they are trying to simplify their own.

#### In the U. S. Consular Court.

C. O. SHEPARD, Esq., *U. S. Consul.*  
and

HOWARD CHURCH, Esq., } *Jurors.*  
E. R. SMITH, Esq., }

#### Inquest.

An inquest was held this morning at the U. S. Consulate, on view the bodies of John H. Barker and Joseph Lymart, who came to their deaths on Saturday night last. C. O. Shepard, Esq., U. S. Consul, sat as Coroner, and Messrs. Howard Church, and E. R. Smith, as Jurors.

After an inspection of the body of Lymart, that of Barker having been seen yesterday, the following evidence was given.

John Graham, Chief Engineer of the *America*, said he met Barker, who was engineers' storekeeper, in the gangway between the decks near midships on the evening of the fire, about ten minutes before every one abandoned the vessel. Barker had the hose with him. He did not see him again alive. He met his death, in witness' opinion, by drowning.

To Mr. Church. When the fire broke out witness was in his room; there was steam on all the engines sufficient to drive the pumps; two were working by steam about ten minutes after the alarm.

James Allen, first assistant engineer on the *America*, said that he last saw Barker in the port gangway near midships: he had been in the engine room to get fire buckets. The smoke was so oppressive that he had to stand to get his breath. He next saw Barker after his death. As regards Lymart, he saw him last alive in the donkey ash-room, he was trying to get the hose stretched. This was about ten minutes after the alarm. Both came to their deaths in witness' belief by drowning.

George C. Hawley, and Angus Leslie, steerage steward, gave similar evidence.

James Wilson, quarter master, on watch, said: At the time of the burning, he last saw Lymart near the steerage; he was screwing the ports up. He did not believe death was caused by drowning. The hair of the head appeared to be burnt.

The enquiry was adjourned until the body of the third European is discovered.

The following verdict was delivered in the Inquest held on the bodies of the three Europeans who met their death on the night of Saturday last.

“An inquisition taken for the people of the United States at U. S. Consulate. Kanagawa, Japan, on the 29th August, 1872, before Mr. C. O. Shepard, Consul, and Howard Church and E. R. Smith, assessors duly sworn.”

“After due deliberation and enquiry the court is of unanimous opinion that John H. Barker Engineer's storekeeper, Joseph Lymart, steerage watchman, and Thomas B. Cook came to their deaths on the night of the 24th August, by drowning whilst trying to escape from the burning P. M. S. S. Co.'s Str. *America*, then lying in the harbour of Yokohama.”

Signed C. O. SHEPARD, *Consul.*  
HOWARD CHURCH } *Assessors.*  
E. R. SMITH, }



# THE FAR EAST.

AN ILLUSTRATED FORTNIGHTLY NEWSPAPER.

VOL. III, No. VIII.

YOKOHAMA, MONDAY, SEPTEMBER 16TH, 1872.

[SINGLE COPY \$1.00]

## OUT OF BOUNDS.

**C**REATY limits used of old to be a kind of bugbear to foreigners in Yokohama, all of whom wished, but few of whom dared to pass beyond the phantom line around the settlement, the radius of which was just 10 ri—43,200 yards, or a little over twenty four miles and a half—except in the direction of Yedo, where they were pulled up at the distance of about five ri by the river Rokugo, or, as it was more commonly

called, Logo. Those who had the temerity to go beyond the boundary, did so with the fear of being stopped by every man they met, and sent back to the place whence they came; and it was something to talk about as a kind of feat of daring, deserving of being described to all ones friends as something very heroic and wonderful. For ourselves, only twice did we so transgress in those days, and we confess that if we had been turned back on either of those occasions it would have served us right. The first time we went in an open boat across the gulf of Yedo, and landed at a village the name of



PROLIFIC LILY.



which has long slipped our memory—in the province of Busho. There were three of us—two being keen sportsmen expecting to find any quantity of game. The third was anxious to get to a certain hill, from which he had been told he could look down on such a prospect as our readers may imagine from the name “The ninety nine valleys.” No such periodical as this little *Far East* was thought of in those days, so no artist accompanied us; but it had been mentioned as a spot beautiful beyond compare; and, brimfull of curiosity, we went for it. Unfortunately—’twas “ever thus since childhood’s hour”—we were doomed to disappointment, not having landed anywhere near the desired spot, and none of the people to whom we addressed ourselves knowing anything about it—very few indeed understanding our vile Yokohama jargon, which rendered us, as we thought, objects of surprise to the natives, and really of contempt to ourselves. At first, when our boat reached the shore all the natives seemed disinclined to hold any converse with us. They were evidently frightened, though their curiosity prevented their running away. We asked them in the best Japanese we could muster between the three of us, to direct us to a tea-house, but not one would answer, and had it not been for a little dirty-faced scamp who had the boldness to touch one of the guns without being chid for his impertinence, and who was thereby emboldened to stand right opposite to the owner of the weapon and grin from ear to ear, it is likely enough we should have had some difficulty in breaking the ice. As it was however, this urchin next allowed his curiosity to get the better of his good manners to such an extent as to feel the texture of a waterproof cape one of our party had hanging over his arm, when the bearer threw it over the lad’s shoulder and held out his valise for him to carry, telling him to lead the way to the best house in the village, and making him understand that he should receive payment for his services. This was sufficient. The lad trotted along, followed by us and by all those who had assembled at the unwonted sight of three foreigners on soil no foreign foot had ever before trodden.

But now came the difficulty as to where he was to lead us. He didn’t like the responsibility of taking us to any one’s house; and as we now write we wonder he didn’t at once lead us to the chief man of the village. After some little walking, as we passed a house that seemed cleaner than, and which was at some distance from, the rest—we halted and went up to the door. Immediately all the inmates ran to the back rooms, one old lady alone staying to close the sliding doors—but not being able to accomplish this before we reached the dwelling, she left her task half-done, and bolted too.

It was now very nearly sundown; and we knew that our nights’ lodging under a roof depended upon our making a favorable impression. We therefore told the boy to put down his burden, and gave him a tip which not only surprised him, but made him for the nonce the most popular lad, the most desirable companion in the whole village. We smiled as we saw all the brats of the place congregate about him, just like European children, the moment he had a silver

boo of his own. He laughed aloud with glee—and came half a dozen times to kowtow and thank us; and more than that, he seemed to keep watch for us, that he might do far more should we require him. All the people who saw him receive his boo at once opened their hearts to us, and we were no longer objects of fear, but of something like wonder and admiration. Likely enough, for it is more than probable that so vast a reward as a whole boo in cash—then equal to nearly two shillings—had never been given for such a small amount of work in the village before.

But this which made us at once so popular outside of the house was not seen by the inmates; who had, as we have said, all run and hidden themselves on our approach. The last who beat a retreat, the old woman—not having been able to close the sliding doors, we put our baggage down just inside, and sat down to consult. It was evident that it would be unwise to attempt to return that night; and indeed, we did not feel at all disposed to give up the anticipated sporting pleasures we had come for, even though it appeared that we had entirely missed the scenic goal we had looked forward to. We therefore decided that we must put on a bold front, and whilst shewing the people that we perfectly understood good manners, and that we would not willingly put them about, still we must have shelter of some sort, and that in the absence of any tea-house, some of them must supply it. After therefore calling repeatedly for the inmates of the house, and none appearing, we quietly unpacked a case of provender and commenced refreshing the inner man. This must have been too much for the curiosity of the people of the house to resist—as first the old woman came and looked on at a distance, and then some of the young fry stood by her—but not a word could we get from any of them; until at last a middle-aged woman who turned out to be the daughter of the old lady and the mother of the others, came in, and approaching us quite naturally and without any timidity, and dropping on her knees and saluting us in the ordinary Japanese way by bending her head to the earth, told us that she and her husband had been absent; but, that having heard of our arrival she had hastened home, and that he would be there very quickly. We told her that we desired nothing but shelter for ourselves and our servant—a frightened Yokohama lad, who seemed afraid to open his mouth, lest he should be seized by the yakunins for taking us to a place we had no business to visit. She begged us not to think her inhospitable, but to wait with patience until her husband came home, who would doubtless see that all was right. He was longer than we anticipated, but that was just as well—for it gave us time to ingratiate ourselves thoroughly with his family. It was quite dark by the time we had finished our repast, and the house being shut up, we set to work to make ourselves as agreeable as we could. One of us was an adept at twisting paper into all sorts of shapes—a favorite amusement among the Japanese themselves—but he could do twice as much as any of them could, and all got close to him to watch the twistings develope into some form or other, which invariably sent them into shouts of delight, and when the “gudeman cam’ hame” he who saw foreigners



as he told us for the first time, found them sitting on the mats as happy with his household as if they had been familiars all their days.

When told that we required shelter for the night, he said that it was absolutely impossible. He did not like to refuse us, but he dare not allow us to stay under his roof—as the yakunins would be sure to hear of it and he would get into severe trouble.

Here was a pretty position for us. It was by this time black dark—one of those nights of impenetrable darkness, when nothing whatever can be seen; darkness that is not less obscure even when the “eye becomes accustomed to it.” What could we do? We told him, that we must decline to leave the premises. He might give us an outhouse if he liked, if there were such a thing on the compound, but that outside of the enclosure we positively would not go, and that

we were determined to have a roof over us, even if the sides were open. Seeing our determination he did not make any further resistance; but he must have sent to the head village yakunin, for after a long time—it must have been nearly 10 o'clock—two officials arrived, and entering, began to speak in a somewhat bullying voice. Candour compels us to say, that we all felt very uneasy, and two of us afterwards admitted that they made sure they were in for being tied up, and sent ignominiously back to Yokohama the next day. Fortunately the third, who was probably as apprehensive as the others, had a remarkably cool bearing at all times; and this stood us in stead now. We had brought among our provisions only a few bottles of beer, a bottle of brandy, and two bottles of sparkling Moselle—the latter with the knowledge of the fondness of the Japanese for sparkling wines—and for the very purpose of propitiating them if necessary. Whilst then the officers were excitedly addressing us and telling us we must accompany them, our cool companion quietly left us, and raising the lid of the case in which our drinkables were, exposed them to view, and taking out one of the bottles of Moselle, asked for a cup—there are no glasses in a



AMA-SAKIYA.

Japanese farmer's house—and setting free the cork, sat down with some of the family who, tired of the altercation, had resumed their places on the mats. Pouring out cupfull after cupfull, he gave one to each. (Japanese saki cups are very small, none holding much more than a liqueur glass; so that the liquor went a long way.) When the yakunins heard the cork and saw that something pleasant was going on, they turned from the other two, and approached the group on the mats. Common civility induced our friend to offer them a taste of the foreign saki, and common love of liquor, (which the Japanese go in for quite as heavily as Europeans, if not even more so), induced the officers to accept the proffered cup, which so wrought upon them that every difficulty melted away. The yakunins sat down and talked and laughed with us; paterfamilias made us welcome, and we

managed to make the bottle of moselle and a little brandy toddy occupy the male folk—the women and bairns went to bed shortly after the men sat down together—until the sma' hours ayont the twal'. When at last the time of separation came, the host showed us that a comfortable f'tong or sleeping dress (a kind of large dressing gown heavily padded with wool) had been laid down for each of us on the clean mats and the yakunins told us that we need be under no apprehension of attack as they would take care that the house should be guarded. Whether it was so, we are not aware, but certainly we hadn't a thought of danger. In the morning, we were up with the dawn; but early as we were, all the family were before us, and preparations were being made for breakfast, which at their invitation we shared with them. As we had told overnight that the object of our visit was to get some sport, the farmer said there was plenty to be had, and sent two of the farm servants to shew us where pheasants most abounded; and made us promise to return in the evening and again avail of his house as our resting place, adding that we were welcome as long as we found it agreeable.



The men who went with us took us to a most unpromising country for anything like game—and feeling somewhat disappointed we turned back, intending to try a bit of cover we had seen a little off the road, when one of the yakunins of the previous evening came running up, greeting us as if we were old friends, and, telling us we had overshot the mark, took us to the very ground we had spotted. He stayed with us the whole day—and we bagged a fair amount of birds; which by the way we ought to mention were carried for us by the little urchin who had carried the valise and macintosh on our arrival, and who we found waiting outside the door when we rose in the morning. We stayed there two days, and left with letters for the head men of the villages we were likely to pass on our way to the spot from which we were to see the ninety-nine valleys, which the yakunins and our host could of course tell us all about. But unfortunately the weather came on wet, and made the walking so slippery and toilsome, that we deferred that jaunt for another occasion, and that occasion has never since turned up. This was in the old Tycoon's days, when had we not fallen into good hands we certainly should have been sent back and hauled over the coals; but as it is, we look back upon it as one of the most pleasant experiences of the kindness and real hospitality of the Japanese that we ever received. Now-a-days, although the country is no more opened than it was then, foreigners go almost anywhere they like, and so long as they behave themselves they are not interfered with; but in those days there was real danger—for no one knew who were friends and who were foes of foreigners, and the orders respecting them were very stringent. The yakunins of the village ought to have sent us back, and we can hardly realize now that any could then be found to take such a responsibility on themselves as they did. However, we all got safely back, delighted with all we had seen, the sport we had enjoyed, and the good people we had met.

## The Illustrations.

### PROLIFIC LILY.

JAPANESE lilies are now so famous throughout the world that considerable orders for bulbs have every Autumn to be executed for gardeners, florists and seedsmen; and a more acceptable present than a small box of them can hardly be sent to friends at home. They are as various as they are beautiful; but it is remarkable that those least prized abroad are the most valued by the natives. The most common in Japan—so common in fact that it grows wild all over the country, and oftentimes covers a whole hillside—is the one most appreciated by foreigners out of Japan; and undoubtedly it is a noble flower, with its lordly petals thrown boldly open to the sun, the deep dark orange colour of its centre shading off to the most delicate yellow, on a rich spotted white ground. The plant is certainly beautiful, but until this year we never saw it extraordinarily prolific. But this summer, there grew in the garden of Mr. G. C. Pearson on the Bluff,

Yokohama, two stems from one bulb. The two stems, cut off and stuck into a bowl of ferns, are portrayed on the first page of this number of our journal. One was a fair specimen of the ordinary flowering of the plant, having 18 flowers upon it; but the other, upon a broad flat stem, about an inch and a half in width, but thin as a lath, had no less than sixty three buds, of which fifty two were in full flower at one time.

### AMA-SAKIYA.

THE street traders of Japan have always their wares or vendibles in most compact form; and their peripatetic trade is oftentimes as regularly established and handed down from father to son as that of the more permanent looking shopkeeper. We know a man in Yedo whose boxes, precisely like those in the picture as to shape, are lacquered and inlaid with mother of pearl, and so worn and old, yet in such solid and good repair, as to produce the impression of a long and respectably established business. The boxes of the man in the photograph are lacquered with black lacquer. The stuff he has for sale is a kind of warm drink something of the nature of saki made from rice; and the trade is much more profitable in winter than a summer.

### THE FOREIGN OFFICE—YEDO.

THE photograph on page 90 gives an excellent idea of the yashikis of the daimios of olden days. The building now occupied by the Gaimusho or Foreign office, was formerly the property of the Prince of Kuroda, and is situated within the precincts of the castle. It is a good specimen of the yashikis which abound by hundreds in Yedo. They were all on the same plan—a large one-storied building for the Prince in the middle of a large quadrangle, which was surrounded by the dwellings of the kerai or retainers, which were narrow edifices, only about twenty four feet in depth, two storeys in height, the door and open frontage opening to the inside, with the barred windows only looking on to the street. The strong stone foundation shewn in the picture will give the idea of stability, and shew that cost was not considered in their construction. Since the change of government, the yashikis, with few exceptions have stood empty—and several of them have been taken by government for barracks and public offices. They have been confiscated by government, and those which remain vacant may be purchased by any native who can pay the price for them.

### THE OWARI YASHIKI.

ON page 91 is a distant view of the palace or yashiki of the prince of Owari in Yedo. All the large daimios had several of these yashikis. Satsuma had no less than nine. Owari was one of the three Tokugawa families from whom the Tycoon was chosen—and this was his principal Yedo residence. The foreground of the picture shews a part of the city bordering the outer moat; and the water lilies are so thick on the latter as almost to hide the water altogether.



## THE MIKADO'S VISIT TO THE SOUTH.

WE take the following account of the Imperial progress of His Majesty the Tenno, from a diary furnished by Government to the *Nishin Shin-ji-shi* :—

His Majesty left the Imperial palace in Yedo on the 28th of June at 4 A.M., and proceeded to Hamadan, which he reached at 4.30. At 5 o'clock he embarked on the *Riujo Kan*, man-of-war lying off Shinagawa, under a salute from the Imperial fleet and an English man-of-war. The officials who were to accompany the Mikado having embarked on board the respective ships to which they had been assigned, the squadron weighed anchor at 8.55, and arrived off Kanéda in the province of Sagami at 2 P.M., where it anchored, with the exception of the "Juco-maru" which proceeded towards Toba, a port in the province of Shima, to announce the approach of His Majesty.

JUNE 29TH.—The "Juco-maru" arrived at Toba about noon, and landed the officers who were to make preparations for the reception of His Majesty. The squadron left Kanéda at 2 A.M.

JUNE 30TH.—The squadron arrived at Toba at 9 A.M. His Majesty left the *Riujo Kan* and embarking on board the "Dai-ichi Taiba Kan," went to Oo-minato, at the mouth of the river Seta. Here His Majesty got into a boat and proceeded up the river to Nikengioya, where, mounting his horse he rode to the hotel prepared for his reception at Yamado, near to the temple of Dai Jinguin and arrived there at 2 o'clock.

JULY 1ST.—The Mikado went to the temple at 9 A.M., and worshipped Tenshio-co Daijin, a goddess and the ancestor of the Japanese. His offerings here consisted of 25 rios, and ten kinds of new Japanese gold and silver coins. Leaving the temple at 1 P.M., His Majesty visited Watarai Kencho—the provincial court of the Watarai province, and ordered a feast to the officers of the Ken and the priests of the Temple.

JULY 2ND.—The Mikado left the hotel at 5 A.M. and returned as he had arrived—*i.e.* on horseback to Nikengioya, thence in a boat to the small steamer which conveyed him to Toba harbour. He went on board the *Riujo Kan* at 7.30 A.M., and the squadron weighed at noon, shaping its course for Osaka.

JULY 3RD.—At noon the "Juco-maru" arrived at Osaka, the fore-runner of the squadron; and as before landed the officers appointed to superintend the arrangements. The Mikado arrived about 6 o'clock the same evening and landed at Matsushima at 8.30 p.m. amid an immense crowd of persons, among whom were several foreigners who respectfully raised their hats and bowed to His Majesty. Mounting his horse, the Mikado went to Osaka-Honganji, the temple which had been made ready for his reception.

JULY 4TH.—Several high officers of the city went to pay their respects to His Majesty, some of whom were admitted into the Imperial presence. In the evening there was a grand display of fireworks, at the expense of the merchants of the city.

JULY 5TH.—This morning at 4 o'clock, His Majesty went in a boat, up the river Yodogawa, and disembarked at Fushimi, where he was met by the Chiji and Sanjio of Kioto, by whom he was attended to the Imperial palace at Kioto. From Fushimi, His Majesty rode to Kioto, in the midst of a body guard consisting of 21 cavalry and one hundred infantry; and this procession was brought up by two companies of infantry. The police lined both sides of the metropolitan streets, and kept the roadway clear. At night the city was illuminated with lamps suspended in front of every house in the city.

JULY 6TH.—After receiving some of the high officials, His Majesty gave audience at 11 A.M. to his relations and the Kazoku (old Daimios and Kugés). When they were assembled he addressed them as follows :—

"It is our earnest desire to correct the ancient usages of our country, and to cause Japan to be equally powerful with foreign nations; but this it is impossible to effect except by the exertions of all our people. As the Kazoku are of high rank we look to them to be examples to the common people; and we expect that they will exert themselves more than others for the national progress."

His Majesty then retired.

JULY 7TH.—His Majesty left the palace at 7 A.M., to visit Senyuji, where the grave of his father, the late Mikado, is situate. Then, arraying himself in Japanese Imperial costume, he walked to the tomb, where he left an offering of 25 yen (dollars). At 9.20 A.M., His Majesty left the temple, and visited two of the temples in which the exhibition was being held—the temples of Kenninji and Chio-in. After inspecting the different articles with much interest, His Majesty partook of refreshment, and returned to the palace at 3 P.M.

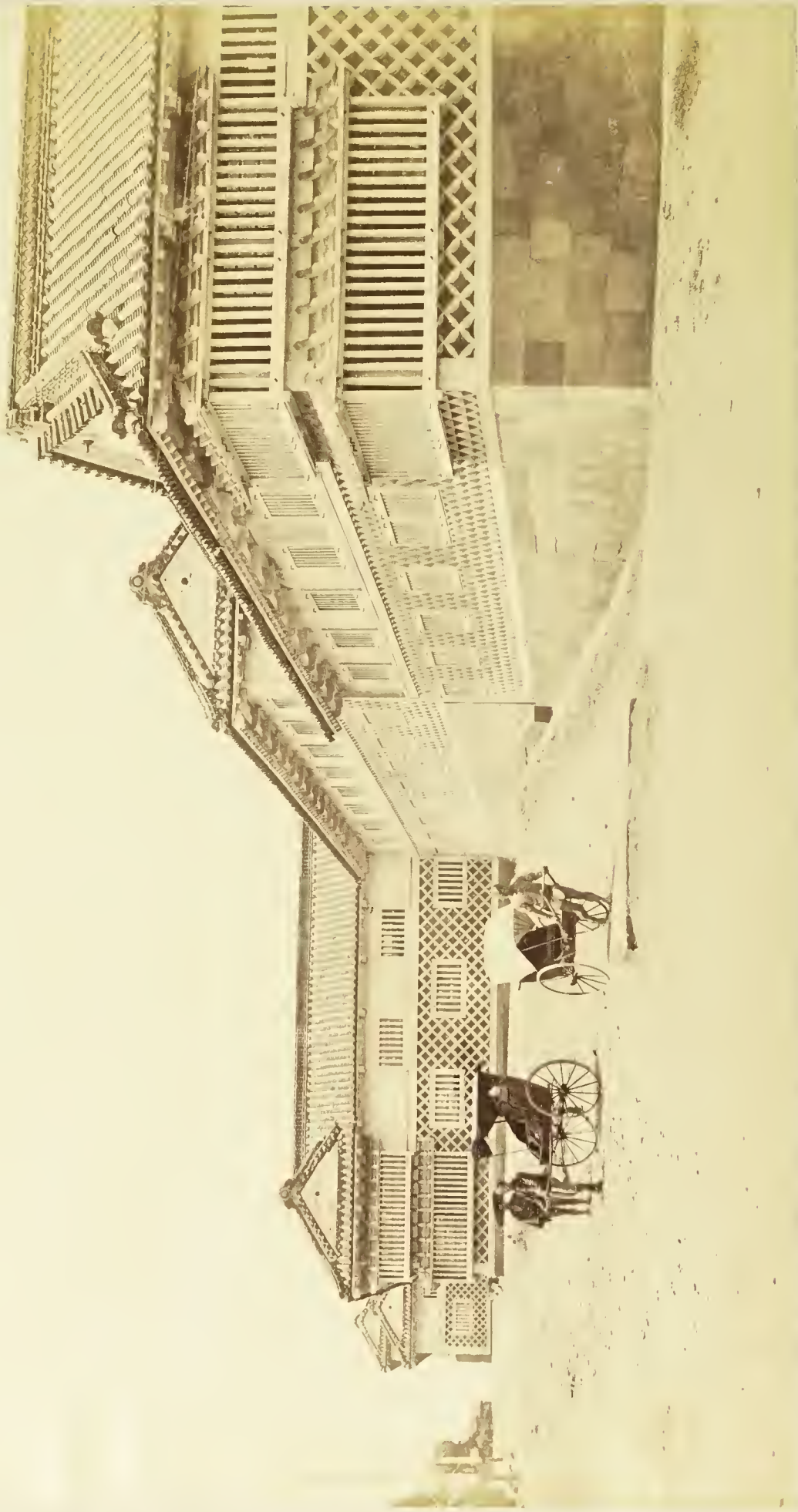
JULY 8TH.—At 7 A.M., His Majesty visited Kioto-fu (the city court), and the officers showed him the public records, and explained the system of managing the public affairs of the Fu. His Majesty, having ordered a feast to be prepared for the officers, left, and visited Chin-gakuco, a school in which there are 700 pupils, male and female, who were examined before His Majesty. Leaving this, the new English school, Shin-aigakuco, was visited, and the pupils examined. His Majesty then addressed the foreign teachers, thanked them for their exertions in educating the scholars, and gave a piece of silk cloth to each of them. He next visited the School of Arts for females, where 150 pupils were examined as before. The Mikado returned to the palace at 2 P.M.

JULY 9TH.—A fire broke out in the city at 2 o'clock this morning, but was speedily extinguished. At 5 A.M. the Mikado left the palace, and returned, with much the same escort as on his arrival, to Fushimi, and thence he proceeded by river to Osaka. His Majesty took up his quarters at the Mint, where he was received by the Osaka officials at 4 P.M.

JULY 10TH.—At 8 A.M., His Majesty inspected all the different offices and departments of the Mint, and was shewn the whole process of coining. He was attended by Mr. Masuda, Mr. Endo and Major Kinder. Leaving the Mint at 10 o'clock, His Majesty visited the city court, where as at Kioto he was shewn the city records, and the system of management. Re-



THE FAR EAST.



THE FOREIGN OFFICE—YEDO.



THE FAR EAST.



THE OWARI YASUHIKI—YEDO.



turning to the Mint at 11.20, after having ordered a banquet to the officers of the *Fu*. His Majesty received the foreigners who are employed in the Mint; who partook of refreshment, and received silken cloth and money by order of His Majesty. At night there were fireworks in the city.

JULY 11TH.—The Mikado left the mint at 7 A.M., and inspected three battalions of infantry, two batteries of artillery and two companies of cavalry—being that portion of the provincial army stationed in Osaka. Having ordered sugar and cake for the men, the Mikado next went into the castle, and inspected the military head quarters and the hospital. At 11 A.M., the Mikado visited the Kaisaijo and inspected the scholars, and then entering the school of chemistry witnessed several chemical experiments. His Majesty ordered money to be presented to their foreign teachers, and proceeded to the medical school Igakuco. He arrived at 1 P.M., and the most advanced pupils performed some experiments which pleased his Majesty much. He thanked the foreign teacher and ordered 5 rios to be given to him for the expense of a feast. At 3 P.M., the Mikado returned to the Mint, and witnessed amusements of wrestling, and afterwards fireworks, which lasted until 10 P.M. His Majesty gave the name of Sen-fu-can to the Mint, by request of its officers. It means that as water flows from a spring to fertilise the land, so from the Mint as from a fountain issues the coin which facilitates commerce and spreads blessings to all.

JULY 13TH.—The squadron left at daylight, and anchored at Tomo in Bingo in the evening.

JULY 14TH.—The squadron left early and steaming all the day and through the night, arrived on

JULY 15TH at Simonoseki at 8 A.M., having been preceded as before by the *Juco-maru*. A salute was fired, and responded to by the squadron, and at 9 o'clock the Mikado landed and was received by the officers of the *Ken*. Having mounted his horse his Majesty rode to the hotel prepared for him, where he remained throughout the day.

JULY 16TH.—His Majesty gave audience to the officers of neighbouring provinces who had come to Simonoseki to do him honour. He then made special enquiries respecting the effects of the late earthquake which had been very severely felt in the district, and ordered 3,000 rios to be distributed among the sufferers.

JULY 17TH.—Leaving the harbour at 8 A.M., his Majesty went to the Lighthouse on Matsuri Island, arriving there about 10 o'clock. The officers who received him were supplied with a feast, and 3 rios were given to the English keeper. The Mikado returned to Simonoseki at 1 P.M. His Majesty had designed visiting Shiokonba, a temple dedicated to soldiers who were killed in the Imperial cause during the civil war, but owing to the lowness of the tide, he was unable to go. Subsequently he sent Mr. Takashima to represent him at this temple. Wrestling was later in the day exhibited before His Majesty, and the people crowded so, that all the streets were packed and there was not room to walk. The people of the *Ken* were so delighted to see his Majesty that they proposed to pay all his expenses in the port, but the Mikado would not allow it.

JULY 18TH.—At 8 A.M., his Majesty re-embarked, and at 9 the squadron started for Nagasaki. The sea was very rough, particularly at Genkainada, but His Majesty did not experience any sea sickness; but on the contrary enjoyed the performances of the marine band, who accompanied the squadron on board the *Riujo-kan*.

JULY 19TH.—The *Jucomaru* having arrived in Nagasaki on the preceding afternoon with the intelligence of the Imperial approach, all preparations were made for his reception, and about 4 P.M., the squadron steamed into the harbour. The American and Russian men-of-war saluted. At 5 the Mikado landed amid every demonstration of loyalty.

JULY 20TH.—The Mikado remained in his hotel during the whole day.

JULY 21ST.—The Mikado visited the *Ken-cho*—provincial court, and inspected the records, &c. His Majesty then proceeded to the dock at Kosuge near Nagasaki and thence to the factory at Akumura. A feast was provided for the native officers of the *Ken* and the factories and silk and money given to the foreigners employed in the factories. His Majesty wished to visit the Medical school and the Kowunrio (school), but they were in vacation. His Majesty however ordered 5 rios to be given to each of the foreigners engaged in those schools. As Mr. Mayashi, an officer of Finance Department, was in Nagasaki on a tour of inspection, he was ordered to the Mikado's presence, and His Majesty enquired minutely into many things connected with the business he had in hand. At night the whole town was illuminated, fires were kindled on the hills, and coloured lamps suspended on the masts and yards of the junks; and ships and the aspect was very beautiful indeed.

JULY 22ND.—His Majesty embarked at 7 A.M., and the squadron left for Ojima where it arrived at 8 P.M. The Mikado left the ship in the imperial barge and went up the river, arriving at his hotel at Ojima, about 10 o'clock.

JULY 23RD.—Leaving Ojima at 6 A.M. the Mikado arrived at Kaminato at 8. He was received by the officers of the *Ken* and in the course of the day inspected many antiquities of the province.

(To be continued.)

#### THE BURNING OF THE P. M. S. "AMERICA."

WE reported the unfortunate disaster to the steamer *America* in our last. The following is the result of the Court of Enquiry:—

#### DECISION.

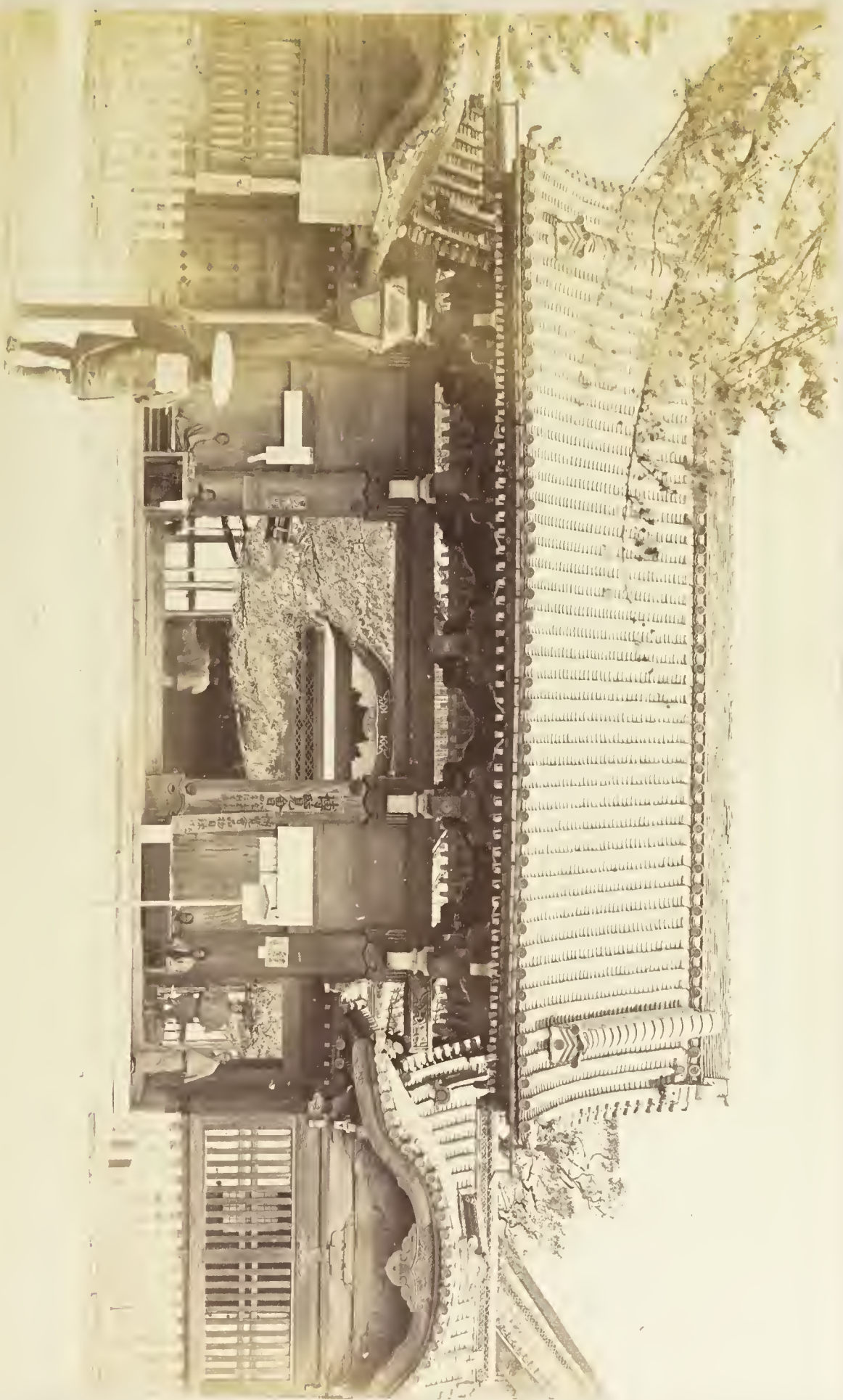
We, the undersigned, comprising the Court of enquiry assembled at the U. S. Consulate in Yokohama, Japan, on the 31st day of August, 1872, to enquire into the cause of the loss of the steamship *America*, having heard and carefully considered all of the testimony adduced in the case, do find as follows:

That the steamer *America* arrived in this port and anchored about 7 o'clock, on the morning of August 24th, 1872.

That as usual with ships of that line when in this port all steam was allowed to go down except in one so-called "Donkey Boiler."



THE FAR EAST.



ENTRANCE TO ONE OF THE EXHIBITIONS AT KIOTO.



That when in port steam is only up in this boiler for the purpose of hoisting cargo, pumping the ship, pumping boilers and working the fire pumps.

That with steam on the main boilers, the full capacity of fire-extinguishing apparatus on board this vessel was thirty-two streams, together with a complete supply of hose to reach any portion of the vessel and flood the same if desired.

In addition to this we find that arrangements existed for ejecting steam directly from the mainboilers to between the freight and orlop decks, and also below the orlop deck so as at once to smother any fire in such portion of the vessel.

That notwithstanding all this capacity, steam was only on this one donkey-boiler and that with a full head of steam not more than five streams altogether could be supplied by this boiler to extinguish a fire.

That an iron pipe some six inches in diameter extended fore and aft in this vessel, with hose attachments to accommodate every portion of the ship.

That all fire pumps on the vessel connected with, and supplied this pipe.

That a full supply of fire-hose, all in good order and conveniently situated, was on hand.

That the after-steerage or second cabin of this vessel was unoccupied during the voyage from San Francisco to this port and was also unoccupied during the day and evening of this fire.

That this compartment of the ship was very extensive, having numerous ports opening into it, and three large ventilators leading from it through the decks above.

That as usual when in port, the weather being fine, these ports were left open.

That this compartment of the vessel was lined with state rooms constructed of pine wood and having no doors.

That there was also in this compartment a large number of staidie berths of like material and piled up as loose lumber.

That near the after part of this after-steerage a hatchway led to the freight deck below.

That near this hatchway in this after-steerage and on the port side of the vessel were piled about thirty-five bales of hay for use on the homeward voyage.

That this hay was piled in rows, three bales deep, and was nearly under the dead-lights of the main deck, which dead-lights ran through the centre of the cabin dining saloon.

That during the day of arrival all freight for this port had been discharged, and some freight for Hongkong received, and placed on the after freight deck under this after-steerage.

That this freight consisted of some large cases, several bags of rice and three boxes of cartridges.

That in going to and from this freight deck this hatchway leading into the after-steerage had been during the day used as a thoroughfare.

That whilst this freight was being received and discharged, a careful watch was kept to prevent the labourers from smoking, and by 9 o'clock on that evening all work had been stopped in that portion of the vessel, the hatchway carefully closed and locked, thus cutting off all communication after that hour with the after freight deck, which compartment of the vessel had no ports, but did have one ventilator leading up through the hurricane deck.

That at 9½, at 10 and 10½ o'clock of the evening in question, this after-steerage was visited by the proper officers on watch, all of whom failed to detect any evidence of fire or the presence of any person, and reported "all well."

That at the last mentioned time the steerage Steward with a closed light carefully examined this hay to see if any person was lying sleeping about it.

That he was immediately followed or preceded by the quarter-master on watch, who, without a light, carefully inspected this part of the vessel; and it seems to us that if any fire had then been in this after-steerage it must have been observed.

That during the evening, coal was being received into the vessel forward, and for some reason seemingly insufficient to us, the sixth Engineer—the only engineer then on duty in the ship—was attending to the receiving and stowing of this coal, leaving a Chinese stoker alone on watch in the Donkey-boiler Room.

That such was the condition of affairs at 11 o'clock of this evening, when quarter-master Wilson after striking "six bells" proceeded on his tour of inspection, and upon reaching the main deck and nearing the dining saloon, he with the stewardess and others detected the smell of smoke—glanced over the side of the vessel—saw smoke issuing from the after-steerage ports—rushed at once below into the after-steerage and there saw fire in the two upper tiers of this hay.

That this fire then occupied a space less than three feet square, and not being connected with any wood work of the ship.

That immediately a general alarm in the ship was given and most of the officers and crew at once put forth every effort in their power to subdue the flames.

That under the direction of the first officer a fire hose was stretched in the after-steerage, the valve turned on and water awaited, but none came before the smoke and flames drove him and his assistants above that deck.

That under the supervision of Capt. Doane, four lines of hose were at once stretched in the main saloon, the valves opened and water there awaited for some minutes.

That eventually and for a short time only, a little came through one line of the hose and then failed, no more coming through any hose until they also were abandoned, the Captain and crew being driven by the flames to the hurricane deck.

That here another length of hose had been stretched,—the first officer when driven from the steerage taking charge of it—but through this also no water came until the flames had complete possession of the vessel below the hurricane deck.

That from that time the supply through this one line of hose was full, and continued to pour through it until the ship was abandoned. To our minds this fact proves the fire-pumps and supply-pipe of the vessel to have been in good working order, and the presence of water for a few moments through one line of hose in the cabin is proof that steam was so low in the donkey-boiler that when turned on supplied one stream for a very few minutes only, and then fell so low as to be useless, until just before the ship was abandoned.

We are of opinion that the long time which elapsed before even this one stream was started denotes great want of preparation or great tardiness in the Engineer's department, and we entertain no doubts that if steam to the amount of twenty pounds, or more, had been on the donkey-boiler, at the time alarm was given, the fires under that boiler in proper condition, and proper expedition used in getting the fire-pumps at work, the fire might have been extinguished and the ship saved.

We are of opinion that because of the peculiar location of the fire, the very combustible material in which it commenced—a general misapprehension as to its headway prevailed on all hands, resulting in some confusion. There seems to us to have been too many people for too long a time engaged at the hose waiting for water, and too great delay in organizing lines with buckets. In fact it seems to us that the glare of this light on the large section of dead-lights in the main saloon erroneously impressed all on board with the idea that the whole after-steerage and after freight decks were on fire.

That this, with the unexpected failure of water, led every one to follow his own judgment in doing what he could to subdue the flames.

We feel that this meed of praise is however justly due to all the officers and crew of the vessel; that they seem to have worked with great gallantry and perseverance from the moment they realized the danger, until driven from the vessel by the flames.



The great loss of life among the Chinese passengers resulted in our opinions from a variety of causes. *First.*—From the general effort made by all of them to save their property. This led some to overweight themselves with money; as, for instance, on one body which was recovered, some \$2700 in gold was found; and more or less coin in various sums was found on nearly all. *Second.*—Some threw their heavy boxes overboard into the sea upon the heads of those below. *Third.*—They neglected to secure any of the great number of life-preservers within easy reach and in plain sight of all. *Fourth.*—By the carrying away of the accommodation-ladder when crowded with Chinese passengers all were hurled into the sea to struggle and die together. *Fifth.*—Two boats that had been used to bring coal on board the ship, and which were lying alongside when the fire broke out, were left in charge of Japanese coolies, by their officers, who boarded the ship to help extinguish the

The inducement to do this may have arisen from antipathy on the part of some person towards the P. M. S. S. Co. or some of its officers, or from the fact that the Chinese passengers, although so few in number, were so generally supplied with large sums of money. This may have become known on shore and induced some wretch to fire the ship for the sake of an opportunity of robbing these people during the conflagration.

CHARLES O. SHEPARD,

Consul and President of the Court,

PAUL SHIRLY,

Capt. and Senior U. S. Naval officer present.

E. D. PERCY,

Ship Master.



STREET FROM AKASAKA GOMORY.

fire. These boats the Japanese sailors in a cowardly manner set adrift, lending no hand towards rescuing either the Chinese or even their own officers. And *Lastly.*—This great loss of life was occasioned by the fearful rapidity with which the flames spread; the long continued effort made by all hands to subdue the flames, leaving no time or opportunity to lower the ship's boats or its life-raft after such efforts were discontinued.

In conclusion, we most regretfully state that from all the evidence, we are convinced that the fire was the result of *intention* and *not* of *accident*. Only the most remote and improbable chance for it to have occurred from any accident exists: whereas a person so disposed could in our opinion, without difficulty and with but the slightest chance of detection, have communicated this fire.

By courtesy of the Court, and at the request of the Agent of the Pacific Mail Steam Ship Company at this port, I, the undersigned was present and participated in taking the testimony in this proceeding; and fully concur in the foregoing findings and conclusions.

C. E. DE LONG,

U. S. Minister.

U. S. Consulate, Kanagawa Japan,

September 5th, 1872.



## The Period.

THE DIVERS on board of the *America* have found the treasure tank. It is riven by the heat to which it was exposed, and the gold and silver are run together so as to have the appearance of an amalgam.

MR. LOWDER, lately in the H. B. M. Consular service has left it, to enter the service of the Japanese Government as Inspector of Imperial Customs.

"THOSE WHO can work, and won't work, must be made to work." We often find that Japanese won't work; and we have just had good proof that they can work—now, who will undertake to make them work. We suppose there are few of our local readers who are not by this time acquainted more or less with the city of Yedo, and particularly with the great Temple of Zozôji, Shiba. During the last rains it was discovered that the enormous roof of this temple leaked, and it was deemed necessary, at once to have it repaired; but the difficulty was how to get this done without interfering with the Okaicho that is now going on. A builder was sent for and consulted. It was explained to him that it was of the utmost importance that the work should be done quickly. He went away and called several members of the trade together, and after laying the matter before them, he was able to go back to the priests and say that the whole roof should be untiled and retiled in one day without interfering with the festival, and without cost. Accordingly on Sunday morning last, at daylight, 140 men commenced work, and by sunset, the promise had been performed. This just shows that the Japanese know as well as foreigners what can be done by plenty of hands working with a will; and we cannot but think this day's work of the 140 roofers, is by far the most valuable contribution yet offered to the Temple, and to Hondo Sama. The preparations not having been complete on the 20th ulto., application was made to allow the first day of this month, to be considered as the opening day of the Okaicho, and to permit the fête to be extended to one hundred days from that date. This the government has granted.

FIVE bales of goods were sent for to the barge *Rose* by Messrs. CABELDU & Co., the day before yesterday in the afternoon. On arriving at the Custom House the coolies refused to land them, it being after hours, so they had to be left in the boat at the Custom House landing, a man being set to watch all night. Next morning the boat and cargo were gone. The watchman said he was sick and had left a boy to watch. Shortly the boy turned up. Boy said that he went to sleep in the boat and woke at the mouth of the camber, a man who was in the boat telling him to do something to the sail, the penalty of disobedience being a cut throat; that he obeyed, but when off Kawasaki Light, he recognised the Light-house, jumped overboard and swam ashore; and that this was about daybreak. The Custom House authorities are said to have taken very much to heart the way in which the thing was done under their very noses, and to be making every effort to trace the pirate.

With regard to the robbery which we mentioned in our last of some goods belonging to Messrs. Cabeldu & Co. from the Western Camber, we are glad to be able to state that the whole of the stolen property has been recovered, with the exception of one small piece of cloth of trifling value. Considering how many robberies here go unpunished, we think we are justified in saying that Messrs. Cabeldu & Co. may consider themselves exceptionally lucky on this occasion. It shews also what the native police can do when they try.—*Hiogo News.*

When the *Fukiyama* (formerly the *Adler*) was coming down from Osaka on Sunday, one passengers cunningly stole 230 rios in kinsatz from another. The loss was discovered before the arrival of the boat in the Camber, and a search resulted in the finding of 220 rios of missmoney, under a seat. The thief, even though he had apparently made his mind up to be content with some five per cent. of his original plunder, was not allowed to pass, and is now in the Japanese prison awaiting sentence.

An attempt to fire Messrs. Domoney & Co.'s premises, 81, Water Street, was made about 1 o'clock on the 7th. The bakers had just finished work, when they saw a blaze on one side of the house. They quickly aroused the European on the premises, who found that a bundle consisting of a pair of white cotton trowsers, part of a Japanese flag and a pair of Chinese panjamas, all soaked in kerosine, had been placed under the edge of the tiles of a shed on the West side of the store, and then fired. The incendiary had tried to cut away the plaster from the side of the counting-house, but not having a saw, he was fortunately obliged to go elsewhere. Had the first attempt succeeded, nothing could have saved the house.

A fire, which destroyed about twelve houses, was raging in Hiogo at the time.

A COAL MINE has been discovered at Shinozaki Kokura, by a farmer. The quality is under examination.

WE FIND ON enquiry that the rumour respecting the dispatch of a Special Envoy to Corea is correct. But the present intention is only to send one ship. One of the two vice-ministers for Foreign Affairs is to go; and one object of his mission is to endeavour to get an emissary of this government, who left this about June last, and who appears to have been seized by the Corean government, released. We sincerely trust that all Powers who have an interest in this matter will take care to send ships up to Corea to watch the progress of events, and, if needful, to assist Japan. The work she has on hand there, is of far greater importance even than the suppression of the Macao coolie trade; and all must desire to see her come off victorious in her approaching conflict with Corea—not only to punish the arrogance of that nation; but also that the country may be opened up to the commerce of the world. If it could be avoided, we would be glad to see no appeal to arms—but this is certain and inevitable, and it would be a pity to miss the opportunity of effecting the opening of the country.

LAKE BIWA, it appears, is not only ornamental; but useful, in more ways than one. There are two islands upon it, called Chikubushi and Takeshima. They have always been considered so sacred that no one was allowed to land upon them, or to kill or disturb any living thing in their vicinity. The consequence is they became the homes of innumerable cormorants and herons, which have for centuries claimed it as their own to the exclusion of mankind. Last summer, some farmers in the province, desirous of seeing what was on the islands, broke through the rule and dared to land; when they found them covered deeply with guano, the accumulation of centuries. They tried some of it as manure, with complete success, finding it equal to the best imported from South America, and it has resulted in quite an extensive demand, causing the sacred character of the islands to be entirely forgotten.















